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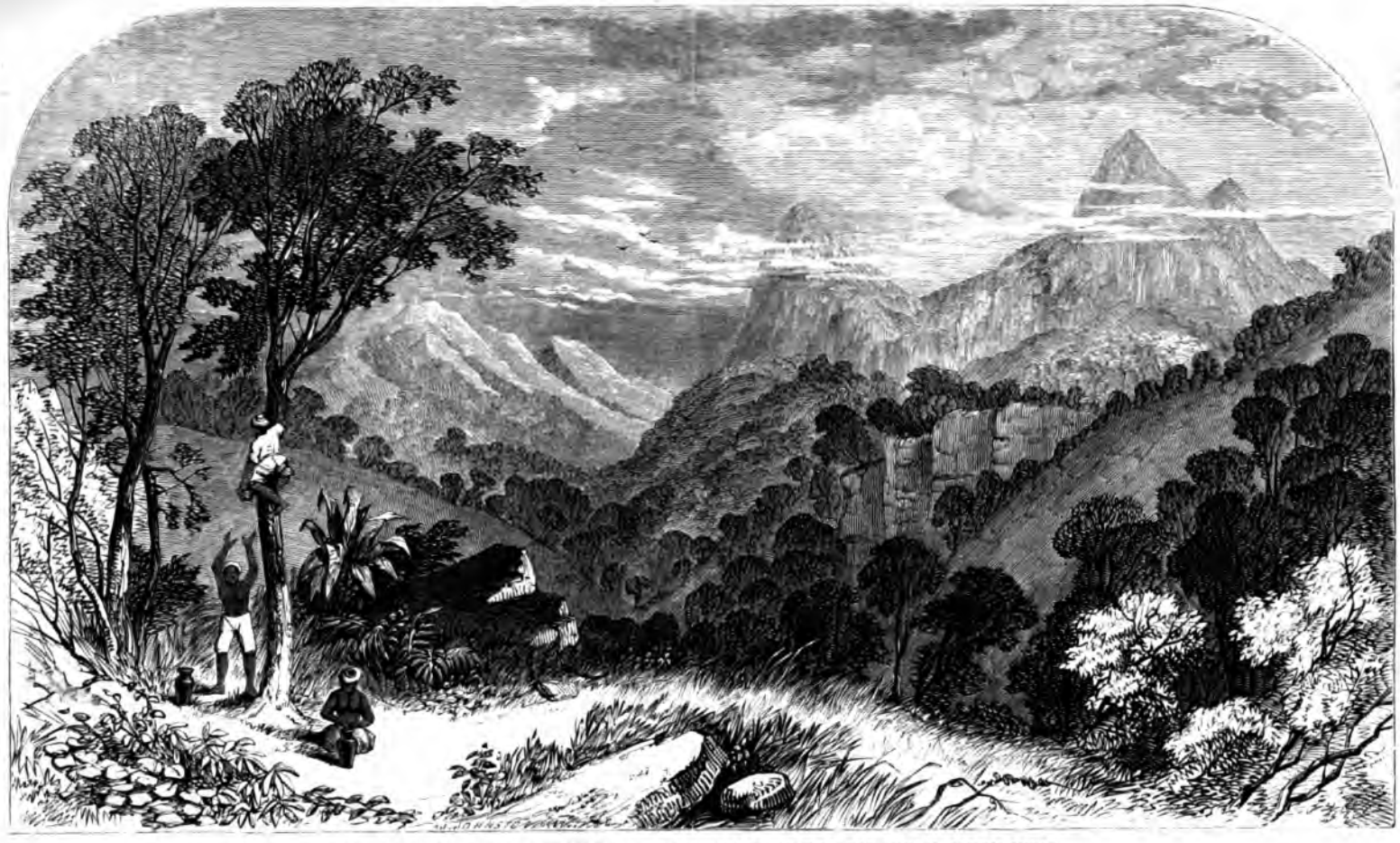


THE NILGIRI MOUNTAINS FROM THE UPPER VALLEY OF THE TORAKEDU SOUTH INDIA

Church Missionary Intelligencer.

THE SOCIETY'S WORK VIEWED IN CONNEXION WITH ITS FINANCIAL POSITION.

Address of the Committee of the Church Missionary Society to its friends and supporters throughout the country.

THE Committee of the Church Missionary Society beg earnestly to call the attention of their friends and supporters to the fact, that by the force of exceptional and providential circumstances, and under the encouragement of special contributions, as well as of a gradual enlargement of their ordinary income, they have been led into expenditure upon a scale which cannot be maintained, unless increased efforts be made to secure a great and permanent enlargement of their resources. In explanation of this statement the following particulars may be noticed—

Upon the occurrence of THE CRIMEAN WAR, there was a very general feeling in the Christian Church that a renewed attempt should be made to evangelize Turkey. This Society received special contributions for this object, and responded to the call, and commenced a Mission in Constantinople in the year 1858, and directed the special efforts of its Missions on the Levant to the Mussulman population. *The consequent increase of expenditure in these Missions during the last five years, has been about 2000l. annually.*

Upon the suppression of THE INDIAN MUTINY this Society responded to the universal demand of the church of Christ, to show our gratitude to God, who had delivered back India to our keeping, by increased efforts to impart to that land the blessings of everlasting peace, and so to return good for evil. The older Missions have therefore been strengthened; and new Missions have been opened in Oude, and among the Santhals in North India, on the Godavery in South India, at Aurungabad in Western India: the European Missionary staff in India has been increased from 91 to 107 ordained Missionaries. *The expenditure upon the three Indian Missions was consequently, last year, 10,500l. more than it was five years ago.*

A SPECIAL INDIA FUND was liberally contributed, which has amounted to 68,146l., but more than half of this has been already exhausted, according to the original proposal, in repairing ruined Mission buildings, in opening new Missions, and in meeting the increased outlay upon the Indian Missions; so that *this fund is not available for annual expenditure.*

The NIGER and MAURITIUS Missions have been opened during the last five years, under circumstances which appeared to the Committee to present a special call for their adoption; and *they have cost together more than 3000l. annually.*

Upon the restoration of PEACE WITH CHINA, in 1860, the Christian public earnestly pressed upon the Society the duty of taking advantage of the wonderful opening of that country to Christian Missions, by an increase of Missionaries, and by pushing forward stations towards the interior. The Society has done this *at an increased expenditure of 1000l. annually.*

ALL THESE ENLARGEMENTS OF MISSIONARY OPERATIONS ABROAD HAVE REQUIRED AN INCREASE OF EXPENDITURE AT HOME IN PREPARING AND SENDING OUT ADDITIONAL MISSIONARIES, SO THAT, WHILST DURING THE LAST FIVE YEARS THE INCREASE OF THE ORDINARY INCOME OF THE SOCIETY HAS BEEN ABOUT 10,000l., THE EXPENDITURE OF THE SOCIETY, EXCLUSIVE OF THE SPECIAL INDIA FUND, HAS BEEN INCREASED BY 18,000l. ANNUALLY.

This excess of expenditure over income has been met by large draughts upon the Special Fund in respect of the Indian Missions, and by an encroachment upon the working Capital to meet the excess of the general expenditure: so that if the operations of the Society are to be maintained upon their present scale, a large annual increase of income is needed for sustaining an adequate working capital, as well as for the new and enlarged Missions.

THE ENCOURAGEMENTS OF THE SOCIETY TO GO FORWARD IN ITS WORK WERE NEVER GREATER OR MORE HEART-STIRRING.

During the last five years there has been *an enlarged blessing from above upon the Society's Missions.* The native churches have

greatly increased. The number of native ministers has risen from 48 to 66. The number of other native teachers from 1751 to 2105. The number of communicants from 18,787 to 21,064.

During the last five years, *the contributions raised and expended in the Missions* upon the operations of the Society, that is, by friends who witness the work, have risen from 13,000*l.* to 20,000*l.*

During the last five years an important advance has been made towards *self-support in the older native churches*, as well as in promoting self-supporting Missionary efforts on the part of the native converts in behalf of their unconverted countrymen. Many fresh converts are thus added each year to the church of Christ by the independent spontaneous action of Christian natives.

The *number of Missionary candidates*, both from the Universities and under training in the Islington College, has greatly increased during the period under review. Five years ago there were in that college 21 students: there are now 42. But the sending forth to the Mission field those who are thus ready and willing to go, except to supply vacancies, must depend upon the supply of sufficient funds.

Never have the *calls upon the Society to open new Missions*, and to extend the older Missions, been more urgent and inviting: they have often been accompanied by very liberal offers of pecuniary assistance. Among the latest of these appeals has been one from THE PUNJAB, from the Commissioner of the Derajat, a large province, accompanied with a gift of 1000*l.*, and sanctioned by the Lieutenant-Governor of the Punjab, who offers 100*l.* for each of the three first Missionaries sent into that province, and supported by other leading members of the Government of the Punjab. Another appeal has been made from Japan, especially by American Episcopal Missionaries, who fear that they shall be withdrawn from that field through the present troubles in the United States.

In the review of these facts, the Committee recognise the call and blessing of the Lord upon the work abroad; as well as a proof of the increasing confidence and sympathy of the church at home. The Committee believe that a large increase of the annual income of the Society may be obtained, if all their friends would help, as some do, to make known its claims to those who have not hitherto joined it; by employing collectors, issuing Missionary-boxes, making fresh canvasses of districts, holding quarterly meetings or lectures, obtaining new pulpits, and circulating the publications of the Society.

The Committee, therefore, make their appeal to their friends and supporters to enlarge their exertions for the permanent increase of the Society's resources, to meet its increased and increasing expenditure. They make their appeal in a cheerful hope, and in the earnest prayer for its success, to the glory and advancement of the Redeemer's kingdom.

By order of the Committee,
FRANCIS MAUDE,
Chairman.

CHURCH MISSIONARY HOUSE,
November 19, 1861.

Some notes on the working of the Society's income may be interesting. We shall go back for thirty years, dividing them into six periods of five years each. Our readers will, in the first place, observe the increase of income accruing on each successive five years.*

1st period, from 1831-32 to 1835-36:	
Total of income . .	£273,950
Average yield of each year,	54,790
2d period, from 1836-37 to 1840-41:	
Total of income . .	387,028
Average yield of each year,	77,405
3d period, from 1841-42 to 1845-46:	
Total of income . .	470,353
Average yield of each year,	94,070
4th period, from 1846-47 to 1850-51:	
Total of income . .	†486,952
Average yield of each year,	97,390
5th period, from 1851-52 to 1855-56:	
Total of income . .	553,697
Average yield of each year,	110,739
6th period, from 1856-57 to 1860-61:	
Total of income . .	†632,880
Average yield of each year,	126,576

It will be observed that the increase in the last fifteen years has been more slow than in the first fifteen years. In the first fifteen years the average income increased from 54,000*l.* of the first five years to 94,000*l.* of

* This calculation is exclusive of sums raised in the Missions.

† These totals do not include the Contributions received on account of the "Jubilee Fund," which amounted to 58,188*l.*, and of the "Special Fund for India," which amounted, in March 1861, to 66,964*l.*

the third. In the last subdivision, the growth has been from 97,000*l.*, the average income of the first five years, to 126,000*l.*, the average of the third.

The expansion of the Missionary work has been proportionate to the increase of income; and, as means have been afforded to it, the Society has pushed forth its labourers into the vast wildernesses beyond.

Prior to the thirty years under consideration, the Society occupied the following fields—Sierra Leone, Smyrna, Bombay, Madras, Tinnevelly, and Travancore, North India, as comprehensive of Calcutta, Burdwan, Benares, Gorruckpore, Agra, and Meerut, Ceylon, the northern district of New Zealand, and the Red River in Rupert's Land.

The first period of five years added the Eastern district of New Zealand and Nasik.

The second period of five years added the western district of New Zealand, Cumberland Station in Rupert's Land, and the Telugu Mission.

The third period of five years added Manitoba in Rupert's Land, the Yoruba country, East Africa, Shanghae in China, and Junir, in Western India.

The fourth period added Kotgurh, Malligaum, and Sindh in Western India, Bhagulpore in North India, Ningpo and Fuhchau in China, and Palestine.

The fifth period added the Punjab, the Santhal Mission in North India, and Constantinople, 'Jubbulpore in Central India, Constantinople, and James' Bay, with English River, in North-West America.

The sixth and last period added the Mauritius Mission, the Niger Mission, the Oude Mission, Allahabad, the Pacific Mission, and the Mackenzie district in North-West America.

And now it remains with the Christians of Great Britain, the friends and supporters of the Society, to decide whether they desire that the same enlargement of our operations shall pervade the next five years, or whether, by a cruel necessity, its further advance is to be interdicted. If the Saviour's commandment is to be respected, and corresponding efforts made, increased means must be placed at the disposal of the Society, so as to enable it to command at least an average income of 150,000*l.*

With each augmentation of income, the Society has never hesitated to put forth corresponding efforts. It is constrained to do so by a variety of motives. The command of Christ, that great basis of Missionary operation, so vast and comprehensive, can never permit it to rest contented with partial and limited attainments. The urgent need of the perishing heathen, demands new efforts at our hands. Each new accession of means affords new scope for action, and of this the Society has never been backward to avail itself. So far from it, that in its anxiety to fulfil the measure of its opportunity, and enter in by each open door, it has often exceeded the means at its disposal, and found itself in need. In 1852 there was found to be a large balance in excess of expenditure. This the Committee distinctly declared should not be hoarded, but laid out in the extension of the Missions. In three years, therefore, the stations were increased from 109 to 121, and the Missionary clergy from 162 to 189. As the result of this, the expenditure, of necessity, rose, but the income did not keep pace with it; and at the end of the year 1854-55, the Society found itself in debt to the amount of 5621*l.*, which, in the subsequent year, was increased by a new deficiency of 872*l.* Opportunities for good of an inviting character were just then presenting themselves. The termination of the Russian war, and the new arrangements consequent on the restoration of peace, rendered Turkey and the East more accessible to evangelizing efforts; the openings into the interior of Africa, together with the concurrent aids of geographical and linguistic acquirements and the increase of lawful commerce on the west coast, encouraged us to prosecute the work in that continent with renewed vigour; the growth of the native churches intimated the near approach of their emergence from weakness and dependence to manly vigour and self-support, and the necessity, therefore, of having on the spot discreet and experienced Missionaries, with qualifications equal to such a crisis: moreover, the annexation of Oude summoned us to a new enterprise. But the Society, crippled as it was, could only point out what might be done, and pray that, through the liberality of the Lord's people, she might be set free to go and do the Lord's work. Nor was the appeal left unanswered. One friend, on the anniversary of May 1856, presented 1000*l.*, in the hope that others would follow his example; while another friend in India offered 10,000 rupees for the commencement of a Mission in Oude. Moved by such examples, friends laboured strenuously. Special collections, to the amount of 6930*l.*, were made, to cover the deficiency. The ordinary income, recovering from its temporary depression, exceeded that of the previous year by 1000*l.*, altogether presenting a total of 123,174*l.*

Nor was this all. Scarcely had the Committee for 1857-58 commenced their labours, when an old friend of the Society presented a donation of 10,000*l.*, expressly to encourage them to send out additional labourers in the confidence that God would not fail to provide from year to year the means of their support.

So was ushered in the eventful year of 1857. As the Christians of England were meeting in their May Anniversaries to cheer one another in the Lord's work, their brethren in India were involved in all the horrors of the great mutiny. On many the death-stroke fell, while others stood at bay, and, although few in number, and taken by surprise, held their own against fearful odds, and waited without flinching until relief came. It was a crisis unprecedented in the history of the nation, and men's hearts were stirred to the depths. Especially Christian men felt their responsibilities with respect to India as they had never felt them before. Had more self-denying efforts been put forth for the evangelization of its people, this sad chapter of horrors might never have occurred. Nay more, unless averted by timely effort, a like catastrophe might supervene at no distant period. Hindus and Mohammedans would never again be esteemed reliable, except so far as their fierce natures felt the renewing influence of the Gospel. But of this as yet they had but little opportunity.

The Committee felt the time was come when this reproach should be done away, and England be found in the discharge of her trust to India. A special appeal was put forth, bearing date December 1, 1857, in which the necessity of affording to the native races, largely and liberally, the means of Christian instruction and regeneration, were strongly urged. "The Committee of the Church Missionary Society lay the following appeal for funds, in aid of the extension of their Indian Missions, before their friends and supporters throughout the country. . . . They appeal for a prolonged effort, to be sustained by settled Christian principle long after the present excitement is past, for the evangelization of that great country, of which the King of kings has put England in trust. The best memorial of the crisis will be the living temple of regenerated India. The Committee propose to open an Annual Fund for the extension of their Missions in India. They thankfully acknowledge the donations which have reached them; but periodical subscriptions, on a scale commensurate to the occasion, can alone enable them to discharge their duty adequately to India. Let Christians, in the spirit of self-sacrifice, in the strength of God, after the example of their Master and only Saviour, arise to the discharge of the duty to which a voice from heaven is so plainly calling them. Let the rich give as the poor do, weekly or monthly, 'as God has prospered them,' and in due proportion to their larger means. Our present efforts for the evangelization of India are painfully feeble. There is not more than one Christian Missionary to half a million of the people of Hindustan. Two-thirds of the Missionary Stations in the British territories of India are even now not twenty years old; yet the simple word of God has proved mighty in the hands of his servants, and there are now in India at least 112,000 native-Christian converts, who have definitively renounced idolatry, more than 20,000 of whom are communicants. Enough has been achieved to prove that complete success is certain, if only adequate means are employed, and the divine blessing bestowed upon them." This was promptly responded to. The ordinary income for 1857-58, enriched by the donation of 10,000*l.* to which we have referred, amounted to 130,766*l.* Nor was this all; there was to be added the first instalment of the special fund for India, amounting, at the close of March 1858, to 24,717*l.*, so that the total received from the United Kingdom for that year, rose so high as 155,584*l.* Thus provided with the means of action, the Society prepared itself for new responsibilities, and more extended and energetic labours.

What, then, was accomplished during 1858-59? Untoward events interfered to prevent a large increase of labourers. So many Missionaries were removed by sickness or death, and the supply of new Missionaries proved so scanty, that at the end of the year the number of European agents actually in the field was less than at the conclusion of the previous year. Nevertheless, the sphere of action in India was enlarged. Lucknow was occupied, and three native teachers, admitted to holy orders by the Bishop of Calcutta, were appointed to the pastorate of three native congregations in the Bengal Presidency. One of these congregations was at Allahabad, another at Chunar, and the third at the Dehra Doon, each of which places became thus a station of the Society. Mooltan, in the Punjab, was also occupied by our Missionary, the Rev. T. H. Fitzpatrick. In South India the work was pushed forward. A congregation of native Christians at Cochin was entrusted to the charge of a native pastor, the Rev. George Curean, under the

zealous and enlightened superintendence of the Rev. T. Whitehouse, the chaplain; while in the Telugu country, Bezwara, forty miles from Masulipatam, an important place, and the centre of a populous district, was occupied. Moreover, the Committee, regarding the Special Fund for India as available for the sustaining of the Missionary operations of other Societies, which, without such assistance, must have been compelled to contract their efforts, through the failure caused by the mutiny in their local resources, granted 1000*l.* to the Chota Nagpore Mission, 500*l.* to that in Coorg, and 100*l.* to a small German Mission in Assam, while the Christian Vernacular Society for India received a grant of 250*l.*

Nor was it only in India that the standard of the Gospel was advanced. In the Yoruba country, Oyo, the residence of the king of Yoruba, who retains a nominal superiority over all the Yoruban kings, and the population of which is estimated at 40,000, was occupied by an European catechist, and also Ishaga on the west of Abbeokuta.

The Niger Mission, which had been commenced in 1857, was effectively prosecuted by the ordained Africans, the Rev. S. Crowther, and the Rev. J. C. Taylor; and with the help of six native teachers, three places—Onitsha, midway between the Delta and the Confluence; Gbebe, at the Confluence; and Rabba, above the Confluence, on the Quorra—were selected as Mission stations. The great water-route from the west coast into Central Africa having been providentially laid open, it would have exhibited a want of promptitude and decision in the work of Christian Missions had the Committee failed to advantage themselves of it.

Turkey also, in its peculiar circumstances, claimed attention. In a transition state, the old barbarism having lost its power, and new ideas and convictions gaining strength, and beginning to circulate more freely and rapidly from mind to mind, it appeared to be precisely the favourable juncture for the commencement of such wise efforts as, without offending the prejudices of the Turks, might introduce scriptural Christianity to their attention, and afford them an opportunity of considering its claims, and judging for themselves. The Committee had, during the previous year, adopted the preliminary step of sending to those countries an experienced Missionary, the Rev. J. A. Jetter, to observe and report upon the state of affairs. He found among the Turks an increasing inquiry after the word of God. Such was the demand for the Scriptures in Turkish, that the British and Foreign Bible Society determined to print another edition of the New Testament in that language. In Constantinople itself, colporteurs were engaged in the open sale of the once prohibited book, and there were many purchasers. The Committee felt themselves pledged to a Turkish Mission. It was not to commence a new Mission, but to resume one long suspended; for so early as 1819, Constantinople had been a Mission station of the Society, although at that early period the improvement of the Oriental Christians was the immediate object contemplated. But now to wise and discreet measures the Turks themselves were accessible. The resumption, therefore, of Constantinople, as a basis of new and enlarged operations, was decided upon, and in the autumn of 1858 the Rev. Dr. Pfander, then on his way home from India, was invited to visit Smyrna and Constantinople, with the view to the commencement of a Mission to the Turks. His long experience in Oriental work—having gone first as a Missionary to Persia in 1825, and thence transferred to India in 1839—and his ability in all questions relating to Mohammedanism, as evidenced in his controversial treatises, pointed him out as the suitable person to initiate a Mission requiring the rare combination of zeal, tempered by wisdom and patience.

Thus the year 1858-59 was one of enlargement. During that year the expenditure amounted to 123,846*l.*; but of this, as expended in breaking new ground, and otherwise enlarging Missionary operations in India, 3500*l.* was taken from the Special Fund.

The financial position of the Society in March 1859 stood thus—The ordinary income had exceeded the ordinary expenditure by the sum of 1746*l.*; the Indian Fund, after the necessary deductions for special outgoings, presenting a disposable balance of 41,097*l.* At this time the aspect of the Society's finances being healthful and encouraging, the sum of 3000*l.* was transferred to the Capital Fund, so as to render it a working capital of 40,000*l.*

Throughout the year 1859-60, the Society continued to advance its stations as opportunities presented themselves. The difficulty which had been felt during the preceding year, as to the supply of Missionaries, was happily removed. Several choice men from the University of Cambridge, who had offered themselves for Missionary work, and been accepted, were now ready to go forth; so that, from this and other sources, no less than twenty-one labourers were sent out during the year, thus more than filling the vacancies which had been made by sickness and death.

New points were also occupied. In India a new Mission was decided upon in the northern part of the Telugu country, through which the river Godavery flows, and more especially with reference to that portion of the aboriginal races of Gondwana called the Kois, who are to be found on the Upper Godavery. Above all, the attention of the Committee was directed to the maturing of the native churches, now in every direction presenting an appearance of great promise; the development of the Native Pastorate; and the adoption of such wise measures as might expedite with safety the time when, as self-supporting churches, they might co-operate with us in the great work of making Christ known to the heathen. The statistics of the year 1859-60 exhibited a total of fifty-nine native and country-born clergymen, being an increase of nine on that of the preceding year.

Thus the Society sought to discharge its high responsibilities. Time delays not for man's tardiness. Its deep, silent, yet powerful stream, flows onward, and bears away with it souls into eternity. That solemn movement never ceases for an instant. Whatever be their state, whether blood-sprinkled and prepared, or ignorant and unholy, souls move on. When the storms of October rage on our shores, and ships are wrecked, life, in danger but not yet lost, becomes an object of intense interest. Men are powerfully excited when they see their fellow-men in peril. They hesitate not. There is an opportunity, yet a brief one. Something may be done now, if done at once; and they promptly risk their own lives to save the lives of others. Yet this is all for the life of the body, the preservation of that which is as a vapour, that to-day is, and to-morrow dieth away. And shall the danger of immortal souls be less regarded, and Christian men, who know by experience what it is to have deliverance, exhibit in this respect a procrastination which, in a rescue from bodily death, would not be thought of for an instant? These imperilled souls, sufferers from the great shipwreck of nature, perishing amidst the breakers of sin and superstition, bruised, benumbed, and impotent to help themselves, the Church Missionary Society seeks to rescue and to save.

These continuous efforts on the part of the Society appeared to be sanctioned by the financial results of the year. The total ordinary income for 1859-60, amounted to no less than 132,052*l*. The total ordinary expenditure to 128,134*l*. being less than the income by about 4000*l*.

The India Fund also had been increased throughout the year by 13,576*l*., leaving, after the deduction of special outgoings for the year 1859-60, to the amount of 9448*l*., a disposable balance of 46,075*l*.

The year 1860-61 was marked by a decided increase of labourers in the field, twenty-two ordained European Missionaries, and eight unordained labourers, having been sent forth from home during the year, besides three Europeans admitted to holy orders in the Missions, the number of ordained Europeans being thus raised to 190, while the ordained native and country-born labourers were increased from fifty-nine to sixty-six, thus presenting a grand total of 258 ordained Missionaries labouring in the Society's Mission fields. It may be well here to pause and look back. The ordained labourers of the Society were—

In 1856-57	218
1857-58	226
1858-59	227
1859-60	238
1860-61	258

The stations of the Society had also increased in the following rates—

1856-57	136
1857-58	138
1858-59	144
1859-60	146
1860-61	148

Thus we find on the few years an increase of forty ordained Missionaries, and twelve stations.

Let us rapidly review the proceedings of these Missionaries, in order that we may obtain a correct perception of the measure of the Society's labours during the year 1860-61, and of its working status at the present moment.

During the years 1857 and 1858, the progress of Missionary labours in North and Western India had been much hindered by the Sepoy rebellion and the sanguinary conflicts in which it issued. During the year 1860-61, two other important Missions suffered from the prevalence of war, the distracted state of the country interfering with the free action of the Missionaries, and indisposing the natives to instruction. The countries referred to are New Zealand and the Yoruba territory. In New Zealand there has been a cessation of arms, and we venture to hope that the war between the natives and colonists will not be resumed. Several events of a favourable character have occurred, which seem to warrant such an expectation —the war-ministry has gone out of office; Sir George Grey has succeeded Colonel

Browne in the government of the islands; while the discovery of gold in large quantities in the province of Otago promises to draw off to other and more lucrative occupations the restless spirits who clamoured for war. In the Yoruba country, also, we trust that the civil strife will soon be extinguished. Lagos has been taken possession of by the British, and a Commissioner has gone out from England, armed with full powers to intervene with authority between the contending tribes, and give peace to the land.

In another quarter, also, the year 1860-61 was marked by disappointment. The Missionary reinforcements designed to strengthen the newly-formed stations along the Niger were unable to reach their destination. Some of the tribes connected with the delta of the river had assumed an hostile aspect, and fired upon the trading-steamers, the "Sunbeam" and the "Rainbow," with loss of life to some on board. The escort of a gunboat had become necessary; but this was not forthcoming according to the arrangements which had been made, and the Missionaries, Crowther and Taylor, with two European catechists, after remaining three months at the mouth of the river, until the falling of the water rendered an ascent for that season impracticable, returned to Lagos and Sierra Leone. Thus the native teachers up the Niger were left for a long period in an isolated condition, and without home-supplies. No small degree of disappointment was felt by the Committee at home at this resultless expenditure of time and money. But it has been overruled for good. The native teachers at the different stations, thus separated from all superintendence, were placed in circumstances, of all others best calculated to test their principles, and demonstrate whether they were men fitted to be trusted with so serious responsibilities. The result has been in all respects satisfactory. They have been upheld, and have been enabled to maintain a useful and consistent course amidst the Mohammedans and heathen, so as to win respect and acquire influence. Recent despatches from the Rev. S. Crowther furnish us with decided evidences as to their effectiveness and consistency in the midst of difficulties and temptations. The gunboat "Espoir," having the "Sunbeam" under convoy, proceeded up the Niger in the beginning of August, chastising some villages which persisted in their hostility, and receiving the submission of the rest. The journal in its entirety has been published by the Society, and may be had as a separate publication. We shall refer to such passages only as detail the condition in which the stations of Onitsha and Gbebe, at the Confluence, were found, after so long an interruption of communication—

"*Aug.* 22—Anchored off Laird's Port, Onitsha. I was very glad to meet Messrs. Smart and Romaine, the two Christian teachers at this place, in good health. That they had suffered trials and encountered many difficulties there can be no doubt; to be repeating each particular circumstance is to repeat what others had again and again repeated as common in the beginning of a new Mission among the heathen, but which have all been overcome by faith and patient labour in the strength of the Lord.

"*Aug.* 25: *Lord's-day*—Had service in the schoolroom at the Mission premises both morning and afternoon. The congregation was large, being attracted by strangers. Messrs. Smart and Romaine have certainly persevered in their work in this place. In the midst of difficulties and disappointments, the Lord has shown them tokens that they were not alone, and did not labour in vain: new converts had been added to the list of candidates for baptism, though some of the first were shaken in their faith, because no one made their appearance last year, as it was faithfully promised them that we were coming, and that with a stronger band; yet those who were thus shaken in their faith did not altogether turn back. One new candidate, who had joined since I left in 1859, having forsaken his idols, and made choice of one only out of his wives, in order to be clear of every impediment to his baptism, died suddenly. He was strongly suspected to have been poisoned. His wife is among the candidates, and his son is in the Mission house as a boarder. Some of the females have been suffering from domestic persecution, their husbands demanding them to join in their idolatrous sacrifices, to which they cannot conscientiously consent. In one or two cases the relatives have joined with the husbands to demand obedience to this custom, but it has not been obtained. On Saturday I had a long talk with five male candidates who sought baptism. Mr. Smart recommended them as sincere followers of the Lord, and some females also. I had a serious consideration of this matter, and asked myself, 'Can any forbid water that these should not be baptized?' I would answer, No one. But the following considerations weighed more with me, so that I determined not to take this most important step at this time, viz. 1. The change was about to be made by Messrs. Smart and Romaine's

return to Sierra Leone. These two men knew the people well, and in time of trial knew how to go about matters so as to secure the converts from their heathen relatives and friends. 2. Mr. Langley, who was to be left in charge, would be single-handed. He would be deprived even of the company and advice of the factory agents, who are all to be removed to the coast. 3. The persecuted converts are looking forward to remove from among their heathen families and connexions, and build near the Mission station; and thus a Christian village would spring up, but, in our present unsettled state, it would be impossible to undertake such responsibility without failure. To do all these there must be a resident influential minister, or catechist, to watch over the baptized converts, to support those in trials from persecution, and to organize for them the establishment of a Christian village. From these considerations, I could not do otherwise than to encourage them to persevere till we are better established at Onitsha. They felt the truth of my reasons for deferring their baptism at this time, and acquiesced with my advice. Every experienced person acquainted with the commencement of a new Mission will see the necessity of being very careful before the foundation of a new church is laid in a heathen land by Christian baptism. May the Lord open the way, that his word may run and be glorified among the heathen! The harvest is ripe: it wants only the way to enter into it, and reap and gather the grains into the barns of the Lord.

Sept. 1: *Lord's-day*—Captain Walker was kind enough to land me at Gbebe this morning, where I met Messrs. J. Thomas and J. Newland, the Society's agents here, in good health, and at their post in continued pursuit of their work as Christian teachers at the Church Missionary station at this place. All the Europeans who had stayed up the river since November 1859, and had the opportunity of witnessing the conduct of these men, both at Gbebe and Onitsha, bore testimony to their faithfulness, to their conduct as Christians, but to Mr. Thomas, at Gbebe, in particular, as persevering and indefatigable at his work. They have won the respect of both heathen and Mohammedan inhabitants, among whom they have lived during the last three years. Not only by teaching, but by their example also, they have impressed on the minds of all around them that they have in them a superior principle, and that they do not only teach, but practice that which they recommend to the people as the best religion in the world. The privation felt by the non-arrival of the steamer last year was calculated to shake the faith of new inquirers after the truth: though some have hesitated, others came forward and enlisted themselves as candidates for baptism, who receive weekly instruction in class. Two of the candidates, a male and female, died at Gbebe. They would not comply with heathen practices recommended to them when on a sick and death-bed. There are now on the list eight adult candidates—two males and six females. One of the males is a nephew of Ama Abokko, the king of Gbebe.

"When Messrs. Thomas and Newland were in want on account of the non-arrival of the steamer last year, Ama Abokko, the king, lent them 20,000 cowries for their use; Ayin, one of the female candidates, a slave to the first wife of Ama, who had been saving some cowries for her own redemption, lent them 16,000 cowries; Okoro, Ama Abokko's influential head slave, supplied them now and then with eatables, as he could spare them. When they had no means of covering the schoolroom, Mr. Thomas's countrymen of the Eki tribe, commonly known by the name of Bunu, turned out in a large party, and gave him two days' gratuitous labour till the schoolroom was covered in. Both Dr. Baikie and Mr. Dalton rendered them every assistance their own limited supplies could allow. That you may see the conscientious and primitive way of Mr. Thomas's account-keeping, I will send you a true copy of it, both for your information and amusement; as also Messrs. Smart and Romaine's journals and accounts.

"Extraordinary changes have taken place in the feelings of the Mohammedan authorities since 1859. Not only had king Masaba rendered Dr. Baikie every assistance to open the river to bring Nupe traders to the factory at the Confluence; but he had largely supplied him with necessaries, and gave him loans of cowries to several hundred dollars, to be paid to him at his convenience. In the above described states, I found the Society's stations, both at Onitsha and Gbebe, at the Confluence. How could these stations be given up without doing the greatest injury imaginable, both to the converts, who are just coming forward, and to the population at large, who are just becoming acquainted, by daily observation, with the principles of the Christian religion. The Foulahs, who were once prejudiced, are now become friendly, and solicit a fresh visit, that a clear understanding might be had between us. Although I do not deceive myself that we could make much pro-

gress in converting Mohammedans to Christianity, yet we may have access into the country, and obtain toleration to labour among their thousands of heathen subjects, and win them to the faith of Christ. This favourable opportunity ought not, and should not, be lost, merely for want of energy and interest among Christians, to whom God has given the means to throw the country open to the reception of the Gospel, and to civilization and extensive commerce. To give up the affairs of the Niger now, when every thing has been overcome, is both unwise and, I may say, very inexcusable. The natives will never believe us any more: their confidence in any promises which may be made to them will be shaken. The same promises have been made during the last twenty years. Treaties have been made with them which can be produced in black and white. These have not been carried out. What more will they believe? It would have been better not to have commenced at all, than to make such a feeble and inadequate attempt at such an important undertaking, and to give it up on a sudden, after so much has been done and accomplished, both by the labour of those who died in the cause, and those living, who still persevere. The late Mr. M. Laird could foresee the ultimate success of his persevering efforts, and he was not far out. On the eve of accomplishing his enterprise, for the honour of England and the glory of God, he was removed from his labours. May others be stirred up to take the place of those who have carried the work thus far, and died in the attempt! Their works do follow them.

"Having given the above statement, as the matter now stands on the Niger, I leave it to your prayerful consideration.

"The characters which Messrs. Langley and Joseph, the Society's agents now left at the stations, bear in the colony of Sierra Leone, I attach to this, for the Committee's information. Hundreds of such men may be had in Sierra Leone among the congregations, if called for, and sent out. Years of trial have shown the usefulness of such men as plain Christian teachers. They just suit the state of their uneducated countrymen. To these they appear men of information and of superior knowledge; though, in the midst of an educated population, they are scarcely of any use as teachers. This seems to be the character of primitive Missionaries—simple and practical."

The Sierra-Leone church must undoubtedly be regarded as the basis of these forward movements along the Niger and towards the centre of Africa, and its increasing fitness for this important office is a cause of much thankfulness. The following letter from the Rev. G. Nicol, Native Pastor of the church at Regent, informs us of the satisfactory development of that church generally, as well as of the promising aspect of his own flock at Regent. God's blessing has manifestly rested upon the unremitting efforts and careful procedure of the Society, and, like a ship finished on the stocks, when the time of its being launched has arrived, we are now privileged to behold the safe and peaceful transit of this church from a Missionary and dependent, to a self-supporting station.

"We have just had," says Mr. Nicol, October 19, 1861, "our half-yearly conference, and a blessed season it was to all of us. There was such unanimity between Europeans and natives—such mutual respect for each others' opinions, that although we had a whole week of business, it seemed to pass away so quickly that we scarcely knew it. This, under God, has been effected by Bishop Beckles' wise and prudent management. A colonial bishop has the interest of two parties to consult—European and native, and oftentimes those interests conflict. It requires, then, much prudence and wisdom in a Bishop, so to carry himself as not to excite the jealousy of either party. For this Bishop Beckles is eminently qualified. His uniform kindness and condescension can subdue the obstinacy of some and disarm the prejudice of others.

"Our work is assuming a very different aspect. The Missionary Institution is being merged into a settled ecclesiastical establishment. We rejoice to see this day. In addition to Kissey, Wellington, Hastings, and Regent—Gloucester, Bathurst, Kent, York, and Bananas, have been transferred to the Native Pastorate. I have great hopes that the pastorate fund will be replenished. I am sorry that, owing to the repairs of my church, my people have not been able to do any thing. The dilapidated state of many of our churches forms a great barrier to the people subscribing to the fund for the support of the native minister. As soon as this difficulty is removed, I believe they will come forward nobly.

"With regard to our work in this district, I have felt loth hitherto to say much, as I feared I might overrate the state of things. But I think we have reason to believe that the Lord is with us. It is unbelief which makes us to doubt his presence and his blessing.

"If well-filled churches, combined with

a spirit of devotion among many of our people, be a test of the Lord's presence, then we must believe that the Lord is with us of a truth, for our congregations are generally large. Out of a population of 1300, including children, we have on an average 760 or 800 attendants at church on Sundays. Our morning prayer-meeting, which was dwindling to nothing, has become well attended. The catechist has generally 100 or 130 early worshippers daily at five o'clock. Again, if voluntary social prayer-meetings be a sign, we must believe that the Lord is with us, for Friday is becoming a sacred day with some of our people. Many of them sacrifice their worldly callings on that day, for the purpose of prayer and praise. In every village, I believe, there have been established such prayer-meetings. If properly conducted, they are the greatest blessings to any station. Among all my members, those are the best visitors of the sick and careless ones who are connected with voluntary social prayer-meetings. At Charlotte, the flame seems to burn secretly and steadily. There is an earnestness manifested among the liberated schoolchildren, and the people and children in the village, that cannot be mistaken. I thought it was time that our sluggish souls be aroused, and at a conference meeting of the ministers, catechists, and schoolmasters in the district, we decided that a general prayer-meeting should be held at Charlotte on the 26th of September, and Christians from the surrounding villages should be invited to attend. On the day appointed, the church at Charlotte, long before the hour, was filled with serious and devout Christians from Regent, Bathurst, Gloucester, and Leicester. Mr. Attarra conducted the meeting. He gave out a hymn, which was sung with great feeling by the whole congregration. I then gave a short address. Then followed four hymns and prayers in regular order, relieved only by short addresses from two experienced leaders. One of them made a touching allusion to the days of Johnson and Butscher, when the people were so zealous, that they were wont to collect together in the middle of the day, and in the dead of night, in the fields and burial-grounds, for prayer. The congregation was deeply affected; whilst Mr. Attarra confirmed every word of the leader, by saying, 'I know the time; I was one of the number:' and very feelingly added, 'Where is our zeal and our love now?'

"I believe the Lord is ready to open the windows of heaven to bless us, but we ourselves need to be baptized first. Surely much good must result from this meeting. We, indeed, begin to see it. The services of the church on the following Sunday, in the different stations, were largely attended. I invited the Rev. J. J. Thomas, of Gloucester, to preach a sermon to my people on the importance of prayer. The Lord was, no doubt, present with him and with the congregation. Such was the interest excited, and he preached with such power, that the people signified their assent and full concurrence to all and every sentence of the preacher, by nods, and by deep, audible sighs; and, to say all the truth, I was unconsciously also drawn by the universal feeling of the whole congregation. I pray the Lord may raise up his power, and revive his work in our own hearts!

"Once more. If the spirit of liberality be a good criterion, and the Missionary spirit, wherever it exists, be a good test of the healthy state of any people, then we ought to believe and hope that the Lord is with us. The noble manner in which the people of Regent have come forward to repair their church has been mentioned in my Report, and I need not make further repetitions, as I know you will read all the papers. At Charlotte I was invited to preside over a meeting for the repairs of the church, and 14*l.* was collected, besides large promises. At Gloucester, where there is a good church, praiseworthy exertions have been made in behalf of the native pastorate. Regent has now four men labouring in their fatherland. Henry Green, at Ibadan; John Smart, Thomas A. John, and Alexander Day, on the banks of the Niger. The people look upon them as our representatives, and always remember them in prayer at their social meetings. May we not consider this an honour God has put upon the faithful labours of Johnson, Weeks, and others?"

The condition, then, of affairs on the West-African coast is significant. The Society is summoned to go on. To slack our hand at such a moment as the present would be to chill the Missionary spirit of the Sierra Leone church, and lose all the ground which has been gained on the Niger's banks.

From Africa we look to the countries of the Mediteranean. In Palestine the year 1860-61 proved to be one of anxiety and restlessness on the part of the population. Men looked apprehensively towards Syria and the Lebanon, lest the disturbances, which had broken out there, might extend themselves southward. The country around Nazareth was overflooded with fugitives and destitutes from the north, and every one had in some mea-

sure to bear the burden of this great calamity: commerce was brought to a stand-still, respectable merchants became bankrupt, and the prices of provisions were doubled. The Missionaries were obliged to suspend their usual itinerations.

And yet the Missionary work in these countries has not been left without evidences of its importance. Two of Dr. Pfander's treatises—the Mizan-ul-Huq and the Miftah-ul-Asrar, the two most needed for the Turks—have been translated by him into Turkish, and have been published. Another Missionary, Mr. Wheatley, who had made some progress in the Turkish language before leaving England, has joined Dr. Pfander, and the Missionaries are going forward hopefully, in the belief that "God's gracious visitation of the Mohammedans is drawing nearer and nearer, and that it seems to be at hand already." Recent despatches are confirmatory of this opinion. We refer more particularly to the proceedings of our Missionary, Zeller, at Nazareth. The following extracts from a recent letter will show the increasing accessibility of the Turks—

"*May* 1861—Of the many visits from Mohammedans which I constantly receive, and the conversations with them, I might mention the visit of the officers of the Turkish troops stationed at Nazareth. After sherbet, coffee, and pipes had been offered, and the customary compliments had been exchanged, I turned the conversation on religious subjects, by observing that it must be very strange to Moslems to see, in so small a place as Nazareth, so great a difference and variety of the worship of the one God. I asked them whether they were acquainted with the Gospels; and observed, that it was impossible, without such a knowledge, to form a true judgment of the Christian religion, whose Founder had come from this very place. They answered in the negative. I then handed a Testament to one of them, who, on opening it, hit upon the following passage (Mark xii.), which he read aloud—'And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord.' 'Oh,' he exclaimed with the greatest astonishment, 'that is true; that is excellent.' Eagerly he went on to read—'Thou shalt love the Lord thy God with all thy heart.' After every verse he stopped and showed his surprise about the force of truth contained in the words. Thus he went on with increasing wonder to read—'And the Scribe said unto him, Well, Master, thou hast said the truth; for there is one God and there is none other but He: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.' 'Here,' I said, 'you have a test for the true religion: it combines the love to God with the love to the neighbour. Each religion that countenances intolerance and persecution, breaks this link between these two commandments, and proves thereby that it is spurious, and unable to teach what kind of love God demands from men.' One of the officers had been in command at the massacre of Deir el Kammer. But their principal attention was directed to the question, how Christians (Greeks and Latins) could have deviated from the worship of the one God? With the greatest delight he proceeded to read—'Jesus saw that he answered discreetly, and said unto him, Thou art not far from the kingdom of God.' The officer said, 'I am surprised to see such a passage in your Bible. How can you maintain that Christ is the Son of God?' I therefore asked him to continue to read. 'And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord, and whence is he then his son?' I asked the officers to answer this question of our Lord. They easily understood that this passage contained a proof for the divine nature of Christ the Messiah; and then I endeavoured to show to them why Christ must be the Son of God, in order to bring about the salvation of sinners. This officer now asked for a New Testament, and expressed a desire to attend my Bible meetings, in order to learn more of the religion of the Protestants. I regretted that I had not yet received any of Dr. Pfander's books; but a few days afterwards my wish was fulfilled, as Mr. Lowndes, from Malta, sent in a number of copies of the Miftah-ul-Asrar.

"This Turkish officer has kept his word, and visits our Bible meetings frequently. Once, while he was reading in the evening at our schoolroom, the second chapter of St. Matthew, he was so pleased with the history of our Saviour's birth, &c., that he could not refrain from relating and explaining it to the others present. Another time the same officer was heard by Mr. Josephson most warmly arguing with a Latin about picture-worship, and endeavouring to prove the sinfulness of such practices from the Bible. Oh that Christians at home would pray with me that

God would pour out his Holy Spirit upon this man, and lead him to the knowledge of his Son Jesus Christ.

"The Kadi of Nazareth, Achmed el Satty, from Safed, who was ordered by the authorities of Akka to fill the place of Sheik Amiâ, paid very frequent visits at my house, together with his brother, also a learned Mohammedan. We had often conversations about religious subjects. The principal stumbling-block with him, as generally with Mohammedans, was the doctrine of the Trinity. I sought to overcome his prejudices against Christianity, by entering more closely into the question about the authenticity and integrity of the Old and New Testaments, for the Mohammedans pretend that our Scriptures have been adulterated, though they recognise most of the authors of the books of the Bible as divinely inspired messengers. By giving him such proofs of the authenticity of the Holy Scriptures, as he could not gainsay, I got a firm ground for the citation of the word of God in contradiction to the doctrines and fables of the Korán, and found that these heavenly weapons no longer failed to make an impression on his mind.

"*July* 19—Moustafa Pasha of Akka arrived at Nazareth. The Greek Bishop, the Superior of the Latin convent, many other people, and the Turkish soldiers, went to meet him. Next morning I called on the Pasha, whose acquaintance I had made on a former occasion. The Pasha is a very young man, not much above twenty, and of one of the best Turkish families. He is a handsome man, with fine manners. In the course of conversation I mentioned that it must be interesting to him to see the place from which the greatest of prophets had come, through whose words and works the most wonderful changes had taken place upon earth. As the history of the world compels us to acknowledge that religion is the greatest moving power, it must be of the utmost interest to every thinking man to examine the nature of the different religions, and to watch their influence and effect upon mankind. The Pasha took great interest in what I said, and begged me to explain to him the difference between the Christian churches, especially the Latin and the Protestant churches. After I had done this, he expressed his horror of the errors of the Latin church, especially of the doctrine of the infallibility of the Pope, and the worship of saints and images. He said he could not understand how Christians could have been blinded so far as to adopt errors which were so clearly in contradiction to Holy Scripture. This I explained, and called his attention to the fact that our religion is not only an outward form and profession, but a state of the heart, a state of repentance, obedience, sanctification, and communion with God. As soon as this is forgotten, religion must degenerate also in its form and doctrine, especially if, at the same time, the word of God, with his Spirit, is taken away. The same evening the Pasha sent for a French Bible, and begged that the principal passages against picture-worship should be marked. Next day he paid a visit at my house, and I had a long conversation with him about religious matters. He mentioned that he had, during the night, half perused the book, Miftah-ul-Asrar, and highly praised the excellent style and great learning of its author. The interpreter of the Pasha, an Armenian, of whom the Pasha said that he had no religion whatever, begged me to give to him a book about the differences between the Protestant and Latin church, in French. I gave him an excellent little book, "Les Enseignements de l'Eglise Romaine comparée avec les Saintes Ecritures," with the request to read to the Pasha from it. I also sent a Turkish New Testament, and a copy of the book Miftah-ul-Asrar, to the Pasha, and to his interpreter. As the Pasha spoke French, I had no need of an interpreter, who is, especially in religious matters, an inconvenient and sometimes injurious medium."

On the East-African coast, also, an apparently hopeless and almost abandoned Mission has been unexpectedly revived. The new ruler of Zanzibar and its dependencies has overawed the predatory tribes along the coast, and has permitted to Missionaries freer access to the interior. Our Missionary, Rebmann, returning to his old station, was joyously welcomed by the people, who, as they met him on the road, exclaimed, "You have done well to come back to us." The recommencement of the Mission has been inaugurated by the baptism of Abe Gonga, his son, and four others. The general feeling amongst that portion of the tribe contiguous to the Mission station, is, "We shall all lay hold on the book."

In India, that vast and urgently important field, there have been, throughout the year 1860-61, and up to the present time tokens of progress. Bombay and Western India, a Mission hitherto of very slow development, has exhibited more than usual vitality. The Industrial Mission at Sharanpur, near Nasik—the instruction by our Missionaries of East-African youths and girls taken from slavery and landed in Bombay,

thus forming a thread of connexion between Western-India and East-Africa which may grow into a bond of great importance—is of much interest. It is remarkable, that, at two distinct points, liberated East-Africans are under the charge of our Missionaries, and are thus being trained for future usefulness, namely, at Bombay and the Mauritius; and thus the same interesting procedure which has been brought out so successfully on the West-African coast, is being repeated in relation to East-Africa. We recognise here the marvellous working of God's providence, out of evil educing good.

We have before us the last report of the Calcutta Corresponding Committee, which has very recently reached us. It presents a comprehensive view of the Missions throughout Bengal, Oude, the North-West Provinces, and the Punjab. At Calcutta, Benares, and Lucknow, conversions have taken place of an interesting and important character. At the first-mentioned city, our Missionary, the Rev. J. Vaughan, has had the satisfaction of baptizing a young convert of a superior social position, Jadoonath Ghose, a young man of about eighteen years of age, belonging to a highly respectable Hindu family. He was first led to think seriously on the subject of religion while he was a student of the Free Institution, under the tuition of the late Dr. Ewart, the friend and coadjutor of Dr. Duff through the long period of thirty years. As is usual with young converts from Hinduism of respectable parentage, he had, previously to his baptism, to pass through a fiery ordeal.

"The day for his baptism," writes Mr. Vaughan, "was fixed. He desired beforehand to make one more, perhaps a final visit to his wife and family. He dare not tell them his baptism was at hand, for he would certainly have been seized and confined, and probably drugged; but he especially wished to commend the truth to his wife and sisters. I prayed with him, and he took his departure. I felt, humanly speaking, it was doubtful whether I should ever see him again. To my great delight, he returned, after an absence of three days. He had not been permitted to see his wife, but he had spoken to the members of his own family. Then, watching an opportunity, in the absence of the male members, he took leave of his three sisters, whom he loved dearly, telling them that he was going to be a Christian, and that this was his last visit home. Now followed a scene: the girls rushed upon him, embraced him, and with tears and entreaties implored him not to forsake them. It was no time for delay, for already the servants were preparing to seize him. He tore himself away, and came with haste to me. I had scarcely got him housed when his friends and relatives came in a body, demanding, in a most exciting manner, to see him. There was reason to fear their object was to seize and carry him off. However, I felt that it would be best to let them speak with him before his baptism; so I called together a body of our Christian men as a guard, and then introduced his family. It was the first scene of the kind I had witnessed, and I shall not soon forget it. I turned to the youth, and said, 'Now, Jadoo, here are your friends: they may say to you what they please, and you may answer them as you think fit; and if, after this interview, you wish to accompany them, you are perfectly at liberty to do so: act as you choose.' I then sat down in silence, with the native brethren around me, and then commenced poor Jadoo's fiery trial. They surrounded him, and, one on one hand and another on the other, literally besieged him with arguments and entreaties to abandon his purpose. He returned but one answer—'No; I will be a Christian.' A pause followed each declaration: then they returned to the charge more vehemently and imploringly than ever. Still he replied, 'No; I will be a Christian.' Then came an appeal to his natural feelings. 'Your poor little wife and your sisters have eaten nothing for three days: they are dying for hunger and grief on your account: come and save their lives; come but for five days, come only for one day, this is all we ask: it is our last request; will you deny us?' I cannot describe my feelings at this juncture. I silently cried to the Lord on his behalf, as did also the native brethren. His lips quivered: there was a struggle; but once more he replied, 'No; I will be a Christian. I will hesitate no longer.' Thus ended his trial. In despair of success, his friends retired; and then a very affecting scene presented itself. Our Christian friends rushed upon Jadoo, embraced him as a brother, and with one voice ascribed glory to God who had preserved him stedfast. The next day I baptized him in the presence of a large and attentive congregation of respectable Hindus, amongst whom were not a few of his relatives. God grant his future walk may adorn the doctrine of the Lord and Saviour!"

The Santhal Mission had progressed under the zealous superintendence of the Rev. T. E. Hallett, whose journals have already appeared in the pages of this periodical. On the failure of his health, his place was supplied by the Rev. E. L. Puxley, formerly

Captain in Her Majesty's 4th Light Dragoons, who arrived from England at the close of 1860, and is now settled in the Damin-i-koh itself, in the midst of the Santhal villages. The following letter from this Missionary, dated July 1861, presents the most recent intelligence from this Mission—

"The district inhabited by the Santhals is called the Damin-i-koh, and is an irregular figure, formed by a group of mountains, the greatest length of which is seventy miles, and the greatest width thirty miles, the area contained within it being 1366 square miles. The original inhabitants of the Damin were Paharis; but as these people will live nowhere but on the very summits of the hills, the Government, not many years ago, permitted some wandering Santhals to clear the valleys of the jungle, and settle in the land repudiated by the hill-men. These Santhals have been continually increasing, not only in the Damin itself, but also in every direction round it; and I have been informed, by one who was well acquainted with this country, that he could not estimate the present Santhal population at less than 200,000 souls. The moral and religious state of this tribe may be conceived from the fact, that, with the exception of a vague traditional belief in some great spirit, the whole of this vast multitude have no religion at all. This morning I sent for some of the most intelligent Santhals in my neighbourhood, with whom I had a long conversation. To my questions, they answered that they had indeed heard of a great Spirit, and that they lifted up their hands—*i. e.* prayed—to Him on Sunday, *if sick*, otherwise they never lifted up their hands at all. They knew not who had created them, nor what would befall them after death; and had never heard of a judgment or a resurrection. They also expressed the opinion, that that great Spirit, of whom alone they had heard, took no notice whatever of such acts as murder, false witness, theft, adultery, &c., and that, through fear of Him, they never refrained from any of these crimes. They are ignorant both of the law and the Gospel, of the evils of sin as well as of the promises made through Christ. They know not their need of any sacrifice, much less do they know any thing of the only name given amongst men whereby they can be saved. Up to the present time the efforts made by Missionaries to win them to Christ have been very limited. With the exception of one Missionary, who, with his wife, went amongst them about thirty years ago (both of whom fell victims to the fatal fever so prevalent in this district at the commencement of their second year), and one other Missionary, who died in his first year, I have heard of no attempts being made to evangelize them till the year 1853, when the Church Missionary Society established a few elementary schools in some of their villages. Even these, however, were broken up by the Santhal rebellion of 1855, and were not re-opened again till 1858. We trust, however, that they have done something towards the regeneration of this people; for the most advanced of the scholars had previously been taken from these schools, and sent to Bhagulpore, to be trained as future teachers of their fellow-countrymen. After the great meeting in 1858, the Rev. T. E. Hallett was appointed by the Committee of the Church Missionary Society as the Missionary to the Santhals; but after one year's residence at Bhagulpore, he was compelled by ill-health to return to England; and I, who have been put into his place, am now the only Missionary in this large and populous district. I trust that these statements will be considered sufficient to prove what fit objects we are for help, and how little (humanly speaking) can be done amongst this great multitude without further assistance. The harvest is plenteous, but the labourers are few; so few, indeed, in comparison to what the case requires, that when we take into consideration the difficulties of an unwritten language, sickness, and the many other events which lessen the efficiency of a Mission, we shall be forced to acknowledge, that twenty times the present number of labourers would still be too few for the work to be done.

"If we turn to the hopeful prospects which this Mission holds out, we shall find additional cause for zeal and liberality.

"The Santhals are naturally a quiet, teachable people. They are very intelligent and quick at learning (most of the men in my neighbourhood speak a little of the Hindustanee, Hindee, and Bengalee languages as well as their own), they are easy of access, and willing to follow the advice and teaching of those to whom they look up, as the wonderful success with which God has blessed the efforts of the German Missionaries at Chota Nagpore, among another branch of this same Santhal people, fully proves. Unlike the Hindu and the Mussulman, the Santhal has no methodized system of religion to oppose to the preacher of the Gospel. He cannot, like the former, appeal to Shasters written hundreds of years before our New Testament; nor, like the other, has he a religion which has had a sort of glory, and

which has taught him a violent hatred against those of every other belief. There are here no bigoted priests, urged both by fanaticism and interest, to maintain error. We have not, in fact, to begin by clearing away the jungle before we can sow our own good seed, as is usually the case, but may at once begin on clear, unoccupied ground. The empty vessels stand ready to receive the water of life, if there were but hands to pour it into them. These are no small advantages; and surely every one who has the Redeemer's cause at heart will gladly contribute his mite towards improving them.

"There are, too, reasons why we should at the present moment be doubly anxious to improve all the opportunities in our power of spreading the Gospel in this district. Many opportunities and advantages have been already lost, and all of them are fast slipping by. Strange to say, the Bengalees have taken the lead in the work of Missions in the present instance, having already established themselves in the Damin, and made some easy converts to their own religion. The only case of opposition made to a Christian school was offered by a perverted Santhal, who had sunk from bad to worse, having exchanged his own simple and comparatively harmless ignorance for the abominable superstitions and bigoted idolatry of the Hindu. There is now rising up throughout the Santhal country a tendency towards Hinduism; and unless some strenuous exertion be made at once to counteract the influence of the Bengalees, future Missionaries will have, in addition to the present difficulties, to encounter a violent opposition from these perverts to idolatry, led on by superstitious and interested priests. Nor is this the only reason why the present moment demands more than ordinary exertions. Until lately the Santhal felt the greatest reverence for the European; but contact with the latter, especially in some works which the Government, for the last few years, has been carrying on round three sides of his country, has tended greatly to diminish his esteem for his English rulers. A few words spoken by an Englishman some years ago would probably have produced more effect than weeks of earnest labour would now be able to excite; so that it is manifestly our duty not to wait till the last remnant of respect for Europeans has left the Santhal's breast, but to take immediate advantage of what still remains.

"Moreover, the people are becoming richer, and, with prosperity, a less simple spirit is entering among them. Commerce has necessarily brought them into closer connexion with their neighbours of the plains; and their improved circumstances, by making them fitter objects of the Bengalee's rapacity, have induced many of the latter to settle in their country. While they were entirely without civilization, they possessed the virtues as well as the vices of a barbarous people. They were formerly celebrated for their honesty and love of truth. A magistrate has even informed me, that, after the Santhal rebellion in 1855, when many of them were brought prisoners before him, he always placed more confidence in the Santhal's simple word, even in his own case, than in the oaths of the Bengalees. Fidelity, honesty, truth, &c., were then universally and deservedly ascribed to them; but since they have been brought into contact with their neighbours of the plains (who were never celebrated for these virtues), they have imbibed many of their bad qualities; and it is a pitiable sight occasionally to see their simple efforts at cheating and lying, the very shallowness of these efforts proving that it is a lately-acquired habit, and affording hopes that the stream may be stopped among the hills, before it is totally lost in the deep river of the plain. The Bible can restore them to even a purer and more healthy state of morality than formerly, for the name of Jesus Christ of Nazareth has lost none of its power since the time when it brought health to Æneas and life to Dorcas; but if the Santhals are now left in their hopelessness and simplicity, from dupes they will themselves probably become, in self-defence, the cheats, and the obstacles to their evangelization will be greatly increased.

"Schools and Scripture-readers must be our initiative instrumentality. Much as it is to be wished that every Mission should in time support itself, and that future Missionaries should be the countrymen of those amongst whom they preach, in the present case the dangerous climate of these hills makes such an end absolutely necessary. That you may form an idea of the nature of this climate, I will quote an extract from Captain Sherwill, the Government Surveyor's Report in 1854—'To the natives of the plains the climate of these hills is most fatal, jungle-fever carrying them off in a few hours. The bad season commences with the westerly winds in March. The suddenness of the attack is most appalling. As long as there is no wind, the healthiness of December, January, and February, is prolonged to March; but the first high wind arising in March is the messenger of death to the natives of the plains. I have seen seven of my servants struck

down in one day with fever. The weather had been warm, and the air particularly free from agitation; but the day they were taken ill a strong west wind sêt in, and by the evening they had fever. In the early part of the survey of the hills, and being ignorant of the dangerous nature of the jungle during the month of March, I lost thirty-four natives of the plains. They all died of jungle-fever. Many others were taken ill, but escaped. Out of one party, consisting of eleven men, seven were taken ill, and four died within a few days. They were Mohammedans. Two horses that were with the party were also taken ill at the same time, and died. The months of April, May, and June, are also unhealthy to the Lowlanders, but September and October are deadly.'

"From this extract from the Report of the Government Surveyor, it is evident, that if our work here is to be permanent, we must train the natives themselves to be the future teachers and pastors of their countrymen. All our resources for the future must be drawn from themselves; for it is almost vain to hope that the honour of bearing the glad tidings and publishing peace on these mountains will be reserved for European messengers. Each Missionary, in the words of one who has lately gone to his rest, must be the ear of corn which, falling in the ground, dies, and brings forth fruit. In order that our work should be lasting, we must establish schools among the Santhals, from which we may take the best scholars, or those whom we judge most fitted to be hereafter schoolmasters, Scripture-readers, and perhaps pastors. To these we must again give a still higher education, and, if the blessing of God attends our efforts, send them back again to their own people, bearing the precious seed in their hearts and hands. This, of course, will be the work and labour of years; but it will only become the harder by being postponed. This is not merely my own opinion, but that of those too, who, from their position, must know this people well. In a letter received a few days ago, from one whose high position, and still higher character, entitle his opinion to the greatest respect, the writer expresses exactly the same views, and states that though, where God is Himself the workman, unexpected success may attend the feeblest efforts, yet, humanly speaking, a far greater number of labourers will, at a future time, meet with less success, comparatively, than they would probably now obtain; and that the training up of future teachers should be the chief work for the present. It is true, indeed, that the Lord may so bless the few efforts now being made, that one will chase a thousand, and two put ten thousand to flight. He has, however, commanded us to use every means in our power, as if the whole work depended on our own efforts alone. The most earnest exertions will best display the simple faith which works by love. I entreat you, therefore, to use every effort to make our wants known to any friends in England to whom Jesus is precious, and who, in love to the immortal souls of these poor heathen, will spare something out of their abundance to extend the Gospel of Christ. Represent to them, as you can, the awful ignorance of this people—our hopes for the future, and our fleeting advantages at the present moment. Remind them that Christ died for these poor Santhals; and an ignorant and benighted people such as this, if, through his grace, they are gathered into the fold, will be some of the brightest jewels in the Redeemer's many crowns. Whatever is given to Christ in the persons of these his poor brethren, will surely not be wasted or thrown away. If God is pleased to bless our efforts, many a soul will be saved from death. Many a prayer will mount to the throne of grace for those in England through whom the Saviour's love has lately been made known; but if, in his wisdom and goodness, He denies the blessing to us, they will find the return in their own souls, and thus, at the great day of harvest, even the grain which fell on the stony ground will yield its hundredfold reward. It seems, indeed, a gross way of asking you to testify your gratitude to Christ, by giving money to his cause; but by the appointment of God Himself, schools and schoolmasters, Scripture-readers, and catechists, cannot be maintained without a large outlay of money. My prayer, therefore, is, that all Christian friends in England, while they show their anxiety for the spread of the Redeemer's kingdom, by pleading for us at God's throne, will also (at the expense of self-denial, should it be necessary) contribute some of their worldly wealth to advance it."

Our most considerable native-Christian communities in the Upper Provinces are at Benares and Allahabad, the latter having been formed by the immigration of the Christians formerly belonging to the Secundra, employment on the press having been afforded them at the new seat of Government. In a previous Number, this congregation was referred to, and the efforts made by it in the direction of self-support.

At Benares a baptism has taken place

which promises to exercise an important influence for good. The facts of the case are thus stated by the Rev. C. B. Leupolt—

"About nine years ago I received a letter from a Hindu, calling himself a Ramaya, or roamer. He wrote to the following effect—'Sir, I am a roamer. I believe that Jesus Christ is the Saviour of the world, and I am appointed to prepare the way before the Lord. My work is that of John the Baptist. I destroy the faith in the gods, break down caste, and collect people for becoming Christians. Come to meet me. Now is the time not to sit in your homes, but to be up and doing abroad. I will prepare the way for you, and you come and preach the Gospel. I cannot preach the Gospel, for I do not know it,' &c. I went, with my assistant, Mr. Broadway, to see him, and to spend a couple of days with him. The plan he pursued was to sit outside his door, beat a tom-tom, and begin to shout with his wife. A crowd immediately assembled. He had a large number of disciples with him, and then he preached. If we reviled the Hindu gods as he did, the people would not listen to us for five minutes. When he had spoken for some time, he said, 'Now, you see, I have cleared the way, and you now preach the Gospel;' which we did. We had a good deal of conversation together. He knew something of Christ, seemed sincere, and, as far as I could judge, he believed in his mission. He then paid us a visit at Benares, with a host of his disciples, and begged very hard for a catechist to preach the Gospel with him. I heard occasionally from him. During the mutiny he had to be quiet; but, after it, he recommenced his preaching, and, in 1860, he came to Mr. Smith, and requested baptism. He told me that he believed his time was then come. He heard I was in England, and Brother Smith admitted him into the church of Christ by baptism. On speaking of his baptism, he said, 'I became at once another man. I knew I was now Christ's, and I could not serve any longer any other but Christ. All my former connexions were broken off: I ceased from that moment to be a gooroo. They still call me gooroo; but I tell all my disciples, "I am no longer your gooroo, but I am your brother. One is your gooroo, and that is Christ."' He resides now at Chakia, the former residence of the Rajah of Benares.

"Last month I went to see the Ramaya and his work, and spent a few days with him. On arriving at Chakia, I found him engaged with a number of Zemindars. The Rajah has given him a piece of ground, and he has built a channi here, *i. e.* four ranges of houses enclosing a court yard. In front there is a large verandah, and the Zemindars who bring in their revenue to Chakia, or have otherwise business in the Rajah's court, reside during their stay at Chakia in his verandah. I met daily about twenty here. I had a great deal of conversation with the Ramaya, and also met many of his followers. There came daily messengers to him from his people, and presents of rice, grain, cloth, &c.; for although all know that he has become a Christian, they still look up to him, and they all, without almost any exception, have broken their caste, and hence their intercourse with him does not affect their intercourse with their neighbours. He told me that a great number of his followers were ready to embrace Christianity, but they require to be instructed. Among the many I met, was a young Cole from the neighbouring hills, a very fine young man, wishing to be baptized also; but he has had as yet little instruction. He confirmed the Ramaya's statement, that there were numbers willing to follow the Ramaya, and become Christians, if they were instructed. He mentioned that there were about three thousand of them. At all events, there are a good many. During my stay, I selected four out of the number of candidates for baptism—two men and two women—with three children. One was the wife of a Zemindar near Gharwa, with her babe. Her husband sent his wife a beautiful dress for the occasion, but it came two hours too late. He will soon follow his wife's example. I hope to baptize him this month. These were well instructed. The Ramaya's wife is a very superior woman, and exercises the same influence over the women which he exercises over the men.

"The Ramaya told me that he requires four channas—one in the jungle, which is necessary, and which he shall have (D. V.); one at Chandauli, twenty miles from Benares, which his people will build there; and one at Gharwa, as a very central place, and which we have. In each place we require a native-Christian teacher, with his wife, or trained schoolmistress. They must be qualified to prepare people for baptism. He then said, 'Baptize people at once, baptize every one who knows that he is a sinner and believes in Jesus Christ. You cut them thereby off from idols, from their heathen neighbours; they will at once form a community of themselves, and others will be drawn in. Then instruct them more fully, and bring all their children under instruction.' I preached on Ezekiel xxxvi. 25—27, applying the subject to baptism; and our united prayer for the candidates

for baptism was, that whilst we sprinkled clean water on them, the Lord might give them the new heart and his Holy Spirit. There are people with him at Chakia ready to be baptized; at Chandauli, Mirzapore, and near Gharwa, likewise. And now what we require most urgently is trained teachers. I asked the Ramaya to send me young men and young women from among his disciples from the various places, and I would place them into our training school, which, God willing, will be done. Besides these, we require other teachers also, and we must do all we can to raise them. I must not forget to say that the Ramaya has turned the New Testament into Hindustanee verse, chaupáis and dohás. I heard them chant a portion, and certainly it sounds most beautifully, and the natives listen to it with the greatest attention."

Lucknow, at this early period of its Missionary history, is yielding fruit, to the great encouragement of the Missionaries.

"Our Missionary, the Rev. J. P. Mengé, reports the baptism last November of a young Pundit, with his wife and child. The Pundit is a man of ability and influence. On his first application to the Missionaries, they were doubtful of the sincerity of his motives as an inquirer. But Nehemiah Neelkanth Shastree, the Christian Pundit of Benares, meeting with him, felt interested in his case. He travelled in his company some days, instructing him further in the Christian faith, probed his motives, 'and expounded unto him the way of God more perfectly.' His instructions were blessed. The interviews the inquirer subsequently had with Mr. Mengé satisfied him that his motives were genuine, and, after due probation, he was received into the church. He has been zealous in preaching the Gospel, since his baptism, in his own village and neighbouring districts. Another influential Pundit visits the Missionaries as an inquirer, but has hitherto been kept back from an open profession by the influence of his heathen wife. A Persian nobleman holds friendly intercourse with the Missionaries, but (like so many others) still halts between two opinions. The Bishop had an interview with him and another inquirer (a fakeer) on the occasion of his lordship's visit to Lucknow, and impressed upon them the obligation publicly to confess Christ, by quoting the texts, 1 Kings xviii. 21 and Rom. x. 10."

At Agra the number of adults baptized during the year 1860 was found to be more than double that of any previous year; while the work at Meerut had extended itself to the vicinity, so as to issue in the formation of branch stations at Mulliana, Kunker Khera, Dobla, and Dehra Doon. During the month of October 1860, the Bishop of Calcutta held a confirmation in the station church at Dehra, when no less than seventy-two candidates were confirmed. A residence for the native pastor is in the course of erection.

Appearances at Kunker Khera are full of promise. "Amongst those confirmed by the Bishop were several from this place, the principal of whom shortly afterwards asked to be allowed to give an entertainment to the native Christian community in commemoration of the event. Permission being obtained, they issued their invitations, and, on the day appointed, about 150 assembled and partook of their hospitality. A gathering of the kind in a heathen village is not without its good results: the presence of so many Christians is encouraging to themselves, and, at the same time, is evidence to the heathen that Christianity is progressing, and is not confined to so very few as it formerly was.

"In the month of March, seven families, relatives of the Christians, came from a distant village to reside here, and place themselves under Christian instruction. After about three months' residence and instruction, they requested baptism, which was administered to them, they having previously commended themselves by their apparent sincerity and good conduct.

"Encouraged by the approbation of the Bishop, and the steady increase and promising prospects of the work, it has been deemed advisable to erect a small church in the village. Aided by a grant of 500 rupees from the Diocesan-Church Building Fund, the requisite funds were speedily raised, and the church commenced. It was completed, and opened for divine worship on Sunday, the 16th December, when six adults and four children were baptized. The church, which is very neatly and substantially built, is well situated, and can be seen from some distance. It is earnestly hoped that the Christians will so let their light shine, that the heathen, seeing their good works, may be induced to follow their example, and turn from dumb idols to serve the living and true God. The plans for the church were kindly furnished by W. B. Harington, Esq., to whom the Mission was similarly indebted on a former occasion."

The attention of the Calcutta Corresponding Committee has been directed to these recently-formed churches at Mulliana and Kunker Khera, as presenting suitable spheres for native pastors.

During the year 1860-61 four Missionaries were sent from home to the various stations

throughout the Punjab, but we regret to say, that in consequence of sickness and of death the strength of the Missionary staff in that important territory has been increased by one only. If effectively worked, this Mission field promises to yield abundantly. One of the Missionaries, the Rev. R. Clark, with Mrs. Clark, resided for three months in the midst of the city of Peshawur. They were the only Europeans there, and the only ones who had resided there since the formation of the cantonments. Yet, so far from meeting with hindrances, they were daily visited, whilst Mrs. Clark had access to many zenanas. The movement amongst the 24th Muzabee Sikhs continued to progress, and our Missionary, the Rev. R. Clark, removed to Attock, on the Indus, where the regiment was stationed during the formation of the Indus tunnel. There a chapel was erected, divine service held, and opportunities of instruction afforded. At the end of the year the Missionary was enabled to report—

"The feeling in the regiment generally is still favourable: there is no apparent opposition of any kind. All the native officers, without any exception, attend our services, many of them regularly, and there is much that is hopeful in some of them, and also in several of their men. Mrs. Clark is continually visited by some women in the regiment, and has begun a Bible class amongst them, and the nucleus of a girls' school has been also formed. She has also four orphans under her care. The work must now be left to go on in the sure trust that the leaven will spread, and that faith and love and grace will be increased.

"In addition to the fifty native Christians connected with the regiment, amongst whom are many women and children, there are upwards of 6000 men, besides their families, amongst whom we have opportunities of preaching the Gospel. It is probable the number of Muzabee Sikhs now here will, in a few months, be doubled, and even trebled. May we ask for the prayers of Christian friends, that our labours amongst them may be blesssed, that the Spirit may be poured upon those who have become Christians, and on the rest as well?"

The development of the native churches, so that, instead of being weakly exotics artificially reared, and requiring to be screened from every rough blast, they may become vigorous and healthful, self-supporting, and co-operative with the mother church at home in the work of Missions, is now universally admitted throughout the Mission field to be most urgently necessary, and therefore requiring to be earnestly prosecuted. But the growth and maturity of the native churches depends on their being provided with a native pastorate; otherwise, alike in grace, gifts, and usefulness, they will become dwarfed and stunted. In connexion with this great requisite, educational establishments of sufficient comprehensiveness and power become indispensable; some of a general character, to provide the educated material from whence that portion which is gracious and capable may be drafted; others of a more special character, into which those from amongst the educated material, who are judged to be capable and gracious, may be drafted, and there prepared to become a part of the Missionary agency. This great want has been fully provided for in the Tinnevelly Mission, where there is the English school at Palamcotta, besides vernacular schools for general purposes, the Vernacular Training Institution for Schoolmasters, with its model and practising schools, and a Preparandi Institution for giving a sound biblical and theological training to those young men of mature Christian character, who are designed for the offices of catechists or native pastors. The Travancore Mission is similarly provided, there being in operation, not only the Cottayam College, with its 140 boys, but also the Nicholson Cambridge Institution for preparing native teachers through vernacular instruction, in which twenty selected students are making satisfactory progress. In the North-India Mission there are now 7705 native Christians, not, however, grouped together, as in Tinnevelly and Travancore, but dispersed over a vast extent of country. Still, it is time that educational institutions, having more particular reference to the wants of a growing Christianity, should come into action; and therefore we recognise as a decided mark of progress in that Mission, the fact that the Rev. C. B. Leupolt is actively engaged in organizing vernacular training schools at Benares.

The grand platform of South-India is full of interesting phenomena. There we see the results of evangelical labours when faithfully prosecuted; native churches, like that of Sierra Leone, rapidly maturing, and becoming to the surrounding heathen centres of light and truth.

To the Tinnevelly Mission, the year 1860-61 proved to be one of especial blessing. Reviving influences refreshed it, and He who is the God of providence as of grace, was pleased to drop fatness on these pastures of the wilderness. The new life and spirituality which were manifested in the native Christians

told with beneficial influence on the heathen masses round. The churches, blessed in themselves, became a blessing to others, and the conversions from heathenism throughout the year amounted to not less than 2600. The native pastorate is fully answering the expectations which had been formed of it, and the native Christians are not only becoming increasingly conscious of the duty of providing for the support of their own ordinances and means of grace, and engaged in putting forth corresponding efforts, but are contributing zealously to Missionary objects, and personally engaging themselves in spreading the knowledge of God's truth among their heathen countrymen.

During the past year, this Mission has occupied a prominent place in the pages of the "Intelligencer." To those articles, especially one in the April Number, we must refer our readers.

The Travancore Mission, with its 7000 native Christians, is rapidly following in the steps of Tinnevelly. All classes of the mingled population of that province—Syrian Christians, Nairs, hill tribes, and slaves—have been found accessible to the Gospel, and have yielded a greater or less measure of converts, with one exception, that of the Brahmins, the lords and priestly tyrants of Travancore. But even their exclusiveness is giving way, and an entire family of Brahmins—father, mother, and two sons—of independent means, has recently been baptized by our Missionary the Rev. Joseph Peet. We regret that want of space prevents our introduction of the details.

The Telugu Mission has now branched out into four distinct centres of occupation—Masulipatam, Ellore, Bezwara, with its out-station of Ragapur and the Koi country—the Rev. F. N. Alexander having been sent forth by the Society during the year 1860-61, to enter upon the duties of that new Mission, and to sow the seed of the everlasting Gospel among the wild tribes living on the banks of the Godavery, and inhabiting the adjacent hill districts. Two additional Missionaries have been set apart for this Mission.

The Ceylon Mission is one of slow development, and, although not to the same extent as Western India and the Mediterranean, may yet be placed in the same category. The latter Mission was commenced in Asia Minor in 1818, enlarged by the addition of Palestine in 1851, and of Constantinople in 1858; yet have we in that field only sixty-six communicants. The Western-India was commenced, so far as Bombay is concerned, in 1820, Nasik being added in 1832, and Sindh in [illegible]. There are in that Mission, throughout its various stations, only 526 native Christians, and 126 communicants. The Ceylon Mission was commenced, amongst the Tamils of the island, in 1818, and amongst the Singalese and Kandians in 1819-22. There are in the Mission 3973 native Christians, and 567 communicants. Missions of this kind serve as a trial for faith, and test the principles of those who have put their hand to the plough of Missionary effort. A Missionary Society should never abandon a field because of its apparent barrenness, and absence of visible result. To sow precious seed, and then desert the field in which so much labour has been spent, because the seed is slow to germinate, is a short-sighted proceeding; for after we have left, the spring season may come in, and others reap the harvest which would have been our own, had we practised "patient continuance in well-doing." The command is, "Though it tarry, wait for it, for it will surely come, it will not tarry." Discouraging Missions, therefore, when persevered in, attest the reliability of a Society, and the genuineness of the principle by which it is actuated.

On the Chinese coast a congregation of Native Christians has been raised up, and the foundation laid of a more extended work, and from that point, Ningpo, important advances have been made into the interior, and stations formed as far as Yu-Yiai, a Hon, or third-class city, thirty miles from Ningpo; while the North-west-America Mission continues to exhibit the same features of steady, healthful growth, which have been so long its characteristics.

We have been thus minute in this review of the circle of our Missions, in order that our readers may have a clear perception of the *bonâ fide* character of the work carried on by the Society.

Let us now see what were the financial circumstances which awaited us at the end of the year 1860-61. The ordinary expenditure had increased from 128,134*l.* of the previous year to 130,900*l.*, and this not only because of the expansion of the Mission work, but because of the cost to which the Society found itself necessitated in the erection of a new Mission house, the old one, with its dearly-rented adjuncts, having been found wholly unequal to the proper discharge of the Society's business. But if the expenditure had thus unavoidably increased, the income had just as unexpectedly diminished, and had fallen from 132,062*l.* to 124,800*l.*, leaving a deficiency of 6100*l.*

The contributions added to the India Fund throughout the year amounted to 4882*l.*, but the special charges, which had accrued during

the same period, amounted to 14,922*l.*, leaving a disposable balance of 35,535*l.*

The thought which at first occurs to the mind in glancing at these figures is, that with so large a disposable balance from the India Fund, as 35,000*l.*, the deficiency of 6100*l.* cannot be a matter of very great inconvenience.

But let it be remembered that the India Fund was never intended to be applied to the purposes of ordinary income. Not only was it special to India, but specially intended to be employed in the enlargement of Missionary operations, either by strengthening and expanding old Missions, or by commencing new ones. So states the Report for 1857-58. "The Special Fund for India will, the Committee trust, be faithfully devoted to the enlargement of the Indian Missions. To secure this they propose that the General Fund shall still be distributed in the usual proportion amongst the Indian and other Missions of the Society. The Special Fund will be added to India's proportion of the General Fund. By this arrangement the Indian Missions will be greatly enriched, while those of Africa and China, and other parts, will not be impoverished. It is hoped, also, that only a small portion of the Special Fund need be applied to repairing the loss of Missionary buildings. The far larger part will be employed in sending out men; the Committee feeling assured that the liberality of the church in future years will provide for the support of as many as they can send out, if only they be men devoted to their Master's work."

Thus, the Missions generated by the expenditure of the India Fund, so soon as they are organized, as to their annual support, devolve upon the ordinary income, which requires to be increased proportionably to these increasing responsibilities. In the India Fund we have a perishable capital employed in raising up a permanent work, and requiring a proportionable increase of the ordinary income, in order to meet the permanent outgoings connected with it. In two years the India Fund will be entirely expended, but it will have left behind it a large extent of new work, which must be sustained by proportionable effort and outlay. At the end of two years there will be no India Fund: there will be nothing except the ordinary income to sustain alike the old and new Missions. But unless that income gathers strength, and thus becomes fitted to endure the increasing pressure about to be thrown upon it, how shall this be done? How, not even with a stationary, but with a diminishing income, shall the Committee meet the coming emergency! The anxiety felt upon the subject is increased by the fact that the income for 1861-62, so far as it has accrued, exceeds only by 500*l.* the deteriorated income of last year. Efforts are being made to lessen the expenditure; estimates are being reduced, and the Missions pruned down. Thus the Society is placed in the anomalous position of enlarging its operations with one hand, and curtailing them with the other; and the India Fund is employed in bringing into action new operations which the ordinary income, if left as it is at present, will be unable to meet, and which, therefore, eventually must be abandoned.

Hence, then, the necessity for the appeal with which we introduced this article.

THE UPLANDS OF INDIA.

A GREAT change has been wrought in the policy of the Indian Government. A resolution of Lord Canning's concedes the sale of waste lands in perpetuity, to the extent of 3000 acres to each purchaser, and throws India open to European settlement and colonization.

"The dulness of the annual holiday of India has been startled by a measure which will form one of the most important eras in the history of India. Lord Canning has issued a Resolution, as such documents are termed in India, permitting the sale of waste lands in perpetuity, discharged from all prospective demand on account of land revenue; and the redemption of the land-tax on the 'settled' districts, by the immediate payment of one sum equal in value to the revenue redeemed. Than the terms in which this concession has been granted, nothing could be more unexceptionable, nothing more statesmanlike. Subject only to the condition that 'no violence be done to the long-existing rights which, sometimes in a rude, sometimes in a complicated form, are possessed by many of the humblest occupants of the soil,' the fee-simple, not only of waste but of long-settled lands, will henceforth be possible in India, and the European settler will have nearly as full security in applying his capital to the soil as in any of the colonies. Lord Canning says—'There can be no question of the substantial benefits, both to India and to England, which must follow the esta-

blishment of settlers who will introduce profitable and judicious cultivation into districts hitherto unreclaimed. His Excellency in Council looks for the best results to the people of India, wherever, in such districts, European settlers may find a climate in which they can live and occupy themselves without detriment to their health, and whence they may direct such improvements as European capital, skill, and enterprise can effect in the agriculture, communications, and commerce of the surrounding country. He confidently expects that "harmony of interests between permanent European settlers and the half-civilized tribes, by whom most of these waste districts of the country adjoining them are thinly peopled, will conduce to the material and moral improvement of large classes of the Queen's Indian subjects, which, for any such purposes, have long been felt by the Government to be almost out of the reach of its ordinary agencies."*

We doubt not there are many persons who will be disposed to ask, In what sense can this affect Englishmen? Are there not uncongenialities of climate, which of themselves, independently of any local restriction, suffice to deter the natives of a temperate clime from establishing themselves as permanent residents in India? Assuredly, if India were, throughout its length and breadth, one vast sultry plain, with its alternations of rain and no rain, and as densely populated as the lowlands of Bengal, or the plains of the Ganges, the newly-conceded privileges would have little influence in persuading Englishmen to the purchase of waste lands in India. Things would remain as they have hitherto been. The Englishman in India is a sojourner in the land, but his home is far away. He remains there so long as necessity compels, but no longer; and so soon as he is free to follow his own inclinations, bids farewell without regret to India and its associations, and with a glad heart sails for the well-remembered and long-desired shores of England. But India is not one vast monotonous plain. It has its mountain ranges, and its table-lands. Its uplands are to be found in every possible direction: the lower ranges of the Himalaya, offering an European climate at about 4000 feet above the sea-level; the tea-growing countries of Assam and Cachar; the Cossyah hills, 5000 feet high, where Europeans and their descendants could continuously reside; the Mysore country on the south, rising nearly 3000 feet high; the Nilgherries, and the Pulni hills;—these, and numberless others, affording the advantages of a temperate clime amidst the tropical heats of India. There is scarcely a province in India where there may not be found districts of this character, so far harmonizing with the constitution of the European as neither to deprive his body of its health nor his life of its enjoyment, and yet either destitute of inhabitants, or with a population so scanty as to be unable, even if disposed to do so, to reclaim the land from its savage wildness, and subdue it to the use of man. Something we know of the highlands of India, and much more remains to be investigated. There are vast tracts on which, in our best maps, are inscribed the words "unexplored territory," "unfrequented and thinly-inhabited jungles," awaiting our research, where masses of lofty hills will be found, bearing upwards on their shoulders elevated plateaux, sheltered by well-wooded ranges, and provided abundantly with the means of irrigation. "These vast jungle tracts have been penetrated here and there by an enterprising sportsman, or by some zealous Missionary, and an occasional official has now and again found his way into them, when some exceptional duty has called for his presence far away from his ordinary seat. Such explorers have left isolated records of their adventures and observations; some in the pages of the sporting journals, some in the publications which are devoted to Missionary labours, while others—and by far the most valuable—are buried deep among the records of Government. The journals of the Asiatic Society also contain some papers of great value and interest, such as those by Major Sherwill and Mr. Samuels, describing different parts of the jungle highlands of Hindustan, and the wild people who inhabit them. The ethnologists, too, have been busy in the same learned volumes. We believe, indeed, that the study of the aborigines of Hindustan has been pretty successfully prosecuted, both physiologically and philologically. Notwithstanding all this, if we consider the immense extent of the subject, and the many points of interest which it presents, and if we remember the proverbially roving tendencies of Englishmen, and the usual readiness to give the public the benefit of their experience, at least in these all-printing days, it will not, we think, be found unfair to assert that we know marvellously little of these mountain districts of British India."*

It is remarkable, that, just at the present moment, when the inquiry will very earnestly suggest itself to the minds of many persons, how far is India capable of being

* "Overland Friend of India," Oct. 22, 1861.

* "Calcutta Review," June 1861, pp. 236-37.

regarded as a field for European colonization, increased information is being afforded us, and that incidentally and without any particular reference to the subject before us.

"It is only of late years that attention has been drawn to the importance of conserving tropical forests. The necessity of organizing a system, whereby it would be possible to control the clearing of indigenous forests, did not at first present itself, especially as advancing civilization and an increasing population apparently indicated an opposite course of procedure. The question, when viewed simply in its physical relations, and the propriety of clearing forest lands in order to enlarge the area of food-producing soil, pointed perhaps as much to extensive clearance as to vigilant conservancy. It is a fact, however, that moderate and prudent clearing is quite compatible with the maintenance of a profitable system of superintendence. The matter of complaint was, that throughout the Indian empire large and valuable forest tracts were exposed to the careless rapacity of the native population, and especially unscrupulous contractors and traders, who cut and cleared them without reference to ultimate results, and who did so, moreover, without being in any way under the control or regulation of authority. The results of this wholesale and indiscriminate denudation gradually became apparent, and rendered it imperative that measures should be taken to organize a system of forest administration, which would enable the authorities to economize public property for the public good."*

Conservators of forests were, therefore, appointed by the Indian Government, and it may be said of these gentlemen, that in the prosecution of their peculiar duties they have opened a pathway through the jungle, and revealed to us the existence in India of vast upland tracts of singular beauty and abundance of resources. We have before us several publications bearing on this point, although the amount of published information constitutes but a small portion of that which, in the form of manuscripts, remains locked up in the possession of the Indian authorities.

We shall first take up Dr. Cleghorn's "Forests and Gardens of South India," in the pages of which is to be found much that is new and interesting. The volume was prepared "at the instance of Government, principally for the purpose of furnishing a continuous view of forest conservancy in the Madras Presidency during the four years that the department has been in operation." But the information it contains is useful in many other respects. "The increasing opportunities and encouragement afforded for the development of European capital in India are calculated to give a practical value to any work" which serves to open up the unexplored regions of the country, and their peculiarity of climate and production. The volume commences with three annual reports on forest operations in the Madras Presidency. During these years, annual tours of about nine months' duration were made, in which a very large portion of the Presidency had been traversed, and all the most important forests, to some extent, explored. Amidst these researches, one point arrested Dr. Cleghorn's attention—the marvellous changes on the face of the country produced by the progress of railways, especially in the Palghat, the Shevarai, and the North Arcot hills.

"In the Official Road Book, published by Major Scott not many years ago, opposite Waliár, we find this remark, 'Dense jungle, beware of elephants;' but in looking from the staging bungalow, the traveller sees several tentative lines of rail, each 200 yards broad, and so extensive a clearing of the neighbouring forest, that no elephant could easily find a cover. The encircling hills, formerly crowned with timber, are now to a considerable degree laid bare. These changes, so far as I can learn, have been the gradual result of unrestricted cutting, but much aggravated, during the last few years, in connexion with the enormous demand for railway sleepers, and for the department of public works."

These incidental notices serve to show the rapidity and extent of railway formation in India. Facility of intercommunication between the different provinces of India, between the interior and the sea-coast, between north and south, between east and west, is of first importance. Since the great mutiny of 1857-58 the necessity of this has been more powerfully felt, and the iron streets have been zealously and skilfully laid down. The railway from Madras to Beypore is completed, and rapid land transit between the east and west coasts secured. Two years hence Calcutta and Delhi will be connected by railway; and, next, Bombay and Madras. The "Friend of India," anticipates at no distant period the possibility of accomplishing the tour of India during the general holiday which accompanies the Doorgah Poojah, the great idolatrous festival of the Hindus.

Nor is it only by railways that India is being laid open throughout its vast interior, but, as in the case of the Godavery, the great

* "The Forests and Gardens of India," by Hugh Cleghorn, M.D., pp. v, vi.

rivers of India will be made available for commerce and internavigation, canals cut, steamers laid down, and the railway, the canal, and the river, supplementing each other, help to complete the network of intercommunication.

Now, on the present occasion we wish our readers to adventure on an excursion into the interior, and, taking advantage of the facilities afforded by railway extension, to visit with us some of those elevated spots, which, like islands rising from a sea of sultriness around, extend the advantages of the temperate zone, into the tropical heats even of Southern India. There are *locales* northward which we should like to look at—the Cossyah hills, Cachar, and, in Central India, the Mundla district south of the Nerbudda. On future occasions we hope to do so, but for the present we shall confine ourselves to the Southern Presidency. We have referred to the Beypore and Madras railway. This line, on leaving the lowlands of Malabar, avails itself of the great depression in the Western Ghats, the Palghat gap. Two remarkable upland regions lie to the north and south, which may well arrest our attention—one well known, the other scarcely known even by name. Those to the north are the Nilgherri mountains, with the Koondahs on the southwest angle, a separated hilly region, spurs from which run southward to a considerable extent, almost as far as the Ponany river; while southward lie the Anamalai, or Elephant hills, the highest points of which rise upwards of 8000 feet above the sea-level, affording well-watered tablelands at an elevation of from 6000 to 7000 feet.

We shall reserve the Nilgherries for our next Number, and turn our steps in the direction of the Anamalai. They were visited by Captain Michael in 1851.

"On the 22d October 1851," he writes, "we ascended the hill, which is connected with the Akka and Tangachi malai, and about the same height, but suited our purpose better, as it ran further into the interior, and gave us a better view of the surrounding country: we found the height at the top to be 7000 feet; and observed a fine open valley about five miles in length, extending along the base of this hill, running from north to south, and watered by two small streams which unite at the north extremity, and fall over a rock forming the Torakudu river. At the south extremity is a conical hill covered with grass and small sholas on its sides, which appears to be the watershed of the whole range, the streams in the valleys falling off in every direction from [illegible] of it. This water-shed point we concluded to be the hill marked 'Paducalumudy' in the Trigonometrical Survey Map (Sheet No. 62). From this we could see what is evidently the highest mountain point in the range. It is a rounded eminence, lying some twelve miles off in a southeasterly direction, and apparently not within the Travancore boundary; but as our time was limited, we could not visit it.

"On the 23d, we went about five or six miles over very difficult ground on the steep side of a hill to the long valley above mentioned; and, crossing the two small streams just above their confluence, found an old hut which had been built some time before by the Paliars of Dhulli, on one of their excursions in search of hill produce. In this hut we remained three days, exploring the vicinity, and ascertained that the whole of this beautiful valley is about 6000 feet above the level of the sea. It is covered with slopes of short grass, full of flowers of the same description as are usually found on the Nilgherries, or rather at Kunur. The stream ran through small swamps, and was fringed with the rhododendrons, ferns, &c., which, with large white lilies, were in great abundance. The thermometer stood at 56° in the morning, and at night the cold was very intense.

"We did not see many wild animals; but the tracts of elephants, bison, deer, &c., covered the valley in every direction. It is probable that, when the forest is burned in the lower parts of the hills, the wild animals come up here in great numbers. I was in hopes that we should have fallen in with some 'Muduvars,' who had been described to me as inhabiting these mountains. It appears they do not frequent these higher ranges, but, like the 'Kurumbars' and 'Irulars' of the Nilgherries, only cultivate and live on the slopes of the hills at a lesser elevation.

"I regret very much that my time would not admit of our reaching the highest point and ascertaining the height; for, as far as we could judge from such a distance, it must be upwards of 8000 feet above the sea level, and near it was a considerable extent of tableland much higher than the valley we were in.

"It took us two days to reach Anamalai; but even in the present rugged state of the paths, I think the journey might easily be done in one day."

In our next Number we propose to introduce our readers to some of the uplands of India. We had intended doing so to some extent in our present Number, but the lengthened review of the Society's Missions in the preceding pages precludes the possibility of this.

OOTACAMUND (from a Photograph.)

THE UPLANDS OF INDIA.

It is our duty to make ourselves acquainted with the physical characteristics of our great Indian dependency, and thus be enabled to understand the situation of the various tribes and nations which, within its limits, are entrusted to our care. Days there have been when India was regarded by many in this country as one vast tropical plain, and the inhabitants as one homogeneous nation of swarthy idolaters. It is time that such vulgar errors should be exploded. India has its mountain ranges, as well as its alluvial plains; its elevated table-lands, as well as the low countries which lie far beneath. It has its temperate regions, where the European may find a climate so congenial with the requirements of his constitution as to enable him in India to retain the vigorous health and energy of England. Into those high lands the Hindu has not ventured to penetrate. They have been left to the occupation of other races, rude, indeed, and uncivilized, but less complex in their superstition, and more accessible to instruction than the Hindus. These hill tribes sometimes exhibit a considerable density of population, but generally they are scarce, and so insufficient to occupy the countries in which they dwell, that in some cases the wild beasts of the forest dispute with them the mastery of the soil; nor do these people appear to ascend beyond a certain altitude. They content themselves with occupying the medium ranges of hills, about 3000 or 4000 feet above the sea-level; while extensive table-lands at a higher elevation are left unoccupied.

In connexion with the Governor-General's recent regulations permitting the sale of waste lands in India, the question arises whether these uplands might not be available for European purposes; as sites for cantonments, where, instead of being left to be decimated by cholera in the hot plains below, the European army by which India is henceforth to be held, might be placed in the occupation of so many centres, from whence railways might radiate in different directions, and thus enable each centre to command a large area of country; whether they might not be used as sanitariums for European residents to a greater extent than has yet been done. The question also arises whether they might not be used for the purpose of European settlement. There are waste lands of great extent available for the growth of wheat, for the cultivation of coffee, and other valuable products. Located in such places, Europeans, if men of the right stamp, might be instruments of great good. They might gather in the scattered denizens of the mountain and the forest, teach them industrious habits, and instruct them how to cultivate the land. Nay, they might do more than this: they might, by a wisely-selected and diligently-prosecuted series of efforts, spread abroad the knowledge of Christianity, and win the natives to the faith of Christ. These centres of employment would attract a population from the surrounding districts; and amongst these strangers, more ready to hear than if they had remained in their own homesteads and amongst their own friends, the work of Christian instruction might be commenced. There is nothing utopian in thoughts such as these. Amongst the Tamils labouring on the coffee plantations of European settlers amidst the Kandian hills, a Missionary work of this character is being prosecuted zealously, and with interesting results.

It is well to look into these nooks and corners of great India. To do so consists with the intention and duties of this periodical. It is a Missionary publication, yet so as to embrace all collateral subjects, and to collect and reduce to a readable form all information from whatever quarter, concerning various countries of our world, the people by which they are inhabited, their religions, habits, and the opportunities which may exist of improving their condition.

In our last Number we briefly glanced at some of these upland regions. Want of space compelled us briefly to treat of the subject, and we now hasten to resume it. Such of them as lie in the neighbourhood of railway communication are the most valuable, and those which we are now about to speak of are of this description. The Palghat is that great depression in the Western Ghauts about lat. 10° 35′—10° 55′, which leaves a communication between the two coasts of the peninsula. Through this pass the railway from Madras opens out on the western coast at Beypore. To the north and south of the Palghat lie very elevated and important regions, to the south the Anamalai mountains, and to the northward the Kundah and Neilgherry hills. Of these mountain groups we intend to speak in this paper, adding a little to the information already given respecting the Anamalai, and, as far as space permits, introducing the Neilgherries to our readers. The Anamalai hills were visited by Dr. Cleghorn, the Conservator of Forests, Madras Presidency, and other scientific gentlemen, in 1850. In a volume recently published by Dr.

Cleghorn, entitled 'Forests and Gardens of South India,' will be found interesting notices of this work, of which we can take but brief notice.

"In the ascent they came to a remarkable rock called Cundita-malai, apparently 200 feet in height, on the precipitous scarp of which was a rattan cable eighty feet long, securely fixed above. This chain was formed of large rings of the *Calamus* stem, connected by another straight rattan which passed down through the centre of the loops. By means of this the Kaders descend the face of the rock to collect honey, &c. The river during this day's march tumbles over huge boulders of broken rock, and takes a south-east direction."

Emerging from woods, through which their route had lain, they reached a point from whence "the view across the valley of the Torakudu was very grand, extensive dense sholas skirting the rocky and precipitous hills, the summits being shrouded in mist. The *Rhododendron arboreum* first occurred here: the elevation was ascertained to be about 5000 feet. We continued to ascend the steep side of the hill till we arrived at the huts, which were situated on a lower spur of the Akka, near the edge of a large shola. Thick mist and violent rain came on soon afterwards. A herd of twenty-five bison were seen grazing on the opposite hill, and there were fresh traces of others near the hut. Thermometer, minimum 54°, maximum 60°. Cold wind whistled freely through the grass huts: the stakes were loosened, and the temporary erection nearly came down."

Subsequently they reached a beautiful ridge shooting out from the base of the Akka, a mountain computed to be about 8000 feet high. The shoulder of this mountain was surmounted, but dense mists obstructed the view.

A month later, Lieutenant Beddome, Assistant Commissioner of Forests, and one of the party just referred, was more successful.

"From the Akka mountain, which I ascended, there run two high ridges, almost of the same height as the mountain itself; between these is a narrow valley, through which a river runs, eventually reaching Michael's Valley, by a series of falls. The mountains on the opposite side of the valley seem very high, and from the top of the Akka there appeared a good extent of table-land there. My time was very limited, or I should have explored the higher unknown portion of these mountains. I ascended the Tangachi Peak, which is very different in character from the Akka: the ascent lies through dense sholas till within half a mile of the summit; thence the mountain is covered with almost impenetrable brushwood six to ten feet in height, consisting chiefly of *Myrtus*, *Dodonæa*, *Rubus*, *Litsæa*, and *Atylosia*. The mountain has a great many rocky caverns and crags towards the summit."

In the succeeding February he penetrated to the high land beyond St. Michael's Valley, and found there a good extent of undulating table-land, the highest peak of the Anamalais, below which there appears to be table-land, being at least twenty-five miles beyond the valley, and apparently difficult of access.

Dr. Macpherson, one of the exploring party, has thus recommended his views on the eligibility of this range for a sanitarium and for future colonization. "The general appearance and character of these high lands resemble the Nilgherries. Here are the same rounded eminences and dense sholas, extending continuously for miles. Three distinct tribes inhabit the Anamalai Hills: they are denominated Kaders, Paliars, and Malsars. The Kaders perform no menial labour. As their name implies, they are the lords of the hills: they carry a gun, and loads also as a favour; they are expert at stalking game, but are deeply offended if called coolies. They are a truthful, trustworthy, and obliging tribe, and exercise some influence over the Paliars and Malsars. Small in stature, their features resemble the African: they have curly hair, tied in a knot behind, and file the four front teeth of the upper jaw to a point, as a marriage ceremony. 'The Paliars are chiefly herdsmen and merchants, while the Malsars are cultivators of the soil. None of these tribes reside at a higher elevation than 4000 to 5000 feet above the sea. All deal in the rich produce of these hills, and barter with the people in the plains their cardamoms, turmeric, ginger, honey, wax, resins, millets, soap-nuts, gall-nuts, &c., for rice, tobacco, &c. They are very expert in climbing trees, and the precipitous face of rocks, in search of honey. To accomplish the former, where there are no boughs, they drive short bamboo spikes into the tree, and thus form a ladder, by means of which they ascend the highest forest trees; and they reach the latter by means of chains formed by rings made with rattan, which, being secured to a point above, drop down the face of the rock. We observed some of these chains full fifty and eighty feet in length. The upper ranges are in undisturbed possession of wild beasts. We saw a large herd of bison, with deer and

ibex in numbers, and also traces of wild elephants.

"'The best period to prosecute inquiry into the upper ranges of the Anamalai mountains would be after October, or in the hot season. From their position, they are considerably under the influence of the south-west monsoon, but less so than the Kundahs at Sissipara; and I think it is worthy of inquiry to ascertain whether here, also, may not be found a climate as bracing and welcome to the enervated constitution of the European invalid as exists on our better-known hill stations. The soil on the summit of these fine mountains is deep, and covered with rich pasture. Streams of water are numerous, and appear as if they flowed throughout the year. From the extent of forest, the resemblance of the flora to that of Ceylon, and the corresponding altitude of these hills, I believe they are suitable for the cultivation of coffee on a large scale, and for colonization of small communities of Englishmen; a measure which would be attended with the happiest results, as it adds at once to our military strength, and, in course of time, would give us the means, to a certain extent, of recruiting our army.'"

One more excursion by Lieut. Beddome, in April 1860, is thus described by him—

"I have made a trip to the higher ranges of the Anamalai Hills, and explored the country lying south of Michael's Valley, and also the Anjinad Valley, between the Anamalais and Pulnies. I was accompanied by Mr. E. C. G. Thomas, Assistant Collector of Malabar. Proceeding round the ridge of hills which form the south side of Michael's Valley, we came upon a track which led over a beautiful undulating country to the southern ridges of the Anamalais, which overlook the Anjinad Valley. We found a well-beaten path leading down to Anjinad. The head of the ghaut is six or eight miles to the south of Michael's Valley. We here found a beautiful piece of table-land, situated to the right of the pass down to Anjinad, well watered, sheltered by high hills to the south, and lying about 6000 or 6500 feet above the sea-level. I encamped here for several days, and explored the surrounding country. Mr. Thomas proceeded down the Anjinad Ghaut, crossed the valley, and ascended the Pulnies by Munjapatti. To the east of the pass down to Anjinad there is much higher table-land, probably 7000 feet above the sea, copiously watered by several springs and streams. This spot, and the table-land on which I was encamped, would form an admirable site for a station. They are separated from each other by a valley, which is the head of the pass down to Anjinad. The ghaut down into the Anjinad Valley is nowhere precipitous, and a good road might easily be made from Anjinad. The scenery here is magnificent. The view north towards the Akka and Tangachi Peaks is very grand; and to the south lies the Anjinad Valley, thousands of feet below, with the Pulnies towering beyond. I explored for ten miles the country to the west of my encamping ground. These southern ridges of the Anamalais are the chief water-sources of the whole range.

"Hitherto I have only known three tribes inhabiting the Anamalai Hills, viz. Kaders, Puliars, and Malsars. There is, however, a fourth tribe, the 'Muduwars.' Ten of this tribe joined us when first we ascended the mountains, and told us that they lived in a small village on the high land to the north of the Akka and Tangachi Peaks. They carried our baggage for one march, but all decamped in the night, and we saw no more of them. We were afterwards joined by a dozen Puliars, who remained the whole time. From the southern ridges of the Anamalais, another Muduwar village was pointed out to me. It was below my encamping ground, on the slope towards the Anjinad Valley. This village was known by the name of Kodakara. There appeared to be an extensive clearance of the shola near the village. I one day met three Muduwars from this village, not far from my encampment: they were armed with powerful bows and arrows, and were in search of ibex and sam ber."

The Neilgherries next claim our attention; and in order to place satisfactorily before our readers this remarkable upland, we shall avail ourselves of extracts from Captain Ochterlony's Geographical and Statistical Survey, completed in 1847.

"The Neilgherries, properly so called, comprise two distinct tracts of mountainous country; the one called the Neilgherries, or Neilgherries Proper, and the other, the Koondahs. The survey here recorded relates exclusively to the former.

"The area of the plateau of the Neilgherries, as defined on the north-west, north, east, and south, by the crest of the mass of mountains, and on the south-west by the outline of the Koondahs, is found, by the present survey, to comprise 268,494 square acres in its geographical extent; but owing to the ceaseless undulations prevailing over the whole surface, a far greater amount of land is actually available for cultivation."

We abbreviate the paragraphs having reference to the geographical structure of the hills. Suffice it to observe, that their formation is of the primitive igneous order, the mass or nucleus of the mountains being granite, frequently passing into sienite, "while, at the same time, hornblende rock, basalt, and occasionally greenstone, are found protruding in masses and channels so extensively, as often to give their peculiar character to the rock formation for considerable distances.

"Metalliferous deposits do unquestionably exist in the Neilgherries. Ores of copper (pyrites) and lead (galena) have been found embedded in quartz, but unfortunately not *in situ*, being merely portions of blocks of stone found in the walls of some cairns, or ancient places of sepulture, in the neighbourhood of Nunjenaad, not far from the foot of the Koondahs.

"The soil of these mountains—speaking of course chiefly of the plateau—is for the most part exceedingly rich and productive; a circumstance for which the observer would not be prepared on witnessing the granitic or sienitic base upon which it rests, since it is usually seen that granitic districts are bleak and barren, owing to the resistance to decomposition offered by the silicious materials of which they consist.

"This advantageous contrariety may, perhaps, be accounted for by referring the formation of so much soil to the existence of the numerous dykes of rock, whose decomposition is more favourable to its production, especially those of trap and hornblende, the decomposed particles of which, mixing with the quartzose and clayey products of the granite, result in the formation of a soil peculiarly adapted for cultivation.

"The great mass of the hills also has evidently been under grass, and undisturbed by the plough or the mamotie for ages; and as the frosts, which occur at the close and beginning of the year in most parts, kill the grass down to the roots, all this decomposed vegetable matter, washed in by the succeeding rains and mixing with the subsoil, continues, and has continued, season after season, to increase its richness, and cause it to penetrate further and further into the poorer subsoil, until the extraordinary depth of rich black mould, which is often observed in the cuttings of a new road, is produced.

"The finest patches of land are naturally found on the lower slopes, or second steppes, in situations where the conformation of the country has favoured the accumulation of soil washed from hills above, and especially where the forests have aided to retain that soil from further denudation by their roots, and have for ages nourished it by their leaves. The chief agricultural tribe on the hills, the Burghers, seem well aware of this; and the consequence is, that in all parts where they cultivate, the face of the country is entirely clear of wood. The chief defect of the soil of this district is the absence of lime. The finest fields are those which are situated near any considerable mass of hornblende rock; and hence it is to be inferred that the superiority of the soil is due to the lime which it receives from its decomposition.

"The extensive and numerous swamps which occur on the Neilgherries also, when drained, furnish most valuable soil, either for cultivation *per se*, or for top-dressing for poor land. But in this latter form it is never used by the hill cultivators, who are very backward in the knowledge of the uses and properties of particular manures.

"The Neilgherry mountains constitute one of those singular features presented in the physical geography of Southern India, of comparatively isolated masses upreared amidst the vast plains which extend over the surface of the country, pointing either to foci or points of ancient volcanic eruption, by which they have been formed, or to evidences of the wearing agency which has reduced the surrounding tracts to their present remarkably uniform level state; while mountain masses, forming a core of tougher substance, and of material less prone to decomposition, have resisted the corroding action, and have been thus left in the form of isolated and mural precipices, towering above the surrounding country.

"The summit or plateau of these mountains presents a most varied and diversified aspect. Although the land extends over its limits in ceaseless undulations, approaching in no instance to the character of a champagne country, and frequently breaking into lofty ridges and abrupt rocky eminences, it may yet, speaking in general terms, be pronounced smooth and practicable to a degree seldom observed in any of the mountain tracts of equal elevation which occur in the continent of India.

"On all sides the descent to the plains is sudden and abrupt, the average fall from the crest to the general level below being about 6000 feet on all sides, save the north, where the base of the mountains rests upon the elevated land of Wynaad and Mysore, which, standing between 2000 and 3000 feet above the level of the sea, form, as it were, a steppe by which the main fall towards the sea is

broken. From both of these elevated tracts the Neilgherries are separated by a broad and extensive valley, through which the Moyaar river flows, after descending from the hills by a fall at Neddiwuttum, in the north-west angle of the plateau; and the isolation of this mountain territory would be complete but for a single sharp and precipitous ridge of granite peaks, which projects out from the base of a remarkable cone, called Yellamullay, on the western crest of the range, and, taking a west by north course towards the coast, unites itself with the hills popularly called the Western Ghauts.

"In the south-west angle of the Neilgherries a singular mass of mountains rises, called the Koondahs, which, though in point of fact a portion of the great hilly region, are so completely separated from the Neilgherries Proper, that they merit the distinct appellation they have received. Spurs from this secondary range run to the southward to a considerable extent, almost as far as the Ponany river; and in the innumerable valleys bounded by these ridges magnificent virgin (forest) land is found, which is eminently well suited for the purposes of coffee and other cultivation, and will, I feel convinced, shortly be the means of rendering this district one of the most valuable and important under the Presidency.

"The Neilgherries, or rather the plateau formed by their summits, are by no means densely wooded, the forests occurring in distinct and singularly isolated patches, in hollows, on slopes, and sometimes on the very apex of a lofty hill, becoming luxuriant and extensive only when they approach the crests of the mountains, and run along the valleys into the plains below. This absence of forest in a region in which, from its position between the tropics, from the abundance of moisture, and from the great depth and richness of the soil, the utmost luxuriance in this respect would be looked for, is very remarkable, and leads me to conclude that vast tracts of primeval forest land must have been cleared to make room for cultivation at no very distant period.

"The belief is strengthened by the fact, that in all parts of the hills which are exclusively the resort of Todars, such as the elevated land to the north and west of the Pykara river, the whole of the Koondahs, the north-eastern portion of the plateau, called Kodanaad, and other tracts, where no cultivation is at present carried on, extensive forests are found. The principal internal range on the Neilgherries is a lofty mass situated in the heart of the district, and running north-west and south-east, the great mountain called Dodabetta, the highest on the plateau (being 8610 feet above the level of the sea), being the apex; and from it all the minor ridges and spurs, which form the undulating land of the Neilgherries, may be said to take their rise, with the exception of the Koondahs, which have a distinct origin, and of a singular elevated tract, forming the north-west portion of the hills, which is distinctly connected with the Koondahs by a narrow ridge under Makoorty Peak. From the Dodabetta range to the eastern foot of the Koondahs the land falls continuously, when these mountains, abruptly rising, obtain an elevation very little below that of Dodabetta itself.

"Owing to the great elevation at which the inhabited summit of the Neilgherries stands, and the consequent rarefaction of its atmosphere, aided doubtless, in some degree, by the beneficial influence of the luxuriant vegetation which clothes them, the district, although distant only eleven degrees from the equator, enjoys a climate now famed for its great salubrity, and remarkable evenness in its seasons, with a temperature which falls in the coldest month of the year to the freezing-point, and seldom in the hottest reaches 75° in the shade. In stating this, I of course refer to the general circumstances of temperature which prevail, for seasons have of course occurred during which, from particular atmospheric causes, the mercury may have risen occasionally above this estimate. The coldest season is during the months of December and January, and the hottest about April and May, though this latter season is not so certain, depending mainly upon the character and time of setting in of the rainy or south-west monsoon. The hottest period of the day is about two o'clock, or 2h. 40m. P. M.; and the extreme range of temperature, from sunrise to that time, averages most commonly 16° throughout the year. The variation is of course the greatest at the time of frost, viz. January and December, when the extreme radiation which goes on during clear nights produces excessive cold towards sunrise; after which the sun's rays, shining with great fierceness through the rarefied atmosphere, speedily restore heat to the earth, and the temperature of the air rises in proportion. Similar causes, reversed in their action, necessarily produce sudden and great cold after sunset, rendering the climate at this season (and indeed at all seasons more or less) one in which the most healthy residents, and especially those who have recently come under its influence, stand

in need of caution in their mode of encountering its vicissitudes.

"The chief station, Ootacamund, from its superior elevation (7300 feet above the level of the sea), is more exposed to this unfavourable action than the two minor stations, Coonoor and Kotergherry, which are each 6000 feet above the level of the sea, although these latter are by no means exempt from the same influence, especially during the cold season. A very great advantage enjoyed by the Neilgherries as a sanitarium exists in the means which are afforded to an invalid to select the peculiar kind of climate which best suits the malady under which he is suffering; by the existence of three settlements, each under medical charge, situated in different parts of the range, each having a different aspect, and each a climate peculiar to itself, that of Ootacamund being the coldest, but most damp; Kotergherry the next in the scale; and that of Coonoor the warmest. Thus an invalid whose habits or state of constitution render the change, from the torrid heat of the plains to the penetrating cold of Ootacamund, too great and sudden, has the opportunity and option of acclimatizing himself at either of the minor stations, before exposing himself to the vicissitudes of climate which await him on the highest level.

"The climate of the Jakatalla valley will be found a happy medium between those of the chief and lesser stations. It is well sheltered from the dry, cutting, northerly winds, which cause so much sickness in Ootacamund during the months of March and April, by the high Dodabetta range, which bounds the valley to the northward; and the rains of the south-west monsoon, though they of course visit this part of the hills, are by no means so incessant, or accompanied by so much driving mist as is experienced during the same season at Ootacamund. This monsoon (the south-west) sets in on the hills during the month of June, and is ushered in on the western side, including Ootacamund, by heavy rain and violent gales of wind. The station of Coonoor gets the monsoon at the same time, but with less rigour, owing to the clouds, which come charged with rain from the westward, being attracted to the earth, and induced to discharge their contents by the opposition offered to their flight by the high spurs which run out from the Dodabetta range, and interpose between the west and Coonoor.

"The Kotergherry station is also very favourably protected from the violence of the south-west monsoon by the Dodabetta range itself, which stands out like a huge wall to screen it. The average fall of rain, the chief part of which occurs on the hills during this monsoon, cannot be called excessive, especially when compared with the visitations, in this respect, experienced in the neighbouring province of Malabar.

"The resources of this highly-favoured region are as diversified and valuable as they appear easy of attainment, and comparatively inexhaustible. With a climate and soil such as have been described, great productive powers in the vegetable kingdom, and a proportionately high development of them, would naturally be looked for. That the latter is wanting to a lamentable degree is to be accounted for by the wretched system of husbandry pursued by the agricultural tribes who have settled upon the Neilgherries, as also, possibly, in some degree, by the absence of that encouragement which would be produced by the institution of some channel through which the products of their industry might reach a ready, certain, and ever-demanding market.

"The whole of this hill district, including the Koondah mountains, is eminently well suited, in point both of soil and climate, for the production of wheat.

"At the very lowest estimate, 100,000 acres may be taken as fit for the production of wheat, under a proper system of husbandry, allowing a sufficiency of well-prepared manure, an occasional dressing of lime, and exercising proper judgment in allowing it to lie fallow, or changing crops according to its condition and composition of soil

"Next in importance in the class of productions is barley. The barley grown on the Neilgherries is divided into two kinds by the Burghers; the first and best being "Sheemey ganjee," or English barley, so called from its being the degenerate produce of English seed; and the other, "Malley ganjee," or hill barley, which they describe as indigenous to the hills. The return, in moderately good ground is fifty per cent. under that of wheat, being only twenty measures of crop for one measure of seed. The total amount of barley cultivation is 5433 acres.

"Should circumstances ever induce Government to establish a farm on these hills for the purpose of encouraging the growth and extending the cultivation of wheat and barley, I should recommend two sites for its location; one on the elevated tract of land to the westward of the Pykara river, commencing at the north-west angle of the plateau near Neddiwuttum, and extending southward to Makoorty Peak, the whole of which may be said to be uninhabited, while the soil is, for the

most part, excellent, pasturage abundant, and the land covered, in many parts, with fine forest, rendering the tract (which contains about 12,000 acres) admirably adapted for the purpose which I venture to suggest.

"The other site is a fine tract of land, forming a sort of promontory, in the north-east angle of the plateau of the hills called Kodenaad, which is equally uninhabited; the soil good, and forest abundant; many fine wooded valleys extending through it, and offering a most eligible locality for a farm. The tract contains about 7000 acres.

"Good seed must be sent from England, and distributed amongst the Burghers, upon whose exertions the stimulus of a premium, in the shape of a higher price for barley of a superior description, would doubtless soon produce a beneficial effect, while imitation of the system pursued by the *employés* of Government, in the management of the farm lands, would also, it is supposed, lead to the adoption of more civilized notions and practice of agriculture than are now to be found prevailing in any part of this rich hill tract. In this climate Europeans might with perfect safety, as regards their health, go through all the out of doors labour which falls to the lot of farming men in England. They do so in New Zealand and Port Adelaide, where the climate is unquestionably less temperate than here; and as on the Neilgherries the actual exertion of European bodily strength would only be required at particular seasons of the farming year, such as in the direction of the plough and the use of the scythe, while superintendence and instruction of the native labourers would alone be required, on the part of a European, in conducting the minor details of a farm, I cannot but think, that in many respects a finer field is offered on these hills to the emigrant farmer from home than is met with by the many who flock to the Australian settlements.

"Here cooly labour is very cheap, 2 annas, or 2½*d.* a-day, being the regular rate of pay for a working-man who can perform any duty pertaining to spade husbandry, and undertake all the duties of a farm, which, in England, fall to the lot of the common labourer, such as hedging and ditching, trenching, hoeing, reaping, stacking, thatching, &c. A shilling a-day, or half a rupee, is the pay of a bricklayer or carpenter; men to look after two horses receive fourteen shillings, or seven rupees a-month, cowherds four or five shillings, and all other labour in proportion. These advantages, coupled with those presented by a ready and ever-demanding market for such articles of produce, as wheat, barley (oats if raised), clover, hay (of which article an immense quantity would be consumed in Ootacamund if it was procurable), turnips, potatoes (Ceylon offering a very favourable market for this vegetable), butter, eggs, and stock of all descriptions, both for butcher's meat and for salting for ships' use, would surely, it is to be supposed, tempt many indigent farmers to this hilly region, whose necessities impel them to emigrate from the mother country.

"The other grain productions of the Neilgherries are ragghee, samee, korallie, tenney, buttacudaley (a kind of peas), shauungee (a kind of gram), garlic, onions, kudagoo (mustard-seed), vendium, opium, and potatoes. Almost all the grains enumerated are raised solely for home consumption, and, excepting korallie, the quantity of each which is produced is insignificant.

"Numerous plantations of coffee-trees are scattered about the hills, principally situated on the slopes descending to the plains, where the elevation suitable for the growth of this shrub can be obtained. Until within the last two or three years coffee plantations were only found on the eastern side of the hills, but representations of the excellent quality of the berry, and of the advantages attending its cultivation on the Neilgherries, having been made in Ceylon, the attention of the skilful planters of that island was attracted in this direction, and the result has been the opening of several plantations. . . .

"These hills possess a great advantage in regard to labour, which is, and always must be, abundant, because, as soon as the seed is put into the ground in the adjacent low country, the poorer class, or labouring men, are thrown out of employment until harvest time is past, unless some extensive public work happens to be in progress, and therefore come to the Neilgherries for work in preference to wandering away to Ceylon and other parts to search for it whenever a demand exists here for their services. . . .

"The utmost obscurity hangs over the early history of the Neilgherry Hills, for, beyond the period of the immigration of the Todars, or Todawars, tradition amongst the present inhabitants affords no clue whatever to trace it. That they have been in former ages inhabited, and that by a very peculiar race, evidence sufficient to show is furnished by the existence of the numerous cairns, or rude tombs, found upon the summits of almost all the loftier mountains in every part of the hills, the origin of which is so remote, that the Todars, recognised as the most ancient inhabitants, have no tradition amongst them-

selves bequeathed by their ancestors which even guides us to a surmise as to the race of people by whom they were constructed. As affording thus almost the only landmarks by which speculation as to the ancient state of this remarkable region can be guided, these cairns seem to merit a brief description. They are invariably situated on the highest summits of the hills, sometimes single, but more frequently in groups or rows of from three to six. They are circular in form, raised with large unhewn blocks of stone, four feet or more above the level of the ground, and varying in diameter from twelve or fifteen feet to twenty-five or thirty feet. The interior is hollowed out to some depth below the original surface, usually until the solid rock is reached, and the space thus cleared filled with earthen pots, with the covers strongly luted on, pieces of bone, charcoal, and fragments of pottery, all tightly packed in a soil so black and finely pulverized, as to give cause to suppose it to be decomposed animal matter. On breaking these pots, or urns, which many of them are in the form of, they are found to contain ashes, charcoal, and pieces of half-calcined bones, with sometimes a small quantity of a pure scentless fluid, which, in two instances, I found to be pure water slightly impregnated with lime. Images of tigers, elks, bisons, leopards, and some domestic animals, pieces of half-decomposed bronze, resembling spear heads, tripods, &c., are also found occasionally, mixed with the other remains; but it is a singular fact, that on breaking up the strong pavement of slabs of stone with which the cairns are covered in, and mining down until a second pavement is come upon, which, from its tightness and weight has, to all appearance, never been disturbed since it was first laid, we find, on removing it, that the contents of the vault below, instead of being laid in the order befitting the repose of consecrated ashes, are generally smashed and broken up, and mixed with the soil, leaving barely one or two pots of bones and ashes entire, just as though the pickaxe of the destroying explorer had been already there.

"All clue being lost, it would be idle to follow out further any speculation as to the history of the Neilgherries prior to the first coming to them of the Todars; for as no coins or inscriptions, or even hieroglyphics, have been found in any of the cairns, or on their contents, there exists no evidence whatever by which inquiry could be guided into the right course.

"With the Todars, then, commences the only (partially) known history of the Neilgherries.

"At the time of their immigrating, they probably found no aboriginal inhabitants settled on them, and seeing, in the solitary and inaccessible character of the mountain region which they had discovered, a fitting spot for the undisturbed exercise of their singular religion and peculiar pastoral habits—for the former of which they had possibly endured persecution amongst the tribes of the plains—they determined on permanently occupying it. Ages, according to their belief, must have passed while they remained in undisturbed possession of the hills, extending over such a space of time, that they express their belief that the founders of their tribe were created on them; until at length a small band of Kothers found their way up from the plains, and besought permission to till certain tracts of land which they indicated. Not long after this, and, according to their traditions, three or four centuries ago, a party of Burghers, or Buddughurs, emigrated from the north country, (probably the northern part of Mysore and Canara,) and came to the Neilgherries; and, being good cultivators, at once perceived the advantages offered to them in the virgin and rich soil which they saw on all sides. They accordingly appear to have obtained permission to settle, and cultivate land upon the same terms as those granted to the Kothers, and, inviting more of their brethren to join them, they soon swelled into a numerous tribe, and spread over the hills, constructing their villages and enclosing their fields (and doubtless clearing away much forest) in all directions. I can find no evidence of any sovereign ruler having been acknowledged amongst the hill people until about a century before the reign of Hyder Ali in Mysore, when, according to the tales of the Kothers and Burghers, there were three princes or chiefs who had sway over them, one in Todanaad, who resided in a fortress called Mullaycotta, the walls and ditch of which still exist on a hill to the eastward of the village of Shoolooroo, and westward of Mootenaad and the Seegoor Pass; one in Meykenaad, in the fortress, the ruins of which are now called Hoolicul Droog, situated on a lofty ridge overlooking the Coonoor Pass; and a third in Parungenaad, in a fort, the site of which is still pointed out near Kotergherry, and called Konagerry, though no vestige of a fort remains now recognisable.

"What became of these three chiefs cannot be guessed from their traditions: but it seems probable that Hyder Ali, having sent emissaries to lay the hill people under contribution, had his attention called to the value of

the territory, both as a producing district, and as a strong post, from which he might harrass his enemies in Malayalim and Coimbatore. He accordingly appears to have seized upon two of the three forts which commanded the passes to those countries, viz. Hoolicul Droog and Mullaycotta, and having deepened their ditches, heightened their walls, and otherwise strengthened them, he put strong garrisons into them, which both controlled the hill tribes, and observed and harrassed the kingdoms below them. This tradition is borne out by the present appearance of these two forts, which, although partially ruinous, yet retain sufficient evidence of comparatively modern occupation, while the third (Konagerry) has become entirely obliterated. With Hyder the system of taxation must first have commenced on the hills, and the imposts levied, both by him and by his son Tippoo, on the mountaineers, must have been very severe. Old inhabitants, who have a clear recollection of those times through the tales of their fathers, and an imperfect one through their own retrospect, state that whole villages used to be despoiled of their year's grain and fodder by Hyder's officers, who made incursions continually amongst them, and forced the villagers to carry their own plundered property down the face of the hills to Danaikencotta, where the Mysoreans had a strong fort and an extensive magazine. Hence, to the hill tribes the overthrow of Tippoo, and the transfer of their territory to the East-India Company, was a change fraught with the most beneficial results."

AMERICAN MISSIONARY SOCIETIES: THEIR HOME AND FOREIGN POSITION.

If we desire an evidence of the weight of living, practical Christianity to be found in the Free States of America, we should not hesitate to specify, as the strongest and most unequivocal we can select, the great Missionary Societies. We take up one of these for consideration, the American Board of Commissioners for Foreign Missions.

Let us look first at its home basis, and observe what support this Society received previously to the recent disruption from the Free States and Slave States respectively. The payment of 100 dollars, at one time, constitutes an honorary member: of these, there were in 1860, in the Free States, between 11,000 and 12,000; and in the Slave States between 500 and 600. It may not be uninteresting to classify the hon. members according to the States to which they belong, and in contrast with the population of each State. The populations given are according to the statistics of 1856.

	Population.	Hon. Members.
Massachusetts	1,333,123	3964
New York	3,470,059	2901
Connecticut	401,292	1653
New Hampshire	324,701	718
Vermont	325,206	569
Ohio	2,915,750	533
Maine	623,862	478
New Jersey	569,499	440
Pennsylvania	2,542,960	403
Illinois	1,242,917	282
Rhode Island	166,927	159
Michigan	509,374	174
Wisconsin	522,109	73
Indiana	1,149,606	67
Iowa	325,014	64
California	335,000	18

Again, in Associations—"The first Associations were organized by ladies, in the Old South Park-street and Union Churches of Boston, in November 1823. From this time the work of organization was prosecuted rapidly in New England, by means of agents employed for that purpose; and a statement was made in the 'Missionary Herald' from month to month, of the exact progress of the work. The greater part of the organization was effected in the four subsequent years. In this time 532 Gentlemen's and 481 Ladies' Associations were formed; and, in the last of the years, and chiefly out of New England, 104 Associations were formed, which were composed of both gentlemen and ladies. Forty-Two Auxiliary Societies were also formed in this time, on the plan proposed. The organization was carried through the greater part of New England in the years 1824, 1825 and 1826. At the close of 1832 the number of the Associations had risen to 1655, viz. 774 Gentlemen's, 627 Ladies', and 254 Gentlemen's and Ladies'; which were embodied in 60 Auxiliaries. Of these Associations, more than 1200 were in New England: and of the rest, the greater part were in New York, Ohio, Pennsylvania, and New Jersey. In the Southern States there were about 30."

The Foreign Missions embrace the Gaboon and Zulu Missions in Africa; the Turkish empire, with its diversified populations, the Missionary efforts of the Board having more especial reference to Mohammedans, Armenians, and Bulgarians. For the first of these

Constantinople is the great centre. For the benefit of the Armenians, Asia Minor is thickly covered with stations, while, with reference to the Bulgarians, Philippolis, in ancient Thrace, about a hundred miles due west from Adrianople, and Eski Zagra, seventy-five miles north-west from Adrianople, and twenty miles south of the Bulgarian mountains, have been occupied. Throughout Syria and Lebanon, the great Mesopotamian plain, and eastward still, so as to embrace the Nestorians, the labours of the Board have been extended. In India we find Missions to the Mahrattas, and in the Southern Presidency, the large circle of effort, of which Madura is the centre. Embracing the Tamil section of the Ceylon population, the Missions of the Board are subsequently found at various places on the Chinese coast, and thence spread themselves far and wide through the North Pacific, working out, from the Sandwich islands as a centre, amongst the numberless isles of Micronesia. A good circle this of holy effort, one which may well command our admiration and sympathy. Nor have we yet enumerated all, for the Missionaries to the North-American Indians, amongst Cherokees, Dakotas, Ojibwas, Senecas, and Tuscaroras remain, to fill up a great circle of Christian beneficence, which, from the Free States of America, as with a zone of light, encompasses our globe. Thus the principal Missions are 20, with 286 stations and out-stations, occupied by 151 ordained Americans, and 29 native pastors, to which, if the lay helpers, American and native, be added, a grand total presents itself of 1107. The church members, to be regarded in the light of our own communicants, amount to 26,450.*

"Thus does this Board close its first half century. Its five ordained Missionaries, sent forth into the heathen world in the year 1812, have been followed by others to the number of 410. The eight males and females, composing the first company of Missionaries, now stand associated, on the historic page, with a company of 1257. Of these, including brethren and sisters whose relatives have been transferred to other Missionary Societies, about one-third part are still labouring in the field. To this body we may add native co-labourers, now in active service, all trained by our brethren for the work, and most of them substantially preachers, and some pastors, but not including teachers, to the number of nearly 500. Here, then, are 900 labourers, foreign and native, in the field at the close of our first half century, besides near 400 teachers, connected with some 26 Missions, which have been brought into existence through the blessing of God on this Board, and are scattered widely over the unevangelized world.*

"In these Missions, churches to the number of 162 have been gathered, with a present membership of more than 20,000; and with a membership from the beginning of not less than 55,000, averaging more than 1000 for every year of its existence. The average admissions into these churches annually, during the last ten years, has been 1500; a larger number of communicants than could be accommodated with seats in the greater part of our church edifices.

"It should be added, that, in all these years, the educational department has received a large share of attention. Full 19,000 children and youth, on an average, male and female, have been taught in our Mission schools during the past ten years, including the Sandwich Islands free schools only for a portion of this time, and a still larger proportion, as compared with our Missionary force, in the years that preceded. As many as 175,000 must have been in the schools since the commencement of the enterprise, and some thousands of these have enjoyed the advantages of our seminaries and boarding schools.

"Modern Missions are blessed with the advantages of the printing press, and require its efficient aid. In the course of the last ten years, the Board has diminished its printing establishments from ten to five. In this there is nothing retrograde, but just the contrary. The printing establishment at Canton was indeed destroyed by the Chinese in their war with England, but they have engaged to repair the loss. At the Sandwich Islands, at Constantinople, at Bombay, in Ceylon, the progress of events—chiefly as a consequence of the Missions—has supplied other means of printing, and thus made it no longer needful for the Board to retain its own printing establishments. The present annual printing for our Missions, largely at the charge of Bible and Tract Societies, is not far from 50,000,000 of pages; and the number of pages printed from the beginning cannot fall much short of 1,500,000,000.

"It is with this gratifying enlargement of our system and work that we close the first half century, and enter upon the second. Some of the younger persons present may live to see the close of that. Who will venture to conjecture what they will be permitted to see? May their song be, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign for ever

* These statistics are for 1861.

* These are the statistics for 1860.

and ever!' And for ourselves, we to-day set up our 'Ebenezer,' and say: 'Hitherto hath the Lord helped us.' 'Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.'"*

It is remarkable that the anniversary at which the above extract was read proved to be the one immediately preceding the great American disruption. It was held at Boston, Massachusetts, and that under circumstances of no ordinary encouragement. The debt of 66,374 dollars, with which the year had commenced, had been removed by special contributions. That debt had been caused by the expansion of the Missions, and with so serious a deficiency it remained either to reduce the expenditure and arrest the growth of the Missions, or appeal to the friends of the cause throughout the land. The latter alternative was adopted, and proved eminently successful. Under such auspicious circumstances, the Board, during the progress of the annual meeting, placed on record the following animated resolutions—

"*Resolved*, That in the history of this Board, at home and abroad, from the beginning hitherto, we gratefully recognise the good hand of our God upon us; and especially, on this anniversary, we would remember, with humble thankfulness, all the way which the Lord our God has led us these fifty years.

"1. We praise Him for giving to the pioneers in this enterprise, on the one hand, such simplicity of faith, such earnestness of purpose, such compassion for the lost, and such love to the Saviour; and for giving to our fathers, on the other hand, such a readiness to assume the new and unknown responsibilities which were so unexpectedly thrown upon them.

"2. We praise Him for inclining so many of our sons and daughters, in all the years that are past, to go forth and preach among the Gentiles the unsearchable riches of Christ; and for inspiring our churches, to such a degree, with the willingness so to provide for their wants, as to leave them without carefulness in the prosecution of their work.

"3. We praise Him for sparing so many of our Missionaries, some of them far advanced in life, to see this day; and we praise Him as well for those who are not, (for the Lord hath taken them,) because of the serene trust and the radiant hope with which they passed from their earthly tabernacle, to a house not made with hands, eternal in the heavens.

"4. We praise Him because, in these last days, the first and chief Missionary has gone forth, glorious in his apparel, and travelling in the greatness of his strength, that he may prepare a way for his people in all the earth, by turning backward the two-leaved gates, and breaking the sceptres of the mighty, and so making hundreds of millions accessible to his own life-giving word.

"5. We praise Him for other achievements of unspeakable value, in that He has set his seal upon Missions as the cheapest, readiest, and truest reforming and civilizing agency; in that He has proved, beyond contradiction, the perfect adaptation of his Gospel to all classes of men, even the most degraded and most depraved; in that He has rescued, through our instrumentality, tens of thousands from the ineffable woes of heathenism, and made them kings and priests unto God for ever.

"6. We praise Him, above all, for doing so much for us, notwithstanding our grievous unbelief, our covetousness, our indifference to the worth of the soul, our neglect of prayer, our imperfect sympathy with Christ, and our disposition to exalt ourselves; for all which we desire to humble ourselves, saying with one heart, 'O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day.'"*

It appeared to be the time for a new and grand effort, so that the tide of Christian love should rise to a higher level than it had yet done, and elevate the Missionary enterprise to a nobler position than it had yet occupied. It was proposed that there should be an appropriation of 370,000 dollars for the coming year, the friends of the cause undertaking to raise not less than 400,000 dollars, as absolutely needful for the proper growth and development of the Missions.

"This resolution having been adopted by the Board, a desire was expressed that an opportunity might be given for the whole assembly to manifest their feelings respecting it. The President therefore requested those who desired to express concurrence with the sentiment of that resolution, to do so by rising. The whole great congregation rose at once. One voice unexpectedly struck the note, instantly many caught it, and a multitude of voices, like the noise of many waters, sang the well-known verse—

'Shall we, whose souls are lighted,
With wisdom from on high—
Shall we, to man benighted,
The lamp of life deny?
Salvation!—oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learnt Messiah's name,'

"It was a scene long to be remembered. Many an eye filled with tears, and many a bosom swelled with deep emotion."

* Annual Report, 1860, p. 155.

* Annual Report, 1860, p. 27.

So closed that enthusiastic meeting. But before the advent of another anniversary, there came the great disruption, long threatened, and yet after all unexpected. Without the concurrence of the kindred States, with whom they had united themselves in one great Republic, under a central government and President, the Slave States broke away from a solemn compact, and formed themselves into a separate Confederacy, which, if assailed, they threatened to defend by force of arms. It were scarcely to be expected that the Northern States should quietly submit themselves to such a proceeding; and efforts have been put forth to coerce to submission the Seceding States, which have severely taxed the resources of the Northerns, and demanded from them vast contributions of men and money. In the presence of such new requirements, the great Missionary Societies felt that, so far from being open to increase their income, they had reason to apprehend a serious diminution; for which, as prudent men, every possible preparation should be made. The Missionaries in distant lands felt it must be so; and, with great distress of mind, commenced to reduce their expenditure, or, in other words, to curtail their work; although, in doing so, they were compelled to cut off many an advanced point of great promise, through which the vitality of the Mission was pushing forward to a further growth. Some of the communications from the Missionaries, while thus painfully occupied, are of a most touching character. Here is one from a Missionary in Eastern Turkey—

"I need not tell you with what anxiety and concern we look upon the financial condition of the Board. The summing up at the close of the year must have shown a large debt. Nearly half the financial year, however, had passed before the present troubles began to be felt in diminished contributions; and even at the close of the year the treasury could scarcely have begun to feel the paralyzing effect of war as it must be felt for at least one or two years to come. In this view of the case, we expect that instructions for speedy and serious retrenchment must soon come; and much as we dread its effects, we have been prosecuting the sad work ourselves during the past two or three months, so as to do it gradually, and with the greatest possible care.

"You are aware that for eight months of the year nearly all our helpers are in the theological school, so that we are able to supply permanently but three of the largest of our fifteen out-stations, distant from thirty-five to one hundred miles. The rest being within fifteen or twenty miles, we have given them Sabbath supplies from the school. This plan has been very successful. No ground is lost, and the friends of the truth are kept together and encouraged. Besides attending to the regular services of Saturday evening and the Sabbath, the young men go out into the streets, where they can generally gather an attentive crowd, who dread the odium of going to a Protestant chapel. There are, besides the regular out-stations, quite a number of villages within four or five miles of us, to which we have been in the habit of sending students frequently on the Sabbath, and where, during the entire day, they will generally have a large number of hearers in the open air. Some of these out-stations and villages, however, we have now definitely abandoned until better times, and others we have given up temporarily, till we can see what our resources are to be.

"The rooms which we occupied in these villages were rallying-points for Protestants and partially enlightened men, and centres of light to neighbouring villages, as well as their own. It is unnecessary to speak of the influence of shutting up these places. It is a long step backward. It is extracting the leaven after the leavening process has begun.

"We have had, until recently, a fine boys' school in the city, under an excellent teacher. Three years ago it seemed almost impossible to work up the materials which we had into any thing which we should ever regard with satisfaction as a school; but gradually we secured regularity of attendance, uniformity of books, a good standard of scholarship, and strictness of discipline, which gave the school a high character. By degrees it became partially self-supporting—each pupil paying a small admission-fee. The Bible was a prominent text-book, in which every child who could read had a daily lesson. There were many bright boys of good promise in the school; and it was no ordinary trial to speak the word which should close the door against them and scatter them abroad. But educational agencies are not the most important, and the choice appeared to be between closing the school and withdrawing the Gospel from one of the cities which we occupy as an out-station.

"One of the first fruits of the work here was a watchmaker, Haji Hagop. He is highly respected in all this region, and appeared to be just the man for the opening work here. He has a warm Christian heart, and has been very useful. He has been a general helper, supplying temporary vacancies; gaining an entrance into new villages; attending to cases of persecution and oppression, of which there are many; relieving us of a great amount of secular work, and in every respect our right-hand man. When he entered the service of

the Mission another man took his business, and gradually his tools and stock in trade, and nearly all his property, have been disposed of. He was thrown from a horse two years ago, and permanently injured, while on Mission business; and in view of all these considerations, he had a strong claim upon us for sympathy, if not for permanent employment. But necessity knows no law; and with a noble Christian spirit he yielded to our request that he would leave the service. He said, 'I am poor; I have not the means of returning to my trade; I do not know how I am to support myself and my family; but this seems to be the will of the Lord, and it is safe to trust Him.' Indispensable almost as he often was to us, there appeared to be no other way; and so, for the sake of saving the ten dollars monthly salary which we paid him, we gave up the good old man, though it cost tears to do it.

"Such are some of the measures which we have taken in the direction of curtailment, and they are truly serious. And now the question arises, Shall we be obliged to continue this ruinous Missionary policy? Already the enemies of the truth have begun to exult; and the report has been industriously propagated from high quarters that our entire work is to be abandoned. Our great anxiety now is for the theological school; and it is partly to shield this, as far as possible, that we have curtailed in other directions. We believe that the country is to be evangelized mainly through native agency, under Missionary supervision; and to this school do we look for the men who are to do this work in all this part of Turkey. There are now connected with it twenty-two young men, from five different stations. Several promising individuals have been proposed for the new class next spring. The calls are many, from all parts of the country, for some of these students, even before they have finished their studies. The suspension of the school would be the heaviest blow which we could receive. After selecting the best of those who should come, and rejecting two or three of the least promising of the present number, we should have, next year, at least thirty promising young men, all hopefully pious."

Another Missionary from Central Turkey, speaking of various promising openings amidst the mountain villages north-west of Marash, introduces the following instance of a devoted spirit amongst the native helpers—

"Had we funds, we would send three men to these villages at once; one to Yenije Kala district, one to Ajemli, and one to Boondook; and in any case, we must not neglect Ajemli. The Home Missionary Society of the church are supplying Kishifli and Fundajak, and we will try to have them take Ajemli also.

"Krikor—the helper who accompanied me—remarked that he and another helper had counselled together, and determined, that if cut off from the service by the crippled finances of the Board, they would still go on working for Christ, trusting to the people among whom they might be cast for their daily food. Sweet indeed is it to witness such a spirit in our helpers. It is not for pay that Krikor now labours, his wages being only five dollars a month. If the troubles in America serve to develop still more the piety and devotion of these infant churches,—if they serve to cast the churches more on their own resources,—will we not say, Blessed were those troubles? This, we feel, is to be one good result."

In India, too, the same sad necessity was felt. But here the Missionaries found help in the spontaneous contributions of British Christians. A letter from a Bombay Missionary is introduced by the Board to the attention of its supporters by the following remarks—

"This letter serves to indicate the feelings of our Missionary brethren abroad, in regard to the complications in the United States, and also in regard to their own work, and the difficulties they expect to encounter because of this conflict. But another matter is mentioned by Mr. Harding—the noble generosity of British residents in India towards the Mission in this time of trial, and also—still more remarkable—of at least one Hindu, who avows himself a disbeliever in Christianity, which will surely call forth emotions of warm gratitude, and will, it is hoped, 'provoke very many,' in America, to like good works. Mr. Ballantine, also, of Ahmednuggur, in a private letter recently received, mentions contributions from English friends on the ground, to a very considerable amount, including individual donations; one of 1000, one of 1100, and one of 1600 rupees"*

The letter itself is headed by the inquiry, "Shall Missions be given up?" The Missionary then proceeds to state his difficulties and unexpected encouragements—

"Many most important interests at home must suffer at this time, and the possible results upon our benevolent operations abroad fill us with the greatest anxiety. I have seen, in one of our home papers, the proposition to give up some of the Missions—those least productive—and among these the Missions in India were mentioned. I cannot believe that many would entertain such a thought for a moment, and I

* See "Recent Intelligence" for January for an account of the large voluntary contributions spontaneously raised by the native Christians of Ahmednuggur.

am sure none will do it who rightly appreciate the work commenced and in progress here. A brighter day will surely dawn upon us all; and though in this storm we may well cast away much that is cumbersome and comparatively useless, yet these precious jewels in heathen lands—these infant churches, the fruit of so much toil and of so many prayers—surely we cannot afford to lose these! When peace and prosperity are restored to our country, will it not be a joy to every Christian heart to know that such interests were not forsaken in the time of our national calamity?

"You will be happy to learn that we find much sympathy among our English friends in this country. Two months ago, when our expected remittances failed, it seemed as if we should at once be brought into great straits; but hitherto we have been graciously supplied with the means for carrying forward our work. Several persons have made very large donations to our Mission; and many, from all parts of the Presidency, have sent smaller sums, as freewill offerings, to this good cause. One instance of liberality was very gratifying to us, as I am sure it will be to our friends at home. On the first Sabbath of this month a collection was taken for us here, in the congregation connected with the Free Church of Scotland. Their most excellent pastor, the Rev. J. E. Carlile, proposed the subject to his church, by whom it was most cordially approved. I was invited to occupy the pulpit in the morning, and to make some statements in respect to the work of our Board here and elsewhere. In the evening Mr. Carlile delivered a most able and impressive discourse, in which he gave a very correct view of the present state of America, and the great questions now to be decided there. The contributions during the day amounted to something more than 1400 rupees. This was a very liberal offering; and the cordial and catholic spirit with which it was given made it doubly acceptable.

"You will also be interested to hear of another contribution, from a very different quarter. A Hindu sent me, not long ago, 100 rupees, accompanied by a letter, in which he writes: 'Though I am not a believer in Christianity, still I admire and appreciate the disinterested zeal and exertions of Christian Missionaries in doing good to the people of India; and I believe the American Mission has been, and is still, doing much good, in the way of the moral and social elevation of my countrymen. I therefore deem it my duty to contribute according to my ability to the support of the Mission, in their present embarrassing circumstances.' This young man was educated in the Government schools here. I have known him for several years as one favourably disposed to Christianity, though, like most young men of his class, he is much inclined to scepticism. Surely we who *do* believe in the Christian religion, and found our highest hopes upon it—we who know that in it alone is to be found the true way and eternal life—cannot be less ready to make sacrifices than this unbeliever!

"I was intending to write you at some length concerning the state of this Mission, but have not time now. One person, the daughter of our native pastor, has been received to the church since the beginning of this year. Several others are asking to be received, but are for the present deferred. Our labours go on as usual. We have good opportunities for preaching the word, and I doubt not we shall reap in due season, if we faint not."

Thus the year passed on, the great Society, like a gallant ship in view of an approaching hurricane, getting into storm trim, and preparing for the worst; and so came round the anniversary meeting of 1861, held at Cleveland, Ohio. With no little anxiety, friends assembled to hear the Treasurer's report. But the God of Missions had provided for them more largely than they had ventured to expect. A diminution of income there was, indeed, but not to the amount which had been feared. Some expected it would be so large as 100,000 dollars: instead of this, the balance against the Board amounted only to 27,885 dollars. The Treasurer's Report acknowledged with thankfulness the unexpected mercy—

"The year just closed has been marked by the judgments as well as the mercies of God. In the midst of our supposed immunity from national commotions, we find, at the present time, our country shaken from one end to the other, by an unnatural and fratricidal war. We bow in humble submission to the will of our heavenly Father, and acknowledge his justice and righteousness, and our great guilt, as individuals and as a nation, in his sight. This is certainly neither the place nor the occasion to discuss the merits of this unhappy and unholy controversy, or the causes which induced it. For a time, it was feared that its effects in relation to the finances of the Board would occasion such a necessary curtailment of its expenditure, as to discourage its ardent friends at home, and require the abandonment of new-formed schools and churches in the foreign field. But God has been better to us than we had dared to hope. The supplications and prayers of his believing and trusting

children have been heard and answered; and the gold and the silver, truly the Lord's, has been so freely contributed, that, without any very material change in the purposes of the Board, the year upon which we have just entered finds us with a comparatively small debt.

"The peculiar condition of our country at the present time in nowise affects our obligations to the heathen world. The Committee are aware of the numerous calls of benevolence, and the necessity of sustaining our churches and Missions at home: nevertheless, the command to preach the Gospel to every creature is still upon us, and we cannot, without great guilt, neglect it. It is addressed to all, the poor as well as the rich. The widow's mite, and the large contributions of wealth, are equal in the sight of God; and in the ordering of his providence, the one is often made to yield as rich results as the other. When every professing Christian shall feel this obligation and act upon it, we may confidently anticipate the coming of the day, when the Saviour's benign reign will be extended over the whole earth, bringing into subjection every creature and thing to his absolute and universal sovereignty."

At the same time, the necessity of economy in the working of the Missions was evident, and the following admirable paper was drawn up on this important subject, which we recommend to the attention of our readers, the more so, as it so exactly coincides with the convictions of our own (C. M. S.) Society—

"Experience has shown that the conversion of the heathen world is to be accomplished mainly through the instrumentality of converts from heathenism. The Missionary's great business—as with the Apostles of old—is to plant churches in the more influential districts of the several countries, and to furnish them with pastors, the holy Scriptures, and whatever else is needful for their independent existence. And when these churches are able to stand without foreign aid, even though with no small risk of error and trouble, the Missionary should withdraw to other centres, and to others still, until the illuminated districts are sufficiently multiplied. Looking at the enterprise from this stand-point, it seems undesirable that Missionaries should wholly occupy a heathen country, or remain there till the whole country has been thoroughly Christianized; lest the native churches should not feel responsibility enough to ensure a vigorous, self-reliant, enterprising development. And in this we do not forget the command, to 'preach the Gospel to every creature;' for this is the only way of securing an effectual hold for Gospel institutions in a heathen land, and of transmitting them to future ages.

"In this view of the subject, it is seen that the ablest men are needed for Missionaries, though not a large number for any one district; and that Missionaries should be thorough in the vernacular languages; direct and spiritual in their preaching, aiming at speedy conversions, and the gathering of churches; not backward to confer the pastoral office upon their best converts; and incessant in efforts to develop their activities and energies;—'as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings.'

"Such would seem to be the true ideal of Missions among unevangelized nations, and such, more and more, is the form which Missions under the care of this Board are taking. So that, were the great body of labourers, for instance, in Eastern Micronesia, to be natives of the Sandwich Islands, not more than four or five American Missionaries would be needed there. And supposing the native ministry to be sufficiently put forward in India, then a force of eighteen or twenty Missionaries would suffice as leaders in the spiritual conquest of the million of Hindus in the Madura District; and half that number for the territory we are occupying in Ceylon.

"Now that is economical in Missions which tends most directly to the great end of Missions, namely, erecting, through the divine blessing, a self-sustained, self-governed, Christian community; and in the economic constitution of Missions there are numerous unsettled, or but partially settled, questions, which one way or another must greatly affect the expenditure. Among these are—the proper number of Missions to ensure to a Missionary Society an unfailing interest in the sympathies of a large community; also, the proper number of Missionaries for a given field; their location and salaries; and the sanitary arrangements adapted to the several Missions. Education for the native ministry is an economic point of the highest importance, because of its bearing on the expenditure. Opinions vary among Missionaries, and among their directors, though less than formerly, as to how far the native ministry should be educated above the general average of intelligence; how far in the isolation of boarding-schools; with what changes in their habits of food and clothing; and to what extent in the English language and literature.

"The Board is believed to have made no small advance in working these problems out in the direction of a wise economy. During more than a score of years, since the system of

estimates and appropriations began, the Missions and the Prudential Committee have been co-operating to this end—the Missions in their estimates, the Committee in their appropriations. The Missions having grown somewhat faster than the practical benevolence of the churches, there has been special need of making economy an earnest study, and times of exigency have been our economic harvest-seasons. Our present civil war will doubtless prove eminently such a season. No destructive curtailments have been enjoined on the Missions, and it is hoped they will not be; but the Missions have all been urged to carry the matter of economy to the very limits of safety; and also to press the duty upon the native Christians of doing far more in the support of their schools, evangelists, and pastors.

"Some persons have seemed to think that it would be economical for the Board to reduce the number of its Missions. Some would have it abandon the Western Coast of Africa; others advise it to retire from Micronesia. Some even propose that we concentrate all our forces upon the Turkish empire; being apparently unconscious of the fact, that our present success in some parts of India falls very little short of that in Western Asia. Supposing us to withdraw from the Gaboon, what would be the consequences, should some of the devoted brethren there deem it their duty to remain? And what if not a few of our best patrons, friends of the African race, not satisfied with such a reason for abandoning those dark shores, should resolve to sustain them? Might not the Board thus lose more than it would gain? With regard to Micronesia, the Prudential Committee propose restricting that Mission, for the present, to the groups nearest the Sandwich Islands, and to work it chiefly through native Hawaiians, and at a reduced cost. But even this will require some thousands of dollars; and to save that amount, some have advised to abandon all effort to evangelize Micronesia. Such advice is given without due knowledge of facts. Such a Mission from the Sandwich Islands is needful to bring the Hawaiian churches up to the standard of religious independence. So that the abolishing the Micronesia Mission might go far to paralyze the great and prosperous work of grace in those islands of the sea, and to oblige us to continue our expenditure there, with but little abatement, for an indefinite period.

"And what, it may be asked, would be the effect upon our churches in these States, of abandoning Mission after Mission, field after field, simply to reduce expenses, till the sum total is down to what a timid piety would regard as within the easy convenience of the churches? Is the present pressure of the heathen world upon our piety to be regarded as a calamity? Would our spiritual prospects be improved, would the people of God be rendered happier and better by making it less? Who, that knows any thing of moral forces, is not aware how much easier how much better it is, for our churches to sustain an extended, varied system of Missions, rich in facts and powerful in interest, than one that is contracted, poor in details, and with no strength of appeal? The churches greatly need a system of Missions that is large, weighty, and costly enough to create in every one a feeling of the necessity for prayer, effort, courage, and the highest exercise of faith. Such Missions, wisely administered through God's blessing, will be sustained, and greatly to the joy and advantage of the churches.

"If then we should ever be led to resolve on extensive curtailments in Missionary expenditure, those curtailments must be chiefly within the Missions themselves. And since our reductions, made on the simple basis of economy, have already been carried to the extent of our present experience, what we do in this way must be effected by means of destructive inroads upon the very substance and heart of the enterprise. The matter has been carefully considered, and every probable allowance made for what native Christians may be expected to do, and for every saving that deserves the name of economy; and we believe that the appropriations to the Missions beyond sea cannot be reduced twenty thousand dollars, without the reductions becoming positively destructive. They will be so to the vital interests of Christ's kingdom, which He is building up, through our agency, beyond the boundaries of Christendom. It is not the Missionaries, nor the Missions, which constitute that kingdom, so much as the spiritual results of the Missions;—the recent converts, as yet mere babes in religion; the feeble churches, not strong enough to stand alone; the native pastors and preachers, still obliged to look to foreign churches for their means of living; and the institutions for family and ministerial culture, in great measure dependent on our aid. Such is the incipient kingdom of our Lord and Saviour Jesus Christ, as it exists in most parts of the heathen world. A destructive reduction in the Missions is a destructive reduction in Christ's kingdom. Every dollar withdrawn, beyond the proper demands of economy, is a wound inflicted upon that kingdom in those regions; and all the more injurious, because, as yet, all there is in the incipient stage. Where all is faint and feeble—where every disciple is ignorant and

timid—the disbanding even of a school, the dismissal of a teacher, may be enough to awaken a general apprehension; the withdrawal of support from a single native pastor may be enough to agitate and dishearten a whole community. Where shall the dismissed teacher or preacher go, when abandoned by his Mission? What shall he do? How shall he live? And who will take care of those little flocks in the wilderness? Then the inquiry arises among the native Christians, 'What is the matter? Why these failures?' Their faith in the stability of the enterprise is shaken. Moreover, the heathen hear of it—Sanballat, and Tobiah, and Geshem, and all the rest of their enemies—and they make them afraid; saying, 'Their hands shall be weakened from the work, that it be not done.' This loss of confidence and courage, these panics created among native disciples, are the worst effects of these backward movements, these retreats and panics—for such they are—of the churches at home. When we favour such curtailments in distant Missions, let us realize the nature of the calamity. They are a violence upon the kingdom, upon the church, upon the body, of our Lord and Saviour.

"Enough of pecuniary pressure upon the Missions, and only enough, to develop their powers of economy, is healthful and well. Beyond this, it is like what has been lately seen in some parts of our distracted country—the burning of bridges, armories, and locomotives. Better that this be done over our whole country, than that our churches, and we as members of them, should thus carry destruction into any part of the kingdom of our blessed Lord. Should we allow this to be done in order to have more means for saving our nation, (as some advise,) we do it in forgetfulness that our Lord requires his people to seek first the kingdom of God, as the condition of receiving and retaining their temporal blessings."

On the basis of this paper the following Resolutions were drawn up for circulation amongst the friends of the Society at home and its Missionaries and Christians abroad.

"'Resolved, 1. That we humbly and thankfully recognise the goodness of God, during a year of unexampled trial for our country, in that He has inclined so many pastors to urge upon their people, with increased earnestness, the claims of the heathen, and has also inclined so many congregations, for the honour of his Son, to transcend their former liberality; so that, instead of being called to lament an embarrassing indebtedness, we are permitted to rejoice in an unexpected and most grateful deliverance.

"2. That we regard it as a sign of promise and hope, that so many of our Mission churches, 'to their power, yea, and beyond their power,' are 'fellow-workers unto the kingdom of God;' and we would speak with the liveliest gratitude of the 'grace of God bestowed' upon the Nestorian Christians, so that 'in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

"3. That we discover no valid reason for discouragement in the present condition of our country, being fully persuaded, from the ability which the churches still possess, viewed in connexion with the free and generous spirit with which all classes are responding to the appeals of patriotism, that we may hope for a cheerful acknowledgment of the claims of Him who is the Prince of the kings of the earth, and whose dominion embraces, sustains, and controls all others.

"4. That in order to this, our churches need to be more deeply impressed with the magnitude and sacredness of the enterprise, and the exceeding desirableness of a thorough and efficient organization, inasmuch as, without the former, the best machinery, and without the latter, the best intentions, will fail of their legitimate results.

"5. That the pastors, co-operating with the Board, be earnestly requested to present to their congregations, on all proper occasions, the claims of the Missionary work; (1) because of its unspeakable importance to the heathen, for the life that now is, and for that which is to come; (2) because of its inestimable value to our churches, in preserving their doctrinal soundness, in developing their benevolence, in giving them strength for home duties and home conflicts, in heightening their estimate of the unsearchable riches of Christ, in elevating their conception of that kingdom which must stand for ever; (3) because of the honour and the love which it secures for our Emanuel, at the same time that it enables him to see of the travail of his soul and be satisfied.

"6. That the pastors be also requested to introduce the best system (if not already done) for collecting the offerings of their people, which their circumstances allow, making it their special endeavour to carry the claims of a perishing world, and of Him who died for it, at least once a year, to every man, woman, and child in their congregations.

"7. That the importance of fervent prayer be urged upon all the friends of the Board, in order that the God of Missions may bestow a more abundant blessing upon his servants abroad, and incline his people to

devise liberal things at home; and to this end the monthly concert is warmly commended to the affections and support of all our churches."

So ended this important anniversary. "It was by no means one of the largest, but it was generally felt at the close to have been one of the best meetings of the Board. Sixty corporate members, under the circumstances a remarkably large number — nearly two-thirds as many as attended the Jubilee meeting in Boston — and something more than 160 honorary members, were present; much the greater portion of the latter being from Ohio and other Western States. The whole number of strangers in the city, in attendance on the meeting, was said to be from 800 to 1000. At every session, with the exception of the first, on Tuesday afternoon, the assembly was as large as could be conveniently accommodated in the audience-room of the church, and several meetings were much crowded. The religious tone of the occasion was excellent. No marked difference of opinion; no unpleasant discussion; nothing to jar upon the feelings, or to mar the enjoyment of harmonious Christian fellowship in hallowed purposes, for a great work, occurred. A feeling of relief in view of the unexpectedly favourable condition of the treasury, and a subdued but deeply grateful sense of the goodness of God towards the Board and its work thus far, during a period of such unprecedented trials in our country, seemed to call forth, not a spirit of vain-glorious confidence, but of trustful reliance upon Him who is Head over all things to the church, and a purpose, prudently but hopefully to go forward, not only making, personally, more liberal and prayerful efforts to support this work, but doing more to enlist in its behalf the sympathies and efforts of all the church, and all the rising generation. Much was said of the importance of a more perfect organization of the churches with reference to their benevolent contributions—of some system which should reach all, old and young, and secure regularly, not the large donations of the more wealthy only, but the smaller contributions of those whose means may be small, but whose sympathies and prayers and gifts, large in the Master's esteem, are so much needed. The influence of the meeting cannot but be happy, and the prospects before the Board and its Missions seem far brighter than they did a short time since. Let the church be encouraged to more earnest and trustful effort, and her Redeemer and Lord will surely give her the victory."*

* This, and the preceding extracts, are taken from the "Missionary Herald," the monthly organ of the Board.

We are not in a position to state the financial circumstances of all the other great American Missionary Societies, not having before us the necessary documents. But we can advert to one or two more. And, first, the Presbyterian Board, having its Mission house in Centre Street, New York, as that of the American Board is at Pemberton Square, Boston. This Society has its Missions in Liberia and Corisco; in India, Siam, China and Japan; in New Granada and Brazil; among the Chinese in California, and the Roman-Catholic populations of divers countries of Europe. The anniversary of this Society is held in the spring, while that of the American Board is held in October. So far as the year had advanced, the income had decreased, but not to the extent which might have been expected. The Committee observe—

"We would first ask you to join with us in thanks to God, that some of his people have been inclined and enabled to add largely to their usual gifts to this cause, so as to enable the Committee to send out several new men to different fields of labour, where their services are greatly needed; and others among our friends have also been enabled to increase their usual donations, so as to supply in a good degree the unavoidable deficiencies in this respect of other Christian brethren, who have met with reverses in these sad times, but whose sympathies and prayers will still be enjoyed and are most highly valued. We are glad to be able to state that, in the four months of the current year ending on the 1st instant, there was a falling-off in the receipts from the churches of but 728 dollars in the parts of our country to which these Missions must now look mainly for support; the aggregate deficiency in all sources of income, including legacies, in these four months was 7243 dollars, of which 3242 dollars must be credited to Southern account."*

The financial position of the Protestant Episcopal Church at the end of its financial year in October last, was not so satisfactory. The funds for Domestic Missions were so low that the amount in the treasury was less by several thousand dollars than the indebtedness of the 1st of October. On the subject of the Foreign Missions, the Committee observe—

"Our Missionary year is closed, and the Committee have now to lay before the Board of Missions, at their meeting to be held this month, their annual statement.

"This will exhibit a very serious deficiency in funds; a result which the church has, no doubt, recently at least, anticipated. This deficiency has necessarily occasioned much em-

* "Foreign Missionary," Nov. 1861.

barrassment, and has led to the curtailing of a portion of the work. It is hoped that further reduction may not be required: still this is by no means certain.

"The withdrawing from any part of the field where efforts have been made to extend the Redeemer's kingdom, and where a continuance of those efforts gave promise of success, is much to be deplored.

"Every thing invites to the most vigorous exertions; and fields boundless in extent, and ready for the spiritual husbandman, lie spread out before the church. At such a period in the world's history, and under such a condition of things as now exists in the heathen world, to have the means fail by which to aid in spreading abroad the Gospel, is indeed sad.

"May God so overrule the events of his Providence as to defend our Missions from further damage; and give his people grace to supply the means to restore what has been lost, and to prosecute the work with increased energy and devotion."*

* "Spirit of Missions," Oct. 1861.

AMERICA, SLAVE AND FREE.

Amongst the numerous political convulsions and alterations which have marked our day, none is more remarkable than the great disruption of the American States. The old world has often been visited by the stroke of the great earthquake, which ever and anon shakes kingdoms to their centre, and, overthrowing thrones and principalities, reminds men of the great catastrophe which awaits them, when they shall be moved out of the way, to make room for a kingdom which cannot be moved—when the stone cut out without hands shall smite the image upon his feet and break them to pieces, and "when the iron, the clay, the brass, the silver, the gold, shall be broken to pieces together, and become like the chaff of the summer threshingfloors, and the wind shall carry away, so that no place be found for them; and the stone that smote the image shall become a great mountain, and fill the whole earth."

From such vicissitudes and reverses, many on both sides of the Atlantic considered that the American Republic would be exempted. It was thought that her form of government and popular institutions would protect her; and men, as they emigrated from the old world to the new, dreamed that they were leaving behind them the uncertainties of European politics, in order to become the citizens of a great dominion, where freedom, peace, and plenty would be continuous. It was not surprising that such thoughts were entertained—that men regarded the old world as in its decrepitude, and expected to find in the new world fresh and vigorous developments of political and social life; so quietly, and as with the strides of a giant, had the great Republic advanced. Nothing could be more marvellous than the rapidity of its growth. Louisiana was purchased and Florida obtained in 1819; in 1846, Texas and Oregon were annexed; in 1847, additional territories were acquired by the cession of New Mexico, Upper and Lower California. Thus the territorial area of the United States, which, in 1783, amounted to 820,680 square miles, in seventy years had increased to 2,963,666 square miles. The population also had astonishingly multiplied. It amounted

in	1790 to	3,929,827
,,	1820 ,,	9,605,152
,,	1850 ,,	23,191,876
,,	1860 ,,	31,134,666

This vast increase was regarded as the proof of unprecedented prosperity; and yet its very rapidity constituted an element of danger, for time was not allowed for that consolidation of parts which is essential to coherence. Moreover, the territories thus brought into union were of different climates, interfering with the homogeneity of the people, and rendering the duty of a central legislature, which, amidst conflicting interests, should provide satisfactorily for all, a matter of extreme difficulty. In the new world, the extremes of heat and cold, of dryness and humidity, are brought together within much narrower limits than in the old world. In a continent elongated very remarkably indeed from north to south, but restricted in its breadth from east to west, there is much less room for the expansion of climatal extremes; yet are these extremes as decided as in the old world. The transitions, therefore, are more abrupt, and the various belts of temperature and humidity are more closely packed together. "Hence the whole region is one of marked climatal contrasts—contrasts as striking, when we regard different districts, as when we regard the different seasons."

"Geographically surveyed, this fact of contrast in its climates is conspicuously seen when we compare first the east with the west side of the continent. Thus, throughout

much of its western slope, all the atmospheric changes, as well the periodic ones of season as the non-periodic fluctuations, are distinguished by relatively small oscillations, and by a state of equilibrium; whereas, throughout the eastern half of the continent, the law of the seasons and the weather is that of sudden and wide transitions. Again, when we compare the north and the south slopes of the land, or those severally influenced by the Arctic Sea and the tropical Gulf of Mexico, we discern the contrast under a different form. Both are regions of comparatively steady climates, but one of them is, for the hemisphere, abnormally cold throughout the year; the other abnormally hot: in the one, a polar climate occupies latitudes which, in other parts of the world, are temperate; in the other, the climate of the equator encroaches upon a zone which is extra tropical."*

Hence it happens, that in the American continent, abnormally hot and abnormally cold regions are brought into remarkable proximity. "On the eastern side of the continent, the summer season—which, in its influence upon vegetable life, is all-controlling as respects climate—presents climatal contrasts fully as remarkable as those displayed in the Pacific slope. It is in that division of the continent, namely, a little north of Hudson's Bay, that the maximum degree of cold of the northern hemisphere for the summer months is found; the mean summer temperature of Winter Island, latitude 60° 11′, being about the freezing point. With so truly arctic a summer in so low a latitude, this side of North America has, under the same meridian, at the same season of the year, an opposing zone of excessive tropical heat, as far removed from the equator as latitude 32° or 33°. Between the southern end of Florida and the sea-board of South Carolina, there stretches to the table-lands of Western Texas, a wide belt bordering the Gulf of Mexico, and limited by the parallel of 32°, ascending to latitude 34°, a country having a summer temperature of 82° of Fahrenheit, or the mean annual heat of the equator. This is the sugar-growing region of the Southern States.

"Here, then, the greatest summer cold of the hemisphere, and almost the fullest summer warmth, are approximated under the same meridian to within less than 30° of each other."

Thus at no great distance from the grand severity of the north, is to be found the soft luxuriance of the south. Northward lies Maine, with its bold and imposing mountain ranges, its dense forests, and the hill and valley features of its cultivated regions; Massachusetts and its picturesque valley lands lying between the parallel ridges of the Green Mountains; Connecticut and its winding waters and valleys; Rhode Island and its pleasant hill and dale; New Hampshire, containing some of the grandest hill and valley and lake scenery in America; the empire state of New York, within whose great area are found vast fertile plains and mountain ranges, meadows of richest verdure, and wild forest tracts, lakes of infinite variety in size and beauty; New Jersey and Pennsylvania, with her mountain ranges occupying one-fourth of her surface;—these are the noble Free States of the Atlantic, where winter, when he comes, makes himself to be felt, and under whose bracing influence the inhabitants are hardy in constitution and of energetic temperament. They have their glorious summers, these northern States, rendered more beautiful and welcome by the contrast. They have also the mellow autumnal season, known as the Indian summer, one of incomparable beauty. The weather is warm and calm; the sunshine softened by a light haze. Along the Hudson, at such a season, a summer in the midst of autumn, is an excursion of deepest interest—the highlands with their bold wood-covered heights; the river full of life; steam-boats, brilliant with gold and white, passing up and down, some of them expediting to the great city flotillas of from twenty to thirty boats laden with country produce, while along the precipitous banks skim hundreds of sailing craft; and then, the islands passed, the shores, if lower and less striking, yet expanding wider, and finding compensation in the numerous islands they embrace, while beyond, in the distance, rise the Katskill Mountains, a portion of the great Alleghany chain. But this golden season passed, winter comes on in its severity. With December the north-east winds from the great Canadian lakes blow cold and piercing, the rivers become frozen, and from thence until March the weather is wild and winterly. Ice and icicles are everywhere, and the sharp wind is full of icicles.

But while the winter still lingers at New York, and the air is thus sharp and keen, let the traveller transfer himself to the deck of a steam-boat bound southward, and three days and nights will transfer him to Charleston, South Carolina, and there, in the gar-

* Introduction to Rogers and Keith Johnston's Atlas of the United States.

dens, are the dark-green orange-groves, scenting the air with fragrance, while the tropical fruits presented to his use evince the great change of climate to which he has passed in so brief a period. The air is soft and balmy; the forests are a sort of paradisaical wilderness, where are to be found in wild luxuriance myrtles and fir-trees, magnolias and cypresses, as well as elms and oaks. Showy creepers climb around the boles of the trees, the wild vine droops from the branches where it has found support, the yellow jasmine is in flower, and the white cherokee rose abounds; while the Carolina humming-bird flutters busily about. The palmetto-tree, the banner of the State, is significant of the climatorial change. There it stands, a straight round stem, slightly knotted at the joints, from the top of which large green waving fans, with finger-like divisions, branch out on all sides upon long stalks. In this State are to be found, on the sea-board and to the south, dark savannahs, dank lagunes, covered with teeming fields of rice, and fruitful in a thousand changes of tropical vegetation: in the middle districts great undulating meadows, overspread with luxuriant maize, or white with snowy carpetings of cotton; while northward rise bold mountain ranges. Divided from it by the Savannah lies the sister province of Georgia. The river voyage up to Savannah, eighteen miles, or to Augusta, 230 miles, is full of interest. On its lower course are the rich rice-plantations and the wild swamps where the alligator abounds; these give place to the cotton-fields, and the luxuriant groves of live oak which shade the ancient-looking manors of the planters.

Climatorial differences must necessarily influence the *physique* and habits of the human family. Men having their origin in the same parental stock, and transferred, some to a vigorous and hardy climate, visited in the winter season by the cold winds of the arctic regions, others to one of a semi-tropical character, must contract features of dissimilarity, and become increasingly unlike; and if such a divergence has taken place between the Northern and Southern Americans, it may in some measure explain the absence of that congeniality and kindred spirit, so needful amongst the different members of the same State. Even in the original settlement there existed a great difference in the character of those who emigrated north and south.

The Puritans were in the van of emigration to the North. They chartered the "Mayflower" and the "Speedwell," and, bidding farewell to England, steered for a new and distant land, and, landing on the coast of Massachusetts, introduced into the constitution of the embryo State those democratic and self-governing principles, for which they had been contented to expatriate themselves. There, with dauntless intrepidity, they struggled on, amidst trials numberless, nor did they flinch until success had crowned their efforts. But English aristocrats were the directors of the emigration scheme for the Carolinas, and the younger branches of noble families, court dependents, men who had dissipated their fortunes and were glad to escape from the persecution of their creditors, to such were grants of land given. South Carolina continues, even to this day, to retain much of the ancient element, and is regarded as the aristocratic State. Thus, even at the first, there was an unlikeness in principles, character, and habitudes, between the emigrants to the north, and those to the south, which difference of climate could not but increase. "The climate and productions of the two regions of the continent are so different, that had all the settlers been from one class, there would have arisen in time a marked difference in sentiment."

But this tendency to divergence has been intensely aggravated by the slave question, and, through its baneful operation, a catastrophe, which might have been deferred for centuries, has been brought about within the compass of a single century, the constitution for the United States having been framed by a convention of deputies from twelve States, in 1787, and on the 4th of February 1861, the convention of the seceded States having met at Montgomery, Alabama.

Moral evils, which, instead of being rejected, are taken up by the builders as suitable materials, and wrought into the foundation of states and kingdoms—these are the secret causes of the disquietude and paroxysms of popular discontent and turmoil from which nations suffer. A people, during the progress of its history, under the light and instructon which Christianity affords, may learn to detect the existence of such evils, repent of them, and, by a wholesome process, proceed to cast them out. But if, instead of this, the evils are retained; if, instead of a frank confession of their criminality, they are defended; nay, if the church, instead of bearing a faithful testimony, compromises its action, and countenances the State in its wrong persistence, then that evil, like the pent-up fires of Vesuvius, gathering strength, must at length, by a frightful convulsion, rend that State in pieces.

That slave-holding contravenes the principles and intention of that Gospel whose object it is "to break every yoke, and to let the oppressed go free;" nay, that not only is it unchristian, but contrary to that moral law originally written in the heart of man, and in accordance with which his moral being was framed; that law of which the Apostle says "love is the fulfilling of the law," need not be urged on this side the Atlantic, where the national mind is so fully instructed on these points, that to be a slave-dealer is an act of piracy—a criminal act, of which the law of man takes cognizance; and therefore to attempt by arguments to establish such propositions in the presence of such practice would be indeed unnecessary. So evil, in the opinion of this country, is Slavery, that all laws and contracts recognising it are, from their very nature, as comprehensive of that which is *malum in se*, null and void. So avowed Pitt, when, in the House of Commons, he silenced those who would have prevented legislative interference with its further prosecution—"Any contract for the promotion of the slave-trade must, in his opinion, have been void from the beginning; for it was an outrage upon justice, and only another name for fraud, robbery, and murder." To this great enormity, this outrage upon the rights of God and the rights of man, the English nation was once committed; it was a part of the nation's practice. But, under the light of Christianity, it was detected, repented of, and cast from us as a loathsome thing. Had it been so dealt with in America, the present complications would have been avoided. But it has not been so. Whatever may have been the action of individual States, the Union has not done so. The external slave-trade has indeed been pronounced piracy, but slave-breeding, slave-buying, slave-holding, all this has been permitted and protected within such States as have chosen to retain slave-labour as an essential element in their social organization; and it is the working of this evil; the feuds and animosities it has engendered between the States which have abjured it, and those which, under the faithless teaching of Christian churches in those States, have suffered themselves to be persuaded—if, indeed, they be persuaded—that slave-holding is God's great Missionary institution for the evangelization of the negro; the uneasy and uncertain position of the Federal Government, endeavouring to hold in union States in disagreement on a most vital and practical question, and, in order to effect this, compelled ever and ignominiously to fall back upon a series of compromises, until at length the antagonism became so immediate and direct, that compromise became no longer possible;—these are the causes which have led up to that great catastrophe, the disruption of the United States.

The introduction of Slavery into the midst of those embryo formations along the American sea-board of the Atlantic, from whence have sprung the present powerful States, was indeed a great calamity.

No more inauspicious day ever dawned on the American coast than that on which, in the year 1618, a Dutch ship from the coast of Guinea, sailing up James River, sold to the first struggling settlers of Virginia a part of her cargo of negroes. Nor was it without a conflict that the evil became permanized. Even in those early days there were men who shrunk from identification with so unholy a traffic. The representatives of the people, foreseeing the dreadful evils sure in time to issue from it, passed again and again laws prohibiting the importation of slaves; but those in authority, influenced by merchants and others to whom the traffic was lucrative, refused their assent to these prohibitory statutes, until the opposition died out, and to buy and hold slaves came to be a recognised and every-day practice. Carolina followed the example of Virginia. A bag of seed rice presented by the captain of a brigantine from Madagascar to the Governor was divided by him amongst his friends, and carefully sown. After a time, it was found that the coast district was admirably suited for the cultivation of this grain. It is occupied by cypress swamps and reedy marshes. A low and narrow sandbar defends the coast, and refuses the sea an entrance into these swampy regions. Only here and there, through shallow breaches, a lazy tide is permitted to enter in twice a-day. This, meeting the fresh-water streams, turns them back, and disperses them far and wide over the swamps. These currents, when swollen by heavy rains, bring down a rich alluvium, which they deposit all along the sandy islands and capes of the swamp, and this, mixed with the silicious wash of the nearest shore, forms the soil of the rice plantations. With a locality so suitable, affording such facilities for irrigation, the settlers needed only the labourer in order that rice might become a staple commodity of their country. The negro was unhesitatingly introduced for this purpose, and there his descendants remain to this day in slavery, as their fathers were.

Of the extent of these importations there are no authentic accounts, but the results were sufficiently tangible; so that, on the first

census in 1790, there were found to be in the States not less than 697,697 slaves.

"The colonies now known as the Southern or Slave States, on the Atlantic coast, received the principal share of these importations. The middle and eastern colonies received comparatively few, and these chiefly for domestic servants in the cities and in the families of professional gentlemen in the interior. As the soil was not adapted to slave culture, and was owned in small farms by a hardy race of agriculturists, inured to habits of labour, the process of cultivation by slaves never obtained, particularly in New England, except to a limited extent. In New York, first settled by the Dutch, in New Jersey, and perhaps in some portions of Pennsylvania, the labour of slaves was introduced to a greater extent than further west. But in the importation of slaves for the southern colonies, the merchants of the New-England seaports competed with those of New York and the south. They appear, indeed, to have outstripped them, and to have almost monopolized at one time the immense profits of that lucrative but detestable trade. Boston, Salem, and Newburyport, in Massachusetts, and Newport and Bristol, in Rhode Island, amassed, in the persons of a few of their citizens, vast sums of this rapidly-acquired and ill-gotten wealth, which, in many instances, quite as rapidly and very remarkably took to itself wings and flew away. In some cases, however, it remained, and formed the basis of the capital of some prominent mercantile houses almost or quite down to the present time. [Citizens, honoured with high posts of office in the State and Federal Governments, have owed their rank in society and their political elevation to the wealth thus acquired—sometimes thus acquired by themselves—since the colonies became States, and while the traffic was tolerated, as it was till the year 1808."*

On the breaking out of dissensions between the mother country and the colonies, hopeful symptoms exhibited themselves, as though the convictions which had long been felt on this subject would be obeyed, and the Americans be moved to decide that, as in England so in the colonies, every man should be pronounced so free as that it should be impossible for him, within their limits, to become a slave. It was so monstrously inconsistent to agitate for political freedom, while they who did so held other men in personal bondage, that it appeared as though the chains of the slave must at length be snapped; and the hopes of those philanthropic men who had long mourned over, and, as opportunity presented itself, protested against this iniquity, were greatly raised. In September 1774 the Convention of Virginia, held for the purpose of appointing delegates to the first general congress, abolished the external slave-trade by the following resolution—"We will neither ourselves import, nor purchase any slave or slaves imported by any other person, after the first day of November next, either from Africa, the West Indies, or any other place."† North Carolina, in her provincial council held at the same time, came to the same determination —"We will not import any slave or slaves, or purchase any slave or slaves imported or brought into the province by others, from any part of the world, after the first day of November next."‡ Similar resolutions were adopted in primary meetings of the citizens in other southern provinces. On the occasion of that first congress held at Philadelphia Oct. 20, 1774, the delegates of thirteen States, on behalf of themselves and their posterity, repudiated the external slave-trade—"We will neither import nor purchase any slave imported after the first day of December next, after which time we will wholly discontinue the slave-trade, and will neither be concerned in it ourselves, nor will we hire our vessels, nor sell our commodities or manufactures to those who are concerned in it."

On the 7th June 1776, Henry Lee, of Virginia, made a motion in congress for declaring the colonies free and independent States; and, in a month after, followed the memorable Declaration of Independence, adopting and proclaiming to the world as their justification the following principles—"All men are created equal: they are endowed by their Creator with certain inalienable rights: amongst these are life, *liberty*, and the pursuit of happiness." How these principles can be made to harmonize with slave-holding, is a question which has never been answered to this day. Perhaps Dr. Darwin's work on the development of species may, after so long a time, afford the means of reconciling the inconsistency, by showing that the gorilla is the embryo of the negro, and the negro the embryo of a man, and therefore that negroes, not being yet men, have none of the equal rights referred to in the Declaration of Independence. We fear that, under the paternal

* "Slavery and Anti-slavery," by W. Goodell: Harden, New York.

† "American Archives," 4th series, vol. i. p. 696.

‡ Ibid. p. 735.

system of the southern States, their maturity will be long retarded, the tendency being to make species retrograde, and to reduce the negro to the level of the gorilla.

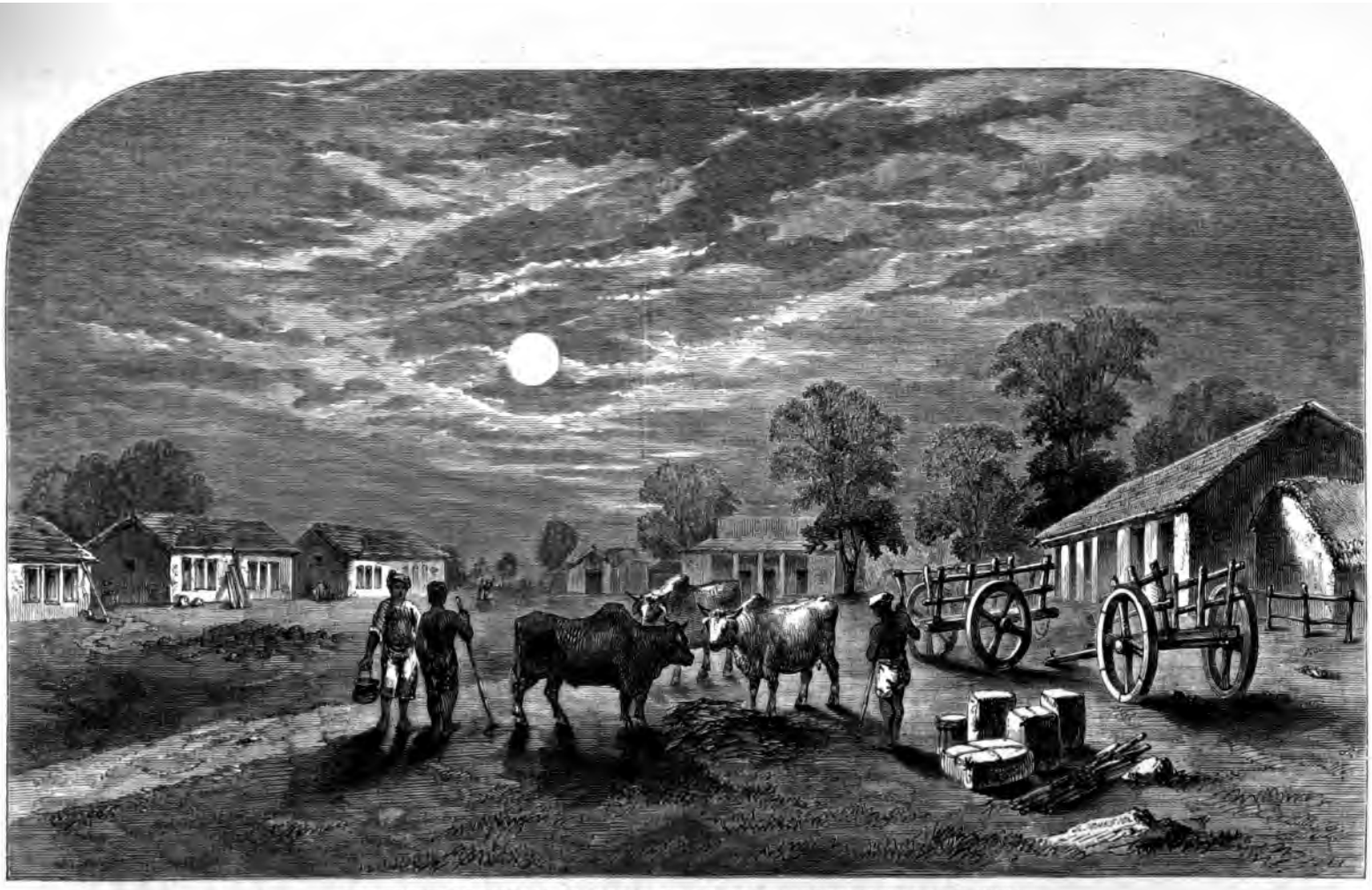
At that congress, held at Philadelphia, were present delegates from New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia. And here, at this point of time, and in connexion with this Declaration of Independence, appeared the first divergence between north and south. If the principles avowed in the Declaration of Independence were to be contistently wrought out, they demanded not only the prohibition of external slavery, but the liberation of those already in bondage, and the adoption of emancipatory measures. Nor were men wanting at this period, who, by a faithful testimony should summon the States to the performance of an indisputable duty. Dr. Samuel Hopkins, the celebrated theologian, led the way. Removed to Newport, Rhode Island, he found himself pastor of a church involved deeply in slave-holding and the African slave-trade. It did not satisfy him that his people should repudiate the external slave-trade, and yet continue to hold slaves. Believing their doing so to be a sin —"a sin, like all other sins, to be cured or purged in no way but by its present and unconditional abandonment, at whatever cost," —he rested not, until the church declared that, "The slave-trade and slavery of Africans, as it has existed amongst us, is a gross violation of the righteousness and benevolence, which are so much inculcated in the Gospel, and therefore we will not tolerate it in this church." Moved by this example, and by a pamphlet published by him on the subject, a number of churches in New England purged themselves of the iniquity, and determined not to tolerate the holding of Africans in slavery. The example of the churches influenced the States. Massachusetts led the way in 1780, and slavery was abolished on the ground of its contrariety to natural right and the plain principles of justice, and that so completely, that the first Federal Census of 1790 contains no enumeration of slaves in Massachusetts. In the same year, Pennsylvania passed a law, declaring all persons born in the State after the 1st of March to be free at the age of twenty-eight years. It is with reference to this enactment that Washington, in a letter to Sir John Sinclair (1786), remarks—"There are in Pennsylvania laws for the gradual abolition of slavery, which neither Virginia nor Maryland have at present, but which nothing is more certain than they must have, and at a period not remote."

New Hampshire, in 1783, Connecticut and Rhode Island, in 1784, followed these examples. New York delayed until 1799, when an Act of gradual emancipation was passed, declaring all children born thereafter to be free—males when coming to the age of twenty-eight, and females at twenty-five. In 1817, another Act was passed, declaring all slaves to be free in 1827; and on July 4th of that year, all slaves, to the number of 10,000, were manumitted, without compensation to the owners. New Jersey took measures, in 1804, for the prospective abolition of slavery.

Virginia also moved in the same direction, enacting in 1786 that every slave imported into the Commonwealth should be free. The Carolinas and Georgia were silent. Slave-holding was convenient, and they resolved to persevere in it; and Virginia, after a time, was induced to retrograde from the position which she had taken up in favour of emancipation, and to unite with them in adherence to the system. But the Carolinas and Georgia were not content with this; they resumed the external traffic, and prosecuted it with earnestness from 1803 to 1808, as a permitted trade, and after that date, illicitly, steps from which Virginia dissented, because opposed to her interest as a slave-trading state.

The original divergence, then, between the Northern and the Southern States consists in this, that the former were honest and the latter dishonest in the profession of those principles on which is based the Declaration of Independence. The south avowed those principles with reservation: they regarded them as applicable to the Americans in relation to the mother country, but not to the negro in his relation to the American; and therefore the slave-holders in the southern States continued to alienate from the negro his inalienable right of liberty. But the northerners had avowed them honestly, and proceeded to put an end to slavery in their several States, as inconsistent with those principles on which they vindicated their right to independence; so that, in fact, they had no right to be independent, if the negro had no right to be free.

Thus by degrees slavery, in what are now designated the Free States, died out. In 1776, they contained 46,099 slaves; in 1790, 40,370; and in 1840, 1129. The increase of slaves in the Southern States contrasts strongly with this. In 1776, they were 456,000; in 1790, they had increased to 567,526; in 1840, to 2,486,126; and in 1860 to 4,000,000.



THE CHRISTIAN VILLAGE OF BASHARATPORE, NEAR GORRUCKPORE, NORTH INDIA

VALEDICTORY DISMISSAL OF MISSIONARIES TO THE DERAJAT.

A DEEP interest has been awakened throughout the country by Colonel Reynell Taylor's appeal for extension of Mission work into the Deraját, so ably enforced by Sir Herbert Edwardes' recent letter on the subject.* Nearly 1000*l.* in donations, and several considerable annual subscriptions, have been thereby elicited to meet the munificent contributions already promised from the Punjab, and the Committee have rejoiced to be enabled, by a concurrence of providential circumstances, to respond with promptitude to this call for extended operations. The means, indeed, were already provided, so that, even at a time of financial straitness, the new work might be undertaken without trenching on the ordinary resources of the Society. Two young Missionary students, who were admitted to deacons' orders by the Bishop of London last Christmas—the Rev. William Soans, and the Rev. John Cooper—had been assigned generally to the Punjab Mission, with a view to their releasing some of the older and more experienced of that body, to break ground in the new field; but considerable uncertainty still remained as to the final form which these fresh undertakings would assume. At this juncture, the Rev. T. V. French, M.A., for more than ten years the Society's Missionary in the North-west Provinces, and then about to return—leaving his wife and family behind him—to his former sphere of labour, placed himself entirely at the Committee's disposal, to go wherever they might send him. He was at once appointed superior of the projected Deraját Mission. Messrs. Soans and Cooper sailed for the Punjab *vid* Bombay, by the last mail in January, and Mr. French followed them by the succeeding mail. Mooltan is to be their meeting point, and we shall await with interest tidings of their further proceedings.

In the mean time we present to our readers some particulars of the farewell service on occasion of their departure. On Friday, January 24th, the Committee assembled at the Society's Institution at Islington, for the purpose, the Rev. Daniel Wilson in the Chair. After prayer, and reading the Hymn of Zacharias, Luke i. 68—79, one of the Clerical Secretaries delivered the following instructions to the brethren about to leave England:—

"DEARLY BELOVED IN LORD,

"The valedictory dismissals of Missionaries to their future spheres of labour, are among the most interesting duties to which the Committee are called. They blend retrospect and prospect, the past and the future, the old and the new; and those hearts must be indeed cold that do not beat with quickened interest at the thought of all that may depend on such a service as that which calls us together to-day.

"Let us notice a few of these points of contact. We are assembled, for example, within the walls of a time-honoured Institution, where services of this kind were formerly more frequently held than at present. For thirty-seven years the Church Missionary College has been sending out men to the heathen world. From it have gone forth between 200 and 300 evangelists; and when we look at some of our most flourishing and successful fields, whereon the smile of Jehovah has specially rested—Sierra Leone, or Tinnevelly—we trace the fruits mainly to the labours, under God, of our students from this place. Of late years, as our Missions have expanded, God has been pleased to open out to us new sources of supply. The Universities of England and Ireland, and the ranks of the home ministry, are year by year furnishing their contingent in increasing numbers. But the number of Missionaries from our Institution has also been multiplied. More have gone forth from hence during the last five years, than during any similar period previously. The Institution opened in 1825, with only eight students: there are now upwards of forty: but we trust that the same spirit animates those now preparing to go forth, as inspired their fathers and elder brethren when they were here, and that you of whom we are taking leave to-day will remember the past, while you look with hope to the future, and will not only seek to walk worthily of your high calling in Christ Jesus, but will recollect also that you will henceforth belong to a band of men, who have lived and toiled, and suffered and died, for the sake of souls; who in the language of the text impressed upon you at the time of your ordination,* have not counted their lives dear to them, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus to testify the

* "Church Missionary Intelligencer," for December 1861, pp. 278—283.

* "An Evangelic Ministry, the Want of the Times," Ordination Sermon by the Rev. Emilius Bayley, B.D., Rector of St. George's, Bloomsbury; preached at the Chapel Royal, Whitehall, on Sunday, December 22nd last.

Gospel of the grace of God. It is a high standard which you have to reach. May the old and the new be linked together in one harmonious whole, yea, and a double portion of the Spirit rest on them that catch the mantle of those who have past, or are passing, from their warfare to their crown!

"But the old and the new are also united in our thoughts, when we remember that not merely are we sending fresh men to reinforce the standing army, but that we have arrived at a new era in Missions. We often make this statement, and make it with perfect truth. But like most other short and condensed sayings, it is capable of misapprehension and misapplication. The new era is like one of those changes which take place in the life of an individual. The infant passes into the child, the boy, the youth, the man, not by any violent disruption from his former self, but by that silent and orderly development which is inherent in every living thing; and it is for a wise parent to mark and foster this gradual growth, and to adapt his governance accordingly. The time comes for the growing youth to put away childish things, and his father has long been waiting and watching and preparing for the time when his offspring may be encouraged to more independence of thought and of action. This is eminently true of the circle of our Missions. They cannot, indeed, be well compared to a single individual, but they are a happy family group, of different ages and temperaments; some growing more rapidly, others more slowly, but all, we trust, by the Lord's blessing, advancing to the measure of the stature of the perfect man—the fulness that is in Christ Jesus. A self-supporting native church is the crown of the whole, and from the very earliest period the Society has looked forward to this happy consummation. In speaking of West Africa, the Committee of sixty years ago, in the very first Report of the Society, insisted on the importance of the training of native agents, and then added—'It is hoped that in time such a plan might support itself without further aid from the Society.' It was a long time to look forward, but we have been steadily working towards this end. This happy era, so long anticipated, is now rapidly advancing in our older Missions. Native agents are everywhere springing up. In Sierra Leone the prospects of a self-supporting pastorate are most encouraging. And though the Punjab Mission is one of the youngest of our offspring, there, too, there are hopes and prospects of a native agency; and reflection leads us to the expectation that the development of our new Missions will be more rapid than of our old.

"And once again, the old and the new find now one more point of union, for we have before us the recruits and the veteran. Three brethren are going forth, like the father of the faithful, into an untried and unknown land. You have heard the call of the Almighty God—'Walk thou before me'—and are ready to trust Him in going you know not whither. One of you has already consecrated one of those seven decades of years which round our mortal life to the service of a loving Master. You, Brother French, have tasted of the trials as well as the successes of a Missionary life; you know the depression of spirit engendered by feeble health; but ten years of the life of an Indian Missionary, as educator, pastor, and evangelist, have only made you love that life more. Spheres of usefulness and comfort might have been yours in England, for your University career, as well as your ministerial qualifications, opened them to you readily; but you have felt that to be a Missionary is the highest of all honours and the happiest of all services, and that same spirit which led you in the terrible mutiny to cast in your lot with your native flock at Agra, in the face of danger and of death, has led you to leave your wife and family for a while behind at home, and go forth again alone for the sake of your dear Lord and the souls for whom He died. Pardon us, beloved brother, for thus speaking. It is not the language of flattery. Your example, as well as your life, belongs to the great Master for the edification of His church, and we praise God for His grace thus bestowed on you. Examples of self-denial for Christ's sake teach much.

"Many providential leadings have concurred to direct the Committee to embark in the new Mission to the Deraját. They feel confident that it is undertaken in the light of God's countenance. The call to commence it came to them just at a period of financial anxiety, when the painful question began to present itself whether they must not curtail their operations, and refuse to listen to any more cries from the heathen to come over, and help them. But the call from the Deraját, the liberality of its Commissioner, the generous sympathy of the Lieutenant-Governor of the Punjab, were wonderfully used by the Lord of the harvest to stimulate the zeal of the church at home. Liberality begat liberality; interest begat interest; and not only have the means been provided to equip and maintain the additional Missionaries needed for this new

venture of faith, but the Society's general funds are reaping the benefit. Then again, too, the Committee have the more confidence in enlarging their Missions in the Punjab, because that province has been, from its very first annexation, consecrated to the Lord. Even before it became a part of the British empire, Bishop Daniel Wilson, as he sailed down the Sutlej, stretched out his hands towards the western bank of the river, with the words, 'I take possession of the Punjab in the name of the Lord.' And this sentiment was carried into immediate practice by the great and good man to whom the rule of that province was first confided. 'Them that honour me, I will honour.' Words cannot be more distinct or express, and these words were the motto of that gallant band of Christian statesmen, who laid the foundation of Missions in the Punjab contemporaneously with the commencement of British rule there. 'He who has brought us here,' said Sir H. Edwardes in 1853, at the establishment of the Peshawur Mission, 'with His own right arm, will shield and bless us, if, in simple reliance upon Him, we try to do His will.' What has followed is a matter of history. From the Punjab came our national deliverance. Not a hair of any Missionary's head has been touched there, fierce and fanatical as are the mountain tribes. There is no Mission of equal age that presents a more encouraging aspect, and the Committee feel assured, that while they have seen these Christian statesmen raised to honour and distinction before the world, the dearest desires of those good men's hearts will be also granted them: a special blessing will rest on Missionary labours in the Punjab, and they will see one more series of victories in that country—the conquests of the Prince of Peace.

"Amongst these providential indications the Committee place the fact that the Lord has been pleased to make your way clear to undertake the commencement of the work in the Deraját. They appoint you leader of this new Mission. You will go to break up the virgin soil there, and prepare it for the heavenly seed. You will take with you one at least of the Missionary brethren now before us. Who shall be thus associated with you will be a matter to be decided when you reach Mooltan, and have surveyed your ground. In the mean time the Committee have no new instructions to give you. They have full confidence in their veteran and experienced Missionaries, of whose work and spirit they 'know the proof.' They feel that their function is rather to support and succour them, than to coerce them by stringent regulations. They appoint you, as it were, their plenipotentiary in this enterprise. And whilst they would beware of putting their trust in man, however worthy of their trust, they feel assured that your appointment will be welcomed by the Society's friends throughout this country, no less than by your future fellow-labourers, and those warmhearted Christian laymen who have invited them into this new field, as a pledge that they are determined to press onward vigorously in the name of the Lord.

"'Our final words to you shall be those of the Lord of the harvest—'Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting.'"

The Rev. T. V. French, in expressing his readiness to undertake the work assigned to him, alluded to the conflicting claims upon him which had made his final decision difficult. He was thankful that he had been led to his present resolution, for he felt that he had given himself to the work of Indian Missions, and must not think of turning back after putting his hand to the plough. He had noticed, in recently visiting Exeter Cathedral, a simple tablet there on which his eye had rested. It was surrounded by epitaphs to ecclesiastical dignitaries, recording their high stations and services; but the inscription on this plain tablet struck him as being higher praise than all—'This man put his hand to the plough and never turned back.' He would mention one or two texts that had rested specially on his mind, for his comfort and encouragement. 'We see not yet all things put under Him, but we see Jesus crowned.' There is still much to be accomplished, but He is sufficient for it. 'We see Jesus crowned.' He sits at God's right hand, and from thence He sends forth apostles, prophets, evangelists, pastors, teachers, 'for the perfecting of the saints, for the work of the ministry, for edifying of the body of Christ.' In his daily reading of the Psalms, he had also been impressed by the words, which he commended to those who were to accompany him—'Thou art my hidingplace and shield, and my trust is in Thy word.' Many of God's people had greatly desired to see God's glory. Such was Moses' prayer. At the outset of their prophetical careers, Ezekiel and Isaiah had a wonderful revelation of Christ's glory, which strengthened them for their future work. Let us dwell on such manifestations to our-

selves. The thought of Christ's glory should sustain us to labour and to suffer for Him.

The Instructions then proceeded as follows—

"The Committee now turn to those who are going forth for the first time. Brothers Soans and Cooper, you are appointed to the Punjab Mission, and we rejoice in the alacrity you have manifested in preparing, on a very short notice, to enter upon your work. You had reason to suppose that your destination might be altogether different, and that you might have lingered several months longer in your native land. But the call arose from the north-west frontier of British India, and you have shown that you have not forgotten your pledge to go 'whenever and wherever' the Committee might think best. Their counsel to you shall be summed up in two practical suggestions—

"1. Lose no opportunity of training up a native agency.

"2. Resolve to master the native language, that you may be able to preach in it freely.

"The Committee here once more link together the old and the new, and employ the language of the first Instructions that were ever delivered to students departing from this College. They are old time-honoured principles of the Church Missionary Society; but their special appropriateness to the present day makes them come with all the freshness of new truths. The following striking passages, with which we conclude, fell from the lips of Edward Bickersteth in the year 1825, and they have lost none of their force.

"First—As to a native agency—'The preparation of converted natives, to whom it may have pleased God to give the desire and the qualifications to be useful as teachers among their countrymen, is a part of the work of the ministry of high value and of special importance in the present state of Missions. Some of you may be called, by your peculiar circumstances, more particularly to engage in this, than in the direct work of the ministry; nor, however unpromising the present and immediate labour may seem, can you engage in any thing which may, in the end, more effectively promote the extensive preaching of the Gospel.'

"Secondly—As to the preaching in the native language—'The Committee wish it to be deeply impressed on your minds, that, as ministers, the preaching of the Gospel of Jesus Christ, in all its fulness and simplicity, is the divinely-appointed means of accomplishing your great object—the conversion and salvation of those to whom you are sent. Be everywhere, then, preachers of the word. Let all, with whom you have intercourse, see that this Gospel is the spring of your own peace and joy, your own self-denying love and unwearied patience, your deep humility and ardent desire for their best and eternal welfare: then will your lives, as well as the instructions which you may more directly give, abundantly preach the Gospel of Jesus Christ. May your light thus ever be burning and shining!

"'These are, it is true, mighty obstructions to be surmounted; the hardened heart, and the seared conscience, and the blinded eyes of the millions of benighted Gentiles, living together, and mutually strengthening one another in an error delightful to the carnal heart, gratifying to pride and sensuality, and strengthened by every early association and every relative affection. To these impediments must be joined others still more serious—the carnal mind, which is enmity against God; and the subtilty, malignity, and power of him, who, in the tremendous description of Scripture, is called the God of this World.

"'Such are your difficulties: but there is an engine, which, though wielded by weak instruments, is yet powerful, through God, to beat down every obstacle; and, wherever it is perseveringly applied, it vanquishes every difficulty—the preaching of the cross of Christ.

"'But in order to preach the Gospel intelligibly, it is absolutely necessary, where a foreign language is spoken, that you should, as early as practicable, be able to address the natives in their own tongue. The first work of the Holy Spirit was to enable the primitive teachers to speak in other tongues; and the first use of that gift was to preach the Gospel. This encouraging fact may be stated as the result of much Missionary experience, that, in every land, in proportion as the Gospel has been preached in a language intelligible to the people, churches have been gathered, and Christian converts have walked worthy of their high profession. It is no vain expectation that all difficulties shall be surmounted by the preaching of the word, seeing that, in all ages, it has been found that the Gospel is the power of God unto salvation. His almighty power gives effect to this mode of extending his kingdom: you may therefore confidently expect, that, in proportion as you simply hold forth, in your public ministry and in your private conversation, the doctrine of a crucified Saviour, and adorn that doctrine by a holy life, the power of the Divine Spirit will accompany you

ministrations, and give life to those who are dead in trespasses and sins.'"

Messrs. Soans and Cooper having briefly responded, Instructions were also delivered to Mr. Thomas Lane, a trained and certificated master from the Metropolitan Training College, Highbury, who, after having completed his course of preparation at his own charges, was then about to proceed as Assistant Master to the Cottayam College, Travancore.

The Rev. T. H. Fitzpatrick, the Society's Missionary from Mooltan, then addressed the departing Missionaries as follows—

"My dear brother French will allow me to congratulate him on the prospect of his again going out to India. I remember the grief it caused him to leave, even for a season, and with what anxiety he contemplated the difficulties which threatened to impede his return; but these he has now, by God's distinguishing grace and providence, overcome, and he is going back at a personal sacrifice, which proves a spirit of devotion and self-denial, in these days seldom equalled and rarely if ever surpassed. I am truly thankful that you are going to commence the Deraját Mission, as that will give the highest satisfaction to the friends of the Society most interested in it; and my brethren, Clark and Keene, and others, will, with me, have the advantage of your counsel and co-operation in our Missionary Conferences and general labours. May the Lord be still more gracious to us in these respects than our highest expectations and purest desires!

"And now, in addressing my brethren, who are going forth for the first time, I desire to speak words of comfort and encouragement. Two of you are going to the Punjab, one of the most favoured and important of the Society's fields of labour. You have heard to-day, what has been often urged and reiterated—but not too strongly—upon the greatness of the opportunities presented to us in that province. Mr. Jay, the chaplain, who at this time ten years ago welcomed me to Lahore, pressed this point with much force upon my mind, and it became a matter of anxiety that no time or means should be lost in making full use of the occasion thus presented; for just as seasons of revival within the church are ordinarily short and transient, so also the openings of God's providence for advancing the Gospel beyond the borders of Christendom are not, in all their favourable circumstances, usually of long continuance. Happily, we have seen some good use made of these openings in the Punjab. Ten years ago we occupied Umritsur, the most important of all its towns, and, at the same time, secured, without any great effort, the cordial support of our rulers and fellow-Christians throughout the country. Mission after Mission has been since established—Kangra, Lahoul (in Thibet, by the Moravians), Peshawur, Mooltan, Khairabad, have been all occupied; and now the new Mission in the Deraját, is about to be commenced. Not only so, but the local expenses of our Missions have been almost entirely defrayed by local contributors: no less than four donations of 1000*l.* have been given by friends on the spot, and the rest has been supplied by a numerous list of contributors in every part of the province. The government of the country has been also eminently satisfactory. Our rulers have aided the Christian public in erecting a church in every station, and have in like manner assisted in the establishment of hospitals and dispensaries for the relief of natives; they have suppressed and abolished infanticide, not merely by the strong power of the law, but also by wise and humane measures best adapted to the end; they have removed Christian disabilities, and opened up the way of employment in the public services to our native converts; and when, during the crisis of the mutiny, some few suggested that the Missionaries should be requested to discontinue bazaar preaching, Sir John Lawrence, and Sir Robert Montgomery promptly and emphatically said, 'No, by no means: no good, but the greatest harm in every way, must arise from any cessation of Missionary exertion.' On one point only do I regret the action of our Punjab authorities: they have given some support to the Government system of education; but I am at the same time aware that they would gladly Christianize that system, if they were possessed of independent power and authority.

"Considering all these circumstances, we must, my dear brethren, feel impressed with the greatness of our privileges and opportunities as Missionaries to the Punjab. They are a solemn and blessed trust given to us of God, and we must remember, that as He demands of the unconverted submission, so does He expect of His believing people constant and unwavering fidelity. We must seek to commend ourselves as servants and ministers of the Gospel to the whole church of God. In intercourse with our countrymen we may with all humility try to animate and encourage the godly, and instruct and save the unwise and worldly; but our principal, our almost undivided attention must be given to the natives, and our intercourse with them should be characterized by much wisdom and decision,

love and moral strictness. The work which has been accomplished will soon be witnessed by you. You will see the schools, some of which are in a state of great efficiency, and through which at least 3000 scholars have passed, knowing something of the doctrines of Christ; and you will find in our Mission churches 300 enrolled as converts, some of them possessed of a very extensive and accurate knowledge of the New Testament, but others weak and infirm in their moral character. Remember, then, as you consider all you see, the grand distinction which exists between conversion to Christianity as the truth of God, and the real conversion of the individual soul to the Lord that hath bought us. And be assured, that while you endeavour to fulfil your sacred office, the Lord, who has been ever gracious to your brethren who have preceded you, will abundantly supply all your need.

"Upon the general subject I would repeat what Mr. Champneys addressed to Mr. Clark and myself upon a similar occasion, nearly eleven years ago. The substance of his advice was briefly this—'Preach Christ, seek out in faith and hope the Lord's elect, and rest surely upon the Holy Spirit. I would indeed urge you to preach Christ, for none else can profit any. If you have occasion to speak of the evidences of Christianity, draw your hearers as much as possible to the life and doctrines, the death and resurrection, of the Redeemer, for these are the most effective testimonies we can give them. And let your communion with the Holy Spirit be such that you may never enter or leave a town or village of heathendom without an earnest prayer for the people.'

"I would also urge you, as Mr. Venn did Mr. Clark and myself, to do all you can the first year. Defer nothing to the future which may better be accomplished now. Time is especially precious in India; and I would also give you the advice of the senior Missionary at Benares—'Persevere to the end.' Let nothing move—nothing divert you from the great work you are undertaking. Perseverance is one of the best tests of a true-hearted Missionary. And lastly—to quote another dear and honoured name—Mr. Weitbrecht told me, a few months before his death, that the half hour he spent in prayer before the dawn of every day was one of the best means he had enjoyed of cherishing a devout spirit, and of securing inward comfort and joy to his soul. If you cannot follow his good example during the hot season, let me exhort you to secure the best part of every day after you have rested from its earlier and out-door labours.

"I will only add a few words. My dear brethren, let your views be those large and comprehensive ones clearly delineated in the 'Church Missionary Intelligencer,' and a recent 'Minute of the Committee on the Organization of Native Churches.' As I understand these publications, they mean emphatically, 'Let the word of the Lord have free course and be glorified,' and 'let every Missionary diffuse a Missionary spirit in the native churches.' Go forth, then, boldly to proclaim the Gospel to the heathen. Remember our Master's words, 'Launch out into the deep, and let down your nets for a draught. Fear not, ye shall catch men.'"

After a few additional words of encouragement from the Rev. William Jay, late chaplain in the Punjab, the Chairman referred to the fact that Mr. French had declined an offer of the late Bishop of Calcutta's domestic chaplaincy, on the ground of his desire to be engaged in direct Missionary work, and reminded those who were about to depart of the Bishop's saying, when he left for India, that the family circle would still remain unbroken. The Missionaries were then commended in prayer to the protection and favour of Almighty God by the Vice-Principal of the College, and the proceedings were terminated with a hymn and the benediction.

AMERICA, SLAVE AND FREE.

WE have looked cursorily back on the past history of the American Republic, so far as to bring to remembrance the diversity of procedure pursued by North and South on the subject of internal slavery; the Northern States repudiating it, and adopting measures to cleanse themselves from its taint; the Southern persistently retaining it as an essential element of their social organization.

Thus the States which, by uniting, formed the great American Confederacy, in consequence of the contrary decisions to which they came on the question of internal slavery, resolved themselves, at a very early period, into Slave and Free.

How, under such circumstances, was a Federal constitution to be formed, or what aspect was it to assume with reference to a question on which its constituents differed so widely? with which section of the community was it to identify itself, the North or the South, the Slave or the Free? The Declara-

tion of Independence was made in 1776; the Constitution was not made until 1787. Already, during this eleven years, had the struggle commenced on this vexed question. Taxation having become necessary to meet the liabilities connected with the war of independence, and the decision having been arrived at, that population should be adopted as the basis of that taxation, the question arose as to slaves, whether they should or should not be counted. "The Slave States maintained that the blacks ought not to be counted, on the ground that they were property and not persons; but the Free States held the reverse. The slaves they said, were persons, and not property, and ought therefore to be counted." A compromise, foreshadowing the future course of Federal legislation, and indicating the medium position about to be occupied by the Constitution, was adopted, "the matter being settled by reckoning three-fifths only of the slaves as a basis of population."

In May 1787, the convention of delegates met at Philadelphia for the purpose of drawing up a new constitution. It was a momentous occasion, involving the welfare of future generations. How would they decide? Would slavery be stigmatized, and measures be taken to purify from this taint the blood of the new Republic? *The Convention sat constantly with closed doors and under an injunction of secrecy.* Why? Because it was engaged in the manufacture of a great compromise on a vital question.

"This arrangement must be regarded as a most important historical fact, and one upon which the entire political history of the country, as connected with slavery, has ever since hinged. It may also be regarded as a most calamitous fact, and one for the existence of which there seems to have been no adequate cause. The convention was not a military council, deliberating upon measures that might have been reported in the camp of an enemy. It was a political body, sitting in time of peace, and among constituents who were entitled to know how and why they were acting. . . .

"Had the convention sat with open doors, with their deliberations gazetted daily, as in Congress, there is no room to believe that the slave question in America could ever have stood where it now stands. What is now shrouded in mystery would have been held up in the light of the sun. Had the people of that generation found in those proceedings the 'compromises' and 'understandings' now claimed for slavery, the draft reported would never have been 'the constitution.' No draft, in connexion with such 'understandings,' would ever have been reported.

"It is easy to see how the arrangement of secrecy gave rise to the pretensions of the slave power in the first place, and has favoured it ever since. It could not fail to favour the arts of any in the convention (if there were such) who might choose to make use of the constitution for purposes of evil, of which the people, whose instrument and act it was, never dreamed. It opened the door for conjecture, for insinuation, for assumption, for the monopoly of occult interpretation, for the claim of unexpressed 'understandings, compromises, and guarantees." It afforded opportunity to give direction to technical ambiguity and circumlocution in the document itself."*

Let us consider the provisions of this memorable document, known as *The Constitution of the United States*, so far as may be necessary for the elucidation of our subject. *It recognises the existence of slavery.* The words slave or slavery indeed have no place in its articles, for in the convention, on the motion of Mr. Randolph, the word *servitude* was struck out, and *service* unanimously inserted, the former being thought to express the condition of slaves, and the latter the obligation of free persons. Nevertheless, it recognised, by a circumlocution, the existence of slaves, classifying them as *other than free persons.* Thus, Section 3. of Art. 1. runs thus—"Representatives and direct taxes shall be apportioned among the several States which shall be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fourths of *all other persons.* Recognising thus the existence of persons other than free, this constitution, ordained and established by the people of the United States, in order, amongst other objects, "to promote the general welfare, and secure the blessings of liberty to themselves and their posterity," took no notice of the condition of those persons, whom it admitted to have no freedom, but left them as it found them, in bonds; nay, not only does it make no provision for his emancipation, but it provides for the remission of the slave in case he should become a fugitive from his owner. Thus, Article 4. Section 2. par. 3. runs thus—"No person held to service or labour in one State, under the laws thereof, escaping into

* Goddell's "Slavery and Anti-Slavery," pp. 222, 223: New York, 1852.

another, shall, in consequence of any law or regulation therein, be discharged from such service or labour, and shall be delivered up on claim of the party to whom such service or labour may be due." The constitution was a compromise. It was careful to make no use of the words slave or slavery, but nevertheless it recognised the existence of such a system, and provided for its protection. It was thus carefully wrought and manufactured with the view of holding in union two bodies of men who took directly opposite views on a question so vital, that it was certain to branch off into endless ramifications, and intermingle itself with the bearings of every political and social question. That constitution has lasted longer than could be expected. It has been subjected to violent strains, as North and South, Slave and Free, have struggled for supremacy; and having, like all compromises, an original flaw in its formation, it has at length been found too weak to hold in combination elements so dissimilar and discordant, and the Union, with a sudden crash and mighty travail, has disrupted.

Assuredly the Free States ought to regard themselves as now at length freed from identification with slavery, for hitherto they were pledged to recognise the force of its law, and help it to oppress. The right secured by the constitution to the slave-owner, of seizing his fugitive slave in the Free States, introduced slavery in one of its most odious features into the Free States themselves. The yoke thus placed upon them is clearly seen in its full humiliation, when their position in this respect is contrasted with that of Canada, where the fugitive is safe.

"The decisions of the constitution were not to be binding upon any State until ratified by its own people." There was indeed no direct reference to them in the way of a popular vote. Delegates were elected in the several States, but without "any uniform or universal suffrage;" and to these conventions the matter was referred. It is not surprising, considering the character of the instrument, that in some cases the ratification was not obtained without great difficulty. "New York ratified the constitution by a majority of three only; in Massachusetts the votes were 187 to 168." Rhode Island long abstained from doing so. Even when they did ratify the constitution, it was not without urging important amendments. Among them, the following from Rhode Island was the most remarkable—"As a traffic tending to establish or *continue* the slavery of any part of the human species is disgraceful to the cause of religion and humanity, that Congress as soon as may be, promote and establish such laws as may effectually prevent the importation of slaves, of any description, into the United States."*

In fact, the constitution was ratified by the Free States, under the idea that it would tend to the abolition of slavery. Why did they think so? Congress had provided for the abolition of the external slave-trade to take place on January 1st, 1808. Moreover, it had prohibited the extension of the slave system into the territories north and west of the Ohio. The circumstances which led to this decision are curious, and mark the political complications of the day.

In 1784, Virginia and some other States ceded to Government, a large tract of territory to the west of the Ohio, and on proceeding to deal with its organization and settlement, Congress found itself necessitated to decide as to the manner of its occupation, whether by slave-labour or free-labour. On this point the North and South met in conflict. They considered that it involved a large and most important question, namely, whether of the two systems should be the one selected for future extension.

A Committee was appointed to consider the matter, which, in its report, recommended that slavery should be excluded from all future territories admitted into the organization. This proposition was successfully resisted by the slaveholders, and rejected by Congress. Still the friends of liberty persevered: the conflict of opinion ran so high as to render the Government of the country exceedingly difficult; nor was there any settlement of the question arrived at, until the Convention of 1787. Then a compromise was effected, "the South, on its part, laying aside its claim to carry slavery into territories north and west of the Ohio, provided that every facility should be given to slaveholders in pursuit of fugitives from labour from out of the Slave States, who might have secreted themselves in the said territories."† There is no doubt that the anti-slavery men of those days concluded that on the basis of this concession they should be able to prevent the extension of the slave system into the organization of new territories, and that by restricting its action, and confining it within the old States, where it had taken root, they would best provide for its gradual extirpation. It was because they thought that they had gained so much, that they were willing to concede

* Spence's American Union, p. 205.

† Ellison's "Slavery and Secession," p. 9.

so much as a Fugitive Slave Law, and the apportionment of three-fifths of the slaves as a basis of representation. That such were the ideas entertained, is evident from the addresses made in the State Conventions by the leading men of the day, in which they urged the ratification of the constitution.

"James Wilson, of Pennsylvania, had been a leading member of the convention, and in the Ratification Convention of his State: when speaking of the clause relating to the power of Congress over the slave-trade after twenty years, he said—

"'I consider this clause as laying the foundation for banishing slavery out of this country; and though the period is more distant than I could wish it, it will produce the same kind, gradual change, as was produced in Pennsylvania. . . . . The new States which are to be formed will be under the control of Congress in this particular, and slavery will never be introduced among them.'—2 *Elliot's Debates*, 452.

"In another place, speaking of this clause, he said—

"'It presents us with the pleasing prospect that the rights of mankind will be acknowledged and established throughout the Union. If there was no other feature in the constitution but this one, it would diffuse a beauty over its whole countenance. Yet the labour of a few years, and Congress will have power to exterminate slavery from within our borders.'—*Ib.* 2. p. 484.

"In the Ratification Convention of Massachusetts, General Heath said—

"'The migration or importation, &c. is confined to the States now existing only; new States cannot claim it. Congress, by their ordinance for creating new States some time since, declared that the new States shall be republican, and that there shall be no slavery in them.'—*Ib.* 2. p. 115.

"Nor were these views and anticipations confined to the Free States. In the Ratification Convention of Virginia, Mr. Johnson said—

"'They tell us that they see a progressive danger of bringing about emancipation. The principle has begun since the Revolution. Let us do what we will, it will come round. Slavery has been the foundation of much of that impiety and dissipation which have been so much disseminated among our countrymen. If it were totally abolished, it would do much good.'—*Ib.* 3. pp. 6—48.

"Patrick Henry, in the same convention, argued 'the power of Congress, under the United States' constitution, to abolish slavery in the States,' and added—

"'Another thing will contribute to bring this event about. Slavery is detested. We feel its effects. We deplore it with all the pity of humanity.'—*Debates Va. Convention*, p. 463.

"'In the debates of the North-Carolina Convention, Mr. Iredell, afterwards a Judge of the United-States Supreme Court, said—"When the entire abolition of slavery takes place, it will be an event which must be pleasing to every generous mind, and every friend of human nature."'—*Power of Congress*, &c. pp. 31, 32.*

But it was a compromise of principle in which men were not justified. We may not do evil that good may come; nor can we be surprised that subsequent experience showed how much they had surrendered and how little they had gained. They had in truth parted with the substance for the shadow.

The Slave States were resolutely bent on the extension of their system, not indeed in the countries lying north-west of the Ohio, which were little adapted for their purpose, but throughout those lying southward of its course, and along the banks of the great Mississippi river. They soon resumed the battle, and that successfully.

And thus the subsequent history of the Republic up to the recent disruption exhibits a continuous struggle between men opposed to one another on a question so practical and penetrative, that to avoid its consideration was an impossibility, the action of the Federal Government throughout being that of compromise, which, if it has deferred, has certainly not prevented the apprehended evil, nay, in all probability has rendered it more intense than it would have been had it occurred at an earlier period. These struggles have invariably had reference to the extension of the respective systems, slave or free, and have usually been fought over questions connected with the organization of new territories.

In 1797, North Carolina tendered to the United States a cession of territory, including the present State of Tennessee, on condition that the provisions of the ordinance of 1787 for the North-west, prohibiting slavery, should not be extended over that region. The cession was accepted on these terms. In 1792, Kentucky was admitted as an independent State with slave organization. In 1803, Louisiana was purchased from the French Government. It contained at the time 40,000 slaves, and was transferred just as it was, without any attempt to change its

* Goodell's "Slavery," &c. pp. 84, 85.

organization. The purchase of Louisiana resulted in the admission of three new Slave States. The first of these was Louisiana, admitted in 1812, the first Slave State westward of the Mississippi. On account of its extreme south position, the northern representatives offered no opposition to its incorporation. But a more serious question soon arose. In 1818, Missouri, the more northern portion of the Louisiana estate, claimed admission on the same terms with Louisiana. But it lay for the most part north and west of the Ohio. The time was come when, if ever, the encroachments of slavery must be resisted. Hostility to that system lay strong and deep in the northern mind, and it only required the force of circumstances sufficiently urgent to arouse it and bring it into action. That hostility originated in various causes. There were those—the most valuable portion of the community—who were opposed to it, as contravening the essential principles of Christianity—men who again and again had endeavoured to arouse the churches to decided action on the subject. Others, on grounds of humanity, resisted it. Others were prepared to do so on political considerations. The Southerners, by new accessions of territory, were obtaining an increasing preponderance in the legislature, and, if permitted to advance to more power, would insulate the Free North, and reduce it to dependence. But there was another point which more directly affected the masses of the people. Slave-labour and free-labour are incompatible. Where slaves cultivate, labour is degraded. The working white man in a Slave State finds himself in a painful and disadvantageous position. On the one hand are the slaveholding aristocracy, engaged in professional or mercantile pursuits, on the other hand are the niggers who till the ground. The labouring white man knows himself to be of the superior race, and yet, if he takes up the spade he loses caste, and descends to the level of the inferior one. If he is to be recognised by his own race, he must not till the ground himself; he must become the owner of a few slaves, and, through them, cultivate the soil. If he cannot do this, he must leave the country, or sink into a low, mean state. And in such a condition the working white men in Slave States are usually found to be. The planters do not want them—do not like them; regarding their presence as extremely pernicious to slave-discipline. "Thus there is almost as great a social gulf between the planting interest and the poor whites, as exists between the slave-owner and his slave. Indeed, if any thing, the plebeian has less sympathy shown him than the slave." The antagonism between free-labour and slave-labour is evident; but the one is the inherent vital principle of the Northern States, on the development of which depends their prosperity, nay, their very existence. How could this obtain should slave-labour be permitted to extend itself even beyond the semi-tropical countries of the South into those of the more hardy North? The petition from Missouri to be admitted as a Slave State alarmed and aroused the Northerns. Its position is central and commanding. The routes from east to west, from north to south, meet there. It is destined to be the centre of a great radiation of railways. On this point, whether Missouri was to be added to the already long list of Slave-labour States, the Northerns again joined issue with the men from the south. They moved an amendment, prohibiting the introduction of slavery into Missouri and providing for gradual emancipation. The debates ran high. Personal castigation was threatened—secession from the Union. Yet the obnoxious amendment passed the House of Representatives, and that Assembly came into collision with the Senate, which decided to adopt the opposite side of the question. Throughout the year the struggle continued, terminating at length in the famous Missouri Compromise, which provided "that in all the territory ceded by France to the United States, under the name of Louisiana, which lies north of 36° 30′ north latitude, not included within the limits of the State contemplated by this Act, slavery and involuntary servitude, otherwise than in the punishment of crime, whereof the parties shall have been duly convicted, shall be and is hereby for ever prohibited." Thus the north purchased the future line of restriction by consenting to recognise, as a Slave State, a territory extending considerably beyond the 40° of north latitude.

The admission of Missouri, as a Slave State was followed by that of Arkansas and Florida, and the Southerners were thus successful in obtaining extensive fields for the development of their system. If the North was moved to action by the desire to obtain room for the growth and settlement of its free population, now beginning to be acted upon by the arrival of emigrants, the South was urged powerfully to a similar ambition by the increased demand for cotton from England. There cotton-machinery and steam-power had come into action, and enlarged supplies were needed of the raw material. The Southern States had been unable to

avail themselves, except to a limited extent, of these opportunities, until the invention of the saw gin by Eli Whitney in 1793. The facilities for cleansing, which it afforded, were such, that the shipments of cotton rose from 187,000 lbs. in 1793; to 1,601,760 lbs. in 1794. In 1820 they had increased to 127,800,000 lbs.; and in 1825 to 176,450,000 lbs. The slave-population was also rapidly multiplying. In 1799, their aggregate had been 697,897; in 1820, they amounted to 1,538,064; with such ability had Virginia addressed herself to her peculiar vocation, that of raising slaves for the market. In this consists her business and gain, not by slave-labour, to raise the cotton-crops, but to raise on her soil new crops of slaves, who are sold to do the work of cotton-growing in the more Southern States. But with an increased demand for the staple produce from abroad, and so large an increase of labouring hands at home, we can understand the ambitious promptings after new territory on the part of the planters, and the more so, because slave-labour is exhaustive of the soil; so that it is only by periodical migration from old lands to new that slavery can be made to pay.

Stimulated by motives such as these, the Southerners continued to use their preponderance of political power for the advancement of their own interests. Texas was filibustered in 1845, and admitted as a Slave State into the Union. California and New Mexico were next coveted, in order that, to use the words of Mr. Wise, of Virginia, "Slavery might pour itself abroad, and find no limit but the ocean." Mr. Slidell was despatched on a Mission to the Mexican Government, and a money equivalent was offered; and when this was declined, hostilities commenced on the part of the United-States Government, the result of which was the cession of New Mexico, with Upper and Lower California. And here soon arose the old disputed question, on what principle those new territories were to be organized. A Bill was introduced into the House prohibiting the extension of slavery within their limits—a proposal resisted by the representatives of the Southern States, under the threat of a dissolution of the Union. Twice the Bill passed the House of Representatives, and twice it was thrown out by the Senate: as usual, the contending parties fell back upon a compromise. The doctrine of non-intervention was accepted, and the responsibility of deciding whether they should be slave or free was thrown on the new States themselves. California, availing itself of this principle of self-action, adopted as the basis of its organization the following declaration—"Neither slavery nor involuntary servitude, except for the punishment of crime, shall ever be tolerated in this State." It might have been supposed that her admission as a Free State would have been at once conceded. Instead of this there ensued in Congress a new struggle of intense severity, Mr. Calhoun, of South Carolina, demanding, "not only the rejection of California, but other concessions to the slave-power, including an amendment of the constitution which should equalize the political power of the Free and Slave States as a condition of the continuance of the Union."

In fact, at an unexpected moment the South found itself in danger of losing that political preponderance by which it had hitherto constrained the North to ignominious compromises. While it had been labouring to organize new Slave States, the North had been quietly yet rapidly growing in another direction, that of population. Comparing 1790 and 1850, the relative proportions of populations in South and North stood as follows—

	1790.	1850.
Free States . . .	1,786,499	13,434,922
Slave States . . .	1,852,506	9,612,969

It is worthy also of observation that this superiority of increase on the part of the Free States was mainly owing to emigration, which, in consequence of the gold-diggings in California, the disturbances on the European continent, and the pressure of the famine in Ireland, had amazingly increased, so much so, that the number of immigrants in the six and a quarter years, ending 1st January 1856, more than equalled all similar arrivals of the previous thirty years, the arrivals during the longer period amounting to 2,100,000; and of the briefer, to 2,118,404. Now free population constitutes the basis of representation in the United States, in the proportion at first of one representative to every 30,000, but latterly, to prevent the overcrowding of the House of Representatives, of one to every 120,000. In 1790, the population of the Slave States exceeded that of the Free States by 66,007; but in 1860 the population of the Free States exceeded that of the Slave States by 6,583,357. "The effect of this has been a reduction, every decade, in the political power of the slaveholders." They found themselves in the position of a vessel dragging her anchors, and drifting slowly but surely on a dangerous lee-shore, the fifth article of the Constitution permitting amendments to the Constitution, "whenever two-thirds of both Houses should deem such to be necessary." It was just possible that

if this rapid transfer of political power from South to North continued, two-thirds of both Houses might decide on amendments destructive to the domestic institution. With such dangers ahead, the South prepared itself for one more struggle to weather the breakers, and get out into the open sea.

Kansas and Nebraska presented themselves for organization. But although both lying northward of the Missouri Compromise line, and one of these, Nebraska, a north-western territory, they were not received as Free States, and referred to the non-intervention principle. These territories being left to decide for themselves whether they would be Slave or Free, the South resolved so to deal with Kansas as to rule the decision in favour of the slave system. Bands of armed men from Missouri entering Kansas involved every thing in confusion, and, overpowering the voice of the Free majority, compelled a pro-slavery constitution. For three years these troubles continued, nor was it until 1858 that Kansas was admitted as a Free State.

Irritated at their ill-success, the Southern States resorted to the most extreme measures, exhibiting thus in the strongest light the intolerance of their principles. Laws were passed for the expulsion of all free negroes. Arkansas, by a Bill passed March 1859, gave them until January 1860 to dispose of their property, and make arrangements for leaving. If they failed to comply, they were to be seized, and hired out for one year. Missouri went further. On January 11th, 1860, she doomed to slavery every free negro found to be residing in the State after the next September. Nor was it only the coloured population which was so dealt with, but white men from the North, or from Europe, were closely watched. All discussion on the slavery question was interdicted, and it was at a man's peril to express opinions adverse to the system. In the spring of 1860 occurred the great Presidential election, the victory of the Republican candidate, and then came the secession, beginning with South Carolina.

Let the following points be borne in mind in the formation of opinions on the disruption, and the causes which led to it, that contemporaneously with the independence of the American States, the North and South adopted different principles, and pursued a different action on the question of internal slavery. That room for extension was essential to the vitality and working of their respective systems, whether the free-labour system of the North, or the slave-labour system of the South, and that this of necessity brought them into collision. That the Federal Government endeavoured to quiet the contending parties by compromises, now conceding something to the North, and then again gratifying in some measure the aspirations of the South. That the South has never been satisfied to abide by these decisions, but has always endeavoured to trespass on the rights of the Free States. That it has aimed at political ascendancy, in order to gratify its ambition, extend its slave system, and reduce the Free States to dependence. That, aroused at length to action, the North has successfully resisted its encroachments, until, irritated by repeated failures, and apprehensive of destructive measures, the Southern States have withdrawn themselves from the Union, and formed themselves into a distinct confederacy, in violation of a solemn compact, the "articles of confederation and *perpetual* union," which enact (Art. 6), that "no two or more States shall enter into any treaty, confederation, or alliance, whatever, between them, without the consent of the United States in Congress assembled." That the secession of the Confederate States, in the absence of such consent, cannot be otherwise regarded than as a violation of a solemn compact. That to spectators who are not involved in the powerful excitement of these questions, the war proceedings of the North seem greatly to be regretted, because of the great sufferings which they entail on humanity, and also because, left to itself, the South, at no distant period, would be compelled either to renounce slavery, or be crushed beneath the weight of it. That instead of expending its strength in the coercion of the South to a union which it dislikes, it would be far better that the North should apply itself to the development of its own resources, thus securing a high position amongst the nations. But that, meanwhile, the sympathies of Englishmen ought to be with the Free North in its resistance to the extension of an evil system, dishonouring to God and man, and demoralizing to the slave-owner as well as to the slave himself.

THE MAORI RACE.

In previous articles on New Zealand we stated that a grand and most interesting problem is now in process of solution in those islands; namely, by what medium can the peaceable fusion of native and colonial races be accomplished? We have always asserted that Christianity, faithfully taught and vigorously handled, has that power. Usually colonization has preceded the efforts of the Missionary, and Christianity, not arriving upon the field of action until collisions had occurred, and the work of mischief had commenced, found itself placed under disadvantageous circumstances. But in New Zealand it had preceded and prepared the way for colonization, and had established itself firmly on the native mind before the first settlers had arrived. Here, then, was a fair opportunity of testing its value as a mediating principle between races, so restraining human passions, and softening down asperities on both sides, as to afford time and opportunity for the conviction to obtain, both on the part of natives and settlers, that, dwelling together in peace, they were fitted to be advantageous to each other. And in New Zealand, for many years, with occasional difficulties, progress was made towards an issue so desirable, until the outbreak of the late war. That, indeed, was a perilous crisis. Every thing most valuable was put in jeopardy, and at times it seemed as though the Maories must perish, like other native races, before the hand of the white man. But we never gave up hope. By some means or another we felt persuaded God would interfere, and Christianity, coming into action both in the breast of the colonist and the native, terminate the strife. Such has been the case. Let the reader peruse the speech of the Prime Minister, Mr. Fox, as printed in the "Recent Intelligence" for this Number, and he will perceive, broadly stated by him, as a foundation of his native policy, just those principles which Christianity would dictate under the circumstances. On the Maori side a decidedly Christian native, Wiremu Thompson, has been acting prominently on behalf of his countrymen, and, we doubt not, has largely helped to moderate and restrain the feelings of the Maories. We trust, therefore, we may regard this dangerous crisis as passed. The united stream of germinal population, by which New Zealand is to be peopled, has passed the narrow channel where it so chafed and fumed, and has opened out into the champaign country, where, because it will have more room, its course will be more peaceable.

What Christianity has done for the Maori, our readers will find placed before them effectively and interestingly in the following lecture, delivered by our Missionary, Archdeacon Maunsell, at Auckland, in September last. Christianity, that element of improvement which has done so much for them, will, by the blessing of God, accomplish still more.

CIVILIZATION OF THE MAORI.

The following is the report of a lecture by the Ven. Archdeacon Maunsell, delivered in the Odd-Fellows' Hall, Auckland, New Zealand, on September 20th, 1861.

"The subject of our consideration this evening is, 'The Civilization of the Maori,' and before we apply our test, we ought to know something of its nature. What, then, is civilization? It is clearly distinct from knowledge, from the possession of wealth and luxuries, and from even polish of manners. What vices are compatible with its existence? And what people may lay claim to the title of being civilized? The Greeks called all nations but their own barbarians. To whom shall we apply the designation? In what class shall we rank the besotted drunkard; the well-bred gentleman living in total disregard of all rules of decency and morality; the late King of Naples, with his dungeons; the bigoted potato eater of Connemara; or the polished Nana Sahib of Cawnpore, giving his splendid ball to officers of rank, and next day foully butchering them? Is Uncle Tom to be remanded amongst savages, while the Legrees are to be ranked amongst civilized men? What nations, again, are to stand first in the rank of the civilized? what second? what third? By what rule shall we assign their places? If we ask ourselves the question, why they should be so ranked, we may get at the meaning of this term that seems to be so easy to be conceived, and yet so difficult to be defined. Is it because of their knowledge? In what rank, then, will you class the humble poor who are acquainted with no branch of science, and whose moral character is yet untainted. Is it artistic skill? Then the ancient Greeks and Romans, though the slaves of some of the basest vices, may claim a rank higher than very many of us. Is it polish of address?

In that case we must stand ready to yield the palm, not only to other European nations, but even to the East Indians and the Chinese. Is it accumulation of wealth and luxuries? Then the sensual Turk, with his splendid palace, will stand as a civilized man high above many of our worthy Englishmen. And in what rank will you place us bushmen, with our murky walls, and our leafy roofs, and our humble fare, and our hands hardened with labour? Civilization I would define as improvement in the social state. It implies an organized society in which the condition of the human species is mentally, morally, and physically elevated. It is intimately connected with the increase of knowledge. It leads to the acquisition of wealth. It humanizes the man, softens the manners, and gradually surrounds us with every kind of earthly comfort. These comforts are its effects, and a high degree of civilization may exist with only a small measure of one or all of them; for while it almost certainly produces them, it is not dependent upon any thing besides the internal state of the society itself.

"Although we do not attach much weight to great names in moral questions, I cannot but think that the present Emperor of the French, who has the art of expressing his sentiments pithily and well, was not very far from the truth when he thus spoke at Algiers this time last year—'What, then, is civilization? It is to reckon material comfort for something, the life of man for much, and his moral improvement as the greatest of all. To raise, therefore, the Arab to the dignity of free men, to spread instruction amongst them, while respecting at the same time their religion; to improve their existence by bringing out from the earth all the treasures which Providence has buried beneath, and which a bad government would allow to remain fruitless—such is our mission.' He errs, however, I believe, if he attaches but little weight to religion as an agent in civilization. With some religious systems civilization is impossible, and that is the best agent which softens the character, leads to respect person and property, teaches to be obedient to law, to regulate the passions, and to be industrious. Which religion best answers these conditions I need not, my friends, submit to your judgment. We have now to inquire, Is the Maori making any progress in the arts of civilization? In what points is this progress most perceptible? What are the difficulties, and what the agencies, by which we hope to gain success eventually? On this subject I am happy to avail myself of the assistance of a gentleman well known in New Zealand, the late Dr. Thomson, whose accurate powers of observation and scientific statement are known to most of you. Dr. Thomson was not, as you are aware, an 'Exeter Hall man;' and will therefore, I hope, be admitted to be an impartial witness. Before, however, I read from his 'Story of New Zealand,' I would beg you to remember, that as in a large melting mass the action of the heat is irregular, the ore being in some places in a liquid state, in others hard; so when civilizing powers are brought to bear upon barbarism, the two opposite elements, existing together and modifying each other, produce combinations that could never be seen in a regular organized society. At every turn something anomalous and grotesque strikes the view, and by the side of some remarkable advance in civilization may often be noticed some old base custom of ancient barbarism. Dr. Thomson's Chronological Statement exhibits the state of the Maori in 1770, in 1836, and in 1859.* It is a curious coincidence that he has chosen as his middle period the time when I first arrived in the island, and I also, in that year, witnessed scenes which never after were brought to my notice. I will read a few extracts from his table, and will state what I myself witnessed during the first year of my residence. The first subject in Dr. Thomson's Table is, 'Cannibalism' 1770. In 1836, 'Cannibalism practised.' In 1859, 'No instances of cannibalism practised since 1843.' I arrived in this country in 1835, and in the first year of my labours the first and only cannibal scene that I have ever witnessed came under my notice. Waikato was then at war with Rotorua. By a sudden assault they surprised Maketu, a large and well-fortified pa about fifteen miles to the southward of Tauranga. Our Missionaries at Tauranga being in danger, Mr. (now Archdeacon) Brown determined to go to their help, as his people, the Ngatihanas, with their chief Waharoa, father of the present Thompson Tarapipi, were leaders in the expedition. I accompanied him. The Missionaries' wives, and goods were put on board our schooner, then in the harbour, and we awaited at Tauranga the return of the invaders. They returned, each man loaded with his basket full of human flesh, and we mixed without the least injury amongst them. The scene I then witnessed will never fade from my memory.

* This table is printed in the "Church Missionary Intelligencer" for January 1861.

Human heads were shaken before me in all directions; the flesh on their backs were beginning to decompose, and emitted an offensive odour. Human hands garnished the outside of the baskets, and, in some cases, children would dance before us holding on the top of a spear a livid human heart. Mr. Brown and I returned with the party, and we learned that the flesh was taken over to the Waikato river to be partaken of by those who remained. In 1843, a case of cannibalism occurred at Tauranga, and this is the only well authenticated one I have heard of since that witnessed in 1835. In the same year an instance was brought before me of the little value in which human life was held. Soon after landing in the island I was appointed to Manukau, and came, with Archdeacon Williams, to visit the people of that place, who were just beginning to return from the interior of Waikato, whither they had fled through fear of the Ngapuhi. As I was walking out early in the morning at Karangahape, now called Cornwallis, I saw a man pushing something with a long pole into the deep water. I was informed that it was a human body, and immediately ran up and prevailed upon him to bring it back to land, in the hopes that there was life; but life had fled. It was a woman, a slave, about the possession of whom a dispute had arisen, and one of the disputants, to terminate the quarrel, had killed her, by deep incisions with a tomahawk on the back of her head. I have heard since then of cases of murder; but never heard of, or witnessed, any thing so wilful or so unprovoked as this.

"The seventh head in Dr. Thomson's list is, '1770, One-tenth of the people slaves; 1835, One-tenth of the people slaves; 1859, Slavery extinct.' In 1830, it was a common thing to see a chief at the northward proceeding to the Bay of Islands inland, at the head of his twenty slaves. Now the chiefs are obliged to do their own work, or pay others to work for them. It is also, I believe, well known that a large proportion of the people of Taranaki consists of slaves, liberated by Waikato and Ngapuhi. Under heads eleven, twelve, and thirteen, Dr. Thomson describes the state of agriculture in the three above periods. So scarce was food in 1840, that I had to fetch a canoe-load of potatoes for the support of our station from Otawhao, a six days' hard pull up the river. Our flour we received from the Mission farm at the northward once a year, in very irregular supplies, by the Mission vessel. Wheat was unknown; the plough never dreamt of. Though at the head now of an establishment three times larger than that of 1840, I am never compelled to inquire after food: tons and tons of wheat pass our door, and our only difficulty in these days is want of cash with which to purchase.

"We proceed with Dr. Thompson's enumeration of particulars. At the twenty-fourth we find, '1770, European ships plundered; 1835, Ships occasionally plundered; and 1859, Ships never plundered.' Dr. Thomson might have added, on the contrary, 'crews of shipwrecked vessels sheltered and helped, and their goods protected.' Instances of this description have been recorded, from time to time, in our local papers. One occurred on our coast last year. A vessel was driven on shore; some of the people of the place seem to have acted greedily in the matter of the goods. The chiefs and teacher immediately came forward, took the goods under their care, and sent word to me to Auckland. I happened to be in the House of Representatives when inquiry was made respecting the conduct of those natives; and, going thence to the Post-office, found the letter from the native teacher, and was at once able to supply the Government with the information demanded. Shortly after my coming to Waikato, I was witness to the readiness of the natives to plunder vessels. A schooner of about seventy tons put in at Whangaroa: the master happened to curse one of the chiefs, and the vessel was plundered. I happened then to be on my way to that place, and came just in time to see her completely gutted, and the master breathing vows of vengeance. Last year, on my return home, I was surprised to see a cutter anchored opposite my station, which the natives told me was in the 'wharekerehere,' (in prison). It appears that the master had either wilfully, or unintentionally, wounded a native chief with a duck-shot from a fowling-piece. This, in former days, would have been a fine opportunity for getting spoil. Instead of this, they brought the vessel and all in her up the river, and then fetched an European magistrate to decide the case. Hastening through Dr. Thomson's catalogue, we come to the thirty-first: '1770, Property in common; 1835, Property in common; 1859, Moveable property individualized, land occasionally.' The state of communism in which all kinds of property have been held amongst them has been a very serious hindrance to their progress. An Englishman has no idea of the depth with which that principle is rooted in the native mind. About ten years ago, having occasion to go up the river, a native, in the course of conversation, observed with much

naïvete, 'I am going to Maraetai to-morrow.' (Maraetai, I may add, was the place where I was then residing with my school.) 'For what?' I said. 'To ask Letitia for a gown for my wife.' Letitia was one of our young women, whose gown, school property, this worthy thought he had only to ask for to get it. On another occasion, while on a visit to a settlement, I was surprised at seeing one of my party quietly get up and take down from a shelf a good pair of Wellington boots, and put them on. I looked on in amazement, and stared at our host: he did not seem in the least moved, continuing the conversation in the most unconcerned manner. After we had started, I asked my companion, 'Why did you take the man's boots?' 'Oh, it is all right,' he exclaimed: 'he is a relation of mine.' In 'moveable property' this state of things is fast passing away. Not only is food bought and sold by them to each other, but clothing also, and tobacco; canoes, drays, and horses are hired, and, in some cases wages paid.

"Dr. Thomson's enumeration consists of thirty-three particulars, in which the progress of the Maori in civilization may be shown. But he has not at all exhausted the subject. Thus, we ought to mention, 1st. The order, cleanliness, and silence, that are becoming observable in some of their public gatherings. In, I think, 1840, Lady Franklin paid our station a visit: she would find it difficult now to come upon a scene like that which she then witnessed. She saw about 1500 gathered to one of our school examinations, but in a manner that certainly was not promising, as far as civilization was concerned. Their dresses were, for the most part, of Maori manufacture, and not at all remarkable for cleanliness. All passed off in an orderly and quiet manner during the examination; but, that over, a Maori feast among themselves followed; and as our visitors came to see Maori manners, they saw in that feast ample proofs of gluttony, profusion, noise, and filth. In some of their public entertainments now, the most perfect silence reigns; every thing is served up with order and cleanliness: the practice of carrying off the leavings is not allowed. Tables, seats, spoons, plates, and a comfortable shed, are provided, and bread and tea conclude the entertainment. I shall not forget the first burial I had to celebrate in this country. The person to be buried was a chief of high rank: four men, exceedingly dirty, hoisted the coffin on a kind of bier, and rushed talking, or rather shouting, to the grave. A promiscuous noisy crowd, in rags, followed. In baptizing the children, we were sometimes obliged to turn away our faces while performing the ceremony, so offensive were the unwashed persons and clothes of the children. Let any one now attend their public services, and a most striking change will be perceptible. Speaking on these points lately to a gentleman visiting us, I observed that it would be difficult to find a member of our regular congregation that had not on decent European clothing. On the following Sunday he attended service, and could only discover one old gentleman that had on a native garment—a neat, new Maori mat. Indeed, we are troubled now with the arguments with which the clergyman is met by the English poor: people assign as a reason for not coming to church, that they have not better clothes. Formerly, when a wrong was received or imagined, a hostile party visited the offender and his connexions, and took off by force their most valuable articles. Now the rule is to summon the offender before the council or the magistrate. Formerly, in cases of sickness, a form of prayer was used, and some skilful priest called in to see the god and pacify him. Now the demand for medicine is universal over the island. Formerly a large portion of our time was occupied in supplying food to the sick. Now, in cases of sickness the relatives scarcely ever think of coming, unless they belong to the club, but go direct to the trader to buy what is needed. Formerly they lived, through fear, in fortified places. Now they are dispersed all over the country, each party to their own spot of land. Formerly cattle and horses were killed when they trespassed. Now the owner is sued for damages. Formerly to beat a child would raise a dreadful hubbub and endanger the teacher. Now, in some places, parents look on with unconcern while the master inflicts the wholesome chastisement. One of the first scenes that I witnessed after I landed in this country was a young woman being dragged by the hairs of her head, and groaning with pain, under the hands of her suitor, while a relative was lying by her side on the ground, holding her by the shoulders. This process of courtship is, I am happy to say, nearly now unknown. To move any distance on horseback was formerly a matter of immense difficulty; so much so, that we preferred travelling on foot. Now the great increase of Maori horses has caused the country to be passable in every direction, and in some places they have made good bridges for their carts. It is almost impossible to tell the number of men that can now manage horses

and oxen, and that can drive a cart and plough. Their vessels, carts, ploughs, mills, horses, sheep, and cattle, mark them as a people most strikingly different from what they were in 1835. Formerly they could not endure the smell of beef or mutton. Now some prefer that kind of meat to pork; and instead of starving their children on potatoes, many have learned to buy arrowroot and sago. About twelve years ago I had to go a distance on the Sunday morning to hold divine service, and took my dinner with me. On my way I passed by a sacred place on the river side. The old chief of the place was sitting by me after service, and, as soon as he saw me eating, exclaimed, 'You brought that food over our sacred place!' His son, who was favourably disposed, was fortunately sitting near, and interfered, saying, 'Never mind; he is our minister.' That even ministers, however, do not always come off clear was shown a few years ago, by the severe corporeal handling that one of our body received for a similar offence. The 'tapus,' I am happy to say, are fast becoming unknown in our district, and, I believe, through the whole island. Even their very language indicates progress, by the new words that every day are heard; such as, 'too late,' 'debt,' 'weight,' 'interest,' 'rent,' 'summons,' 'change,' 'money,' 'notes.' Many, in bringing their wheat for sale, bring their own steelyards, and few parties come to sell who cannot calculate to a farthing the amount coming to them. The consideration of these and similar facts will suggest to us, I think, three heads under which the present state of civilization amongst the Maories may be contemplated.

"'1st. Those conditions in which the progress of civilization is clearly seen.

"'2dly. Those in which its operation is less evident; and

"'3dly. Those conditions which civilization does not seem to have yet touched.

"'Under the first class will rank those cases upon which some strong moral principle or consideration of gain have come with immediate influence, such as the cessation of cannibalism, of infanticide, of intestine wars, of murders, of slavery, and, in some cases, of 'tapu;' and secondly, the cultivation of wheat, use of ploughs, ships, cattle, sheep, grass, individualization of property, desire for law. The second class will comprise those cases where, without the immediate action of the above two causes, the individual is dependent upon the will and co-operation of others; or is unable to break through the still dominant influence of the old social economy or of inveterate habits and maxims; such, for example, as some cases of 'tapu' that are still obstinately maintained in some highly-advanced districts, the management of children, matrimonial transactions, and, generally speaking, their treatment of their women. The third class comprises those instances in which very little alteration is perceptible; such as their rules of agriculture, comprising manuring, rotation of crops, their care of the sick and aged who are not immediate relatives, household details, provisions for times of sickness, and, lastly, their architecture. Their bad arrangements for sleeping, so unfavourable to morality, and the frail material of their wretched houses, strike, no doubt, the eye of every observer, and produce a most injurious impression.

"'We have next to consider the difficulties that obstruct the progress of civilization amongst the Maories. Unfortunately these do not require a very minute search, and yet I fear that many do not make allowance for them when estimating the efforts made by a Maori to better his condition. His associates, his relatives, his aged chiefs, his habits, his poverty, the contagion of surrounding example—all are against him. But in order to realize his difficulties, let us imagine a case (which not unfrequently in reality occurs)—let us imagine the case of a young man, just leaving school, and anxious to rise to the standard of civilized men. His first concern is to obtain a wife; and here difficulties of no small magnitude beset him. The great bulk of the young women are utterly ignorant, not only of common branches of knowledge, but even of the first elements of domestic economy, brought up in disorder, self-will, and filth. But we will suppose that he has found a worthy partner in one of our schools, and that she approves of his addresses; the chances are many that she has been already betrothed by her parents. Let it be, however, that she has not been betrothed, a brother, a cousin, an uncle, or some relative claiming her hand, interfere, and marriage is a matter of physical impossibility. Cases of this kind occasionally occur in our schools. I will mention one. Benjamin, a very steady monitor in my school, contracted an engagement with a young woman of Mr. Ashwell's school, and she seemed to have had a very considerable affection for him. The girl's friends, however, refused their consent, which he knew too well meant that they would interfere by force to prevent the marriage. He therefore broke off the connexion, and came back

to us. The young woman was then seized with sickness, which Mr. and Mrs. Ashwell ascribed to a broken heart, and died. This is not the only case of the kind that I have witnessed. We had a very fine young woman, Harriet, who contracted a marriage connexion with a young man from Taranaki, and as they knew that her friends would oppose their marriage, they went to *their* Gretna Green, the bush. As soon as it was found out, the young man was sent away, and Harriet shortly after pined away and died. We will pursue the history of Benjamin. A young woman of our school, Lydia, conceived a fancy for him; for it must be known that, amongst the Maories, a large number of marriage proposals come from the lady. Benjamin assented, and the young woman's parents, an aged Christian couple, were delighted with the prospect of getting such a son-in-law. Suddenly a distant relative put in a claim, reviving an old promise of the mother when Lydia was a girl. While I was away, a party rushed upon the station, burst in the door of the house into which she had fled, knocked her down, and dragged her out by the hairs of her head. The father got fearfully excited, and seized a knife to rescue his daughter; but friends interfered, and the young woman was marched off some miles up the sea-coast. She steadily, however, refused to yield to a suitor, and, after a month's absence, was allowed to return; but the marriage with Benjamin was effectually prevented. During these last seven years she has remained single, is still in our school, and is one of the most worthy and well-behaved of our female monitors. Poor Benjamin's history was a history of disappointments. After some time he gained the affections of another of our scholars, Rebecca. She was of the same tribe as he was; and, as he was a man of rank in the tribe, we now hoped that his difficulties were ended. Suddenly, however, other claims sprung up, old promises revived, and the marriage was forbidden. After striving in vain to remove the obstructions, they thought to cut the knot by running away. They were pursued, and Rebecca was captured and given to another. The climax of Benjamin's troubles had now come. Having thus damaged his character as a monitor, I felt, though with much regret, obliged to dismiss him. He returned to his people, and, in a short time, death put an end to his sorrows.

"Marriage being thus, in some cases, virtually impossible, the only course remaining for a couple is to run away. If our imaginary young friend adopts this plan, he loses caste, and is obliged to stop away for at least two years, until the anger of relatives has subsided, and a child perhaps has confirmed the union. But precious days have been lost, and the delicate tone of invaluable moral feeling damaged. Let us suppose that he and his wife have now returned, and with all the energy of youth he determines to be a rising man. He builds a house, fences in land, and spends what little money he can get on purchasing utensils and clothes. But he too often finds that he is dependent upon the co-operation of others. His wife's tastes do not coincide with his. To wash up plates, to put cooking utensils in their place, to mend clothes and wash them,—this she never bargained for: the native 'hangi' (or oven) is far more easy to her: all the other women of the place adopt that mode of cooking, and she cannot see why she should make herself singular. The kitchen cloths are left in the dirt, or lie mouldy and offensive in a corner; the plates are broken, or, if of tin, are used for frying-pans to melt grease for her hair; the flour is boiled into paste, a process much less troublesome than making bread, or, with the sugar, is given away in presents to the neighbours. After much squabbling and talking, however, he has prevailed upon her to adopt his views. Now comes the tug of war! They are about to be singular. They are a marked couple, and they get many lectures to be obliging and generous. If a visitor comes to the settlement, and some little luxury is desired for him, or some utensil needed, forthwith comes a messenger, not to borrow, but to ask for it. Or he has just milked his cows, and has put down the pail; in walks one or more of his friends, the day is warm, they are thirsty, they seize the pail, a number of jokes are passed, and the milk vanishes in a shout of laughter. It is easy to say that he must set his face sternly against all this. He soon finds that it is more easy to intend than to do. His cow runs upon their land. He is obliged to use their canoes, and they help him to attend to his crop. Besides, they are his relatives, and a man does not always fancy being in hot water. But we will imagine that he has got his neighbours to observe the distinction between *meum* and *tuum*. Other difficulties now stare him in the face. He wishes to improve his farm, to fence it in, and buy agricultural implements and cattle; and has prevailed upon his connexions to sell a piece of land in order to get money. Immediately other collateral claims spring up, and the sale is prevented; or, if he does sell, so many are the parties to be satisfied, that he finds but a very small

pittance coming to him. If, however, he succeeds in fencing in a piece, his relatives soon find out that he has a little grass, and his life is worn out with their importunities,—one that his horse, another that his cow might be allowed to run on a spot so convenient. But his worst difficulties have yet to come. He is a father, and his wife, we will imagine, supports his parental authority—a case, I am sorry to say, exceedingly rare. By and by he chastises a child: down come a host of grandmothers, aunts, and uncles, and off the child is taken from such a barbarous parent; or, if they allow it to remain, they teach it a lesson of disobedience by the many warnings they give the parents not to touch the child, lest he should run away. And this lesson he soons learns. Even before he feels the rising of manhood, he lets the parents know that the days of childhood are ended, and that, instead of his obeying them, it is their duty to pay respect and courtesy to him. All who live amongst the Maories know that these pictures are not exaggerated; and from them you may deduce this inevitable conclusion,—that civilization, to make any progress, or to be permanent in any people, must be the result of a simultaneous move on the part of at least a large body of them. It will therefore necessarily be slow; but every scholar sent from a school, every trained domestic that leaves a settler's family, every young man or young woman that has tasted of the sweets of civilization,—each of these makes a certain impression upon the social mass—helps to raise its tone, and give a new character to its principles and practice. The fire may smoulder unobserved for a time, but some little movement will cause it to blaze forth with unexpected vigour. Such, I believe, is the course of civilization in every primitive nation; and such, I believe, will be the course in this.

"We have, lastly, to consider the agencies by which the great work of civilization amongst the Maories may be promoted. It is related by an ancient poet that a certain person had brought, by training, a number of apes to perform some very graceful dances, and, having well disguised them as gentlemen and ladies, was one day exhibiting their performances to a delighted multitude, when a mischievous bystander flung amongst them a quantity of nuts. Dances and authority were at once disregarded, and the apes became apes, tumbling over each other scrambling for the nuts. Such, I believe, will be the issue of all attempts at civilization that are based upon what is merely external. We heard, some time ago, of a certain portion of this people having made wonderful advance in civilization. They had fine houses, good clothes, and entertained visitors with a most imposing show of respectability: others rode into town, and took up their quarters in the hotels, like thorough gentlemen. They had just sold land; and when a man has money he may pass for any thing. I myself have seen a case in which a comfortable board house stood unoccupied, for show, while the owner squatted in his smoky hut hard by; and the story is told of a visitor who had just been entertained sumptuously at breakfast, happening suddenly to go into the back yard, and finding his hostess squatted before an iron pot, eating potatoes with her neighbours. Civilization, not based on principle and training, is only a fictitious civilization, and can never be permanent. The ancient Romans, Greeks, Egyptians, and Assyrians, the modern Indians and Chinese, and, we might, perhaps, add, some European nations, had training, arts, and discipline; but their principle was defective. And we are surprised to find that a people who were fully equal to the most advanced amongst us in polish and the fine arts, were yet so fearfully demoralized, and exhibited so frequently such savageness of doctrine, such ferocity of character, such pollution in language, and such barbarity in practice. Sound moral principle is certainly the first element in true civilization; and this principle we find only in the Bible, which supplies the rule, the exhortation, and the moral power. Yes, we may safely challenge history to produce a civilization that can compare with that which may be found in a country where the pure doctrines of the Bible are freely taught. Our second agency is schools,—schools which supply not merely knowledge, but training. Unfortunately these are very scarce. Money is wanted—men even more than money. To the disgrace of the young men of New Zealand—to the disgrace of the young men of this Association—be it said, that few, very few of them exhibit any desire to engage in this self-denying but delightful service. The third most important agency is a good Government, supplying laws and administration by which the longings after protection and progress may be realized; and when those men stood on the banks of the Waikato, waived their hats, and shouted hurrah!* when the Governor promised them laws and a magistrate, we cannot but feel that their expression of joy was an

* Sir G. Grey's arrival was a source of much satisfaction to the Maoris, who cheered him lustily.

emphatic announcement that the tide of civilization had set in. And it is not a little remarkable that the people most earnest now after law and government are those amongst whom school operations have been most earnestly conducted. The fourth agent is the civilized colonist, pointing the way, and exhibiting the benefits of civilization. It has been said that we Missionaries look with a cold eye upon the advent of the European colonist. The assertion has never been poved. We took a very large share in the first measures adopted for throwing open this country to our fellow-citizens; and I for one can testify, that though my people were severely tested at first by the new excitements to which they were subjected, yet, on the whole, the stimulus and example have been most beneficial; and that, next to Christianity and its appliances, the most powerful agent in civilization is the Christian colonist.

"Thus I consider that there are four great agencies in the work of civilization,—the Bible, supplying the principle and motive power; the Government, embodying that principle in the form of law; the Minister and Schoolmaster, inculcating both, and forming the opening mind into accordance with them; and the Christian colonist, exhibiting civilization as a matter of fact, and displaying the blessings that wait upon it.

"Let us hope, my friends, that we shall discharge the duties that devolve now severally upon us; accept on either side conditions that are unavoidable; and work out, like good men, with energy and patience, the glorious issues that are before us."

THE VALLEY OF THE GANGES, AND ITS SPIRITUAL DESTITUTION.

LET the reader take a map of India, and contemplate for a little the vast plains of the Ganges. The stupendous ranges of the Himalaya, sweeping with a gentle curve from south-east to north-west, bound them to the north: the Vindhya mountains to the south separate them from the table-land of India. Between these expands the alluvial level, which extends without a break from Calcutta, until, on the banks of the Sutlej it merges into the plains of the Punjab. Like the leaf of a tree, it is intersected throughout its length by one great artery, with its lateral veins curving off to the right hand and the left. This central artery is the Ganges, which, through these plains of Hindustan, pursues a course of not less than 1680 miles, receiving, as it flows, the contributions of eleven rivers, some of which are equal to the Rhine, while none are smaller than the Thames. Such are the Mahanuddee, Cosi, Gunduk, Raptee, Gogra, Goomtee, Ramgunga, and Jumna, whose sources lie in various portions of the Himalaya range, and the Chumbul, Betwa, and Saone, which join it from the south; while to these more important feeders, must be added innumerable minor streams, called nullahs, which, in England, would be represented by the Isis, Cherwell, Itchin, Orwell, Dee, and Trent. "Eighteen of these rivers are several hundreds of miles in length, and none less than fifty."

These vast plains are densely populated. There are congregated not less than eighty millions of people. They are dispersed over the agricultural districts, or clustered together in great cities, whose inhabitants may be counted by tens of thousands. According to the census of 1853, there were in the North-west Provinces thirty-one districts, with an average population to the square mile of 420, together presenting a total of population to the amount of 30,000,000. In these districts there were no less than 70,492 towns, of which 15 contain more than 50,000 inhabitants; 69 more than 10,000 and less than 50,000; 219 more than 5000 and less than 10,000; 5642 more than 1000 and less than 5600; and 64,967 of populations less than 1000. Of these districts the most populated are Gorruckpore, containing upwards of 3,000,000; and the least, Hissar, containing 336,852 inhabitants. Taking Gorruckpore as a maximum, the next most populous districts lie in its immediate vicinity—Azimgurh, Mirzapore, Ghazeepore, containing upwards of 1,500,000 each; and, next, Jaunpore, scarcely inferior. Within 21,174 square miles, in the district of Ghazeepore, are 268 towns, containing from 1000 to 5000 inhabitants; 16 containing from 5000 to 10,000 inhabitants; and 3 containing upwards of 10,000.

The Lower Provinces, including Assam, the south-western agency, and the tributary mehals in Orissa, but omitting the districts on the eastern coast of the Bay of Bengal, recently transferred to Pegu, are distributed into 42 subdivisions, of which the south-western agency contains a population of 4,000,000. Of the other districts, Dinagepore is the most populous, containing nearly 3,000,000; next, Purneah, with nearly 2,000,000; and then Backergunge, Beer-

bhoom, Burdwan, Hoogly, Mymensing, Shahabad, Tirhoot, and the tributary mehals in Orissa, the least populous of them having 1,500,000 inhabitants. Tipperah, Sylhet, Midnapore, have each upwards of a million. Many of these names, we doubt not, are strange sounds, which the lips of many of our readers have never pronounced before. This is one reason why we introduce them. It is time we should become acquainted with them. We concentrate our attention on the detached parts, where Missionary efforts are to be found, and ignore the vast populous districts stretching out east and west, where the midnight darkness of heathenism is unbroken even by a ray of light.

Let us take, first, the four districts of Eastern Bengal, viz. Backergunge or Burisaul, Dacca, Dacca Jelallpore, or Furreedpore, and Mymensing. They contain nearly five millions of people, and yet the first two only have had any thing like settled Missionary effort, the remaining two, Furreedpore, and Mymensing, having been approached only in the way of occasional itinerancies. Burisaul, low and flat throughout, is endlessly intersected with rivers and creeks. For some months it is one sheet of waving green, thickly dotted over with villages, large and small: at other times it is one extent of mud, the villages all rising above the level of the plain. Thus for the greater part of the year there is no communication from place to place, except by boat. Every ryot has his boat, and, at certain seasons of the year, a little fleet of small boats, full of the koee, singhee, and sole fish, may be seen passing to the westward. The population, nearly a million in number, consists of Hindus and Mohammedans in equal numbers. Among them are many families of the Chandal caste, despised by the Brahmin and oppressed by the Zemindar, with very little attachment to Hinduism, which degrades them to the lowest place. There are not wanting amongst them men who despise the gods of wood and stone, and desire to find the knowledge of something better.

Dacca was once a province, including Furreedpore, Mymensing, Backergunge, and Tipperah. The city of Dacca was of great importance, celebrated for its trade in muslins, its population rising so high as 300,000; but the cotton mills of Manchester have broken down this manufacture, and the grandeur of Dacca has pased away. This district, with that of Mymensing, abounds in low-caste Hindus:—the Jogees, who bury their dead in graves of a circular shape, the corpse being disposed in a sitting position, a small pan of water, a hookah and chattat, being deposited with it; the Gurwarus, who gain a livelihood by killing otters, turtles, porpoises, and alligators, the former for the sake of their skins, and the two latter for the oil which they extract by boiling, which they use for medicinal purposes; and Bhudeyas, who reside on the water throughout the year, or move about in parties of eight or ten boats. These people practise a great variety of arts. They are excellent divers, and use the small pearls which they find for ornaments. They sell beads, trinkets, tin rings, necklaces of tigers' claws, medicines and spices, and bamboo combs, which the weavers use to separate the threads of their webs. They practise cupping, and are expert hunters and fowlers.

Furreedpore resembles Dacca in its physical and moral condition. It is, however, a larger and more populous district, and is intersected by the Ganges, called there the Podda. It has been frequently traversed by Missionaries, who speak favourably of the disposition of the people. Mymensing is interspersed with large and numerous villages, markets, and fairs, where hundreds of people from the interior crowd together, and give a hearty welcome to the itinerating Missionaries. The Missionaries, when visiting this district, have found themselves attentively listened to by crowds of from 400 to 600 people, and often have they been entreated to remain a few days that the message of mercy might be heard again and again, the wealthier individuals in some places offering them a hut and food; and, when they were leaving, in distressing tones the question has been asked, "When will you come again? Come soon, and tell us about Jesus Christ." Let it be remembered, that in the districts just referred to, the Church of England has no representatives. Missionaries of the Baptist denomination are to be found in Burisaul and Dacca, but in the two remaining districts there are no resident Missionaries, and yet there is much to invite to effort. The Mohammedans, evidently made such from the Hindu stock by compulsory proselytism under the Mohammedan rule, and retaining many of the Hindu habits and superstitions, know but little of their own religion. Among the Hindus there are fewer learned Brahmins than in any other parts of Bengal. As the result of this, there are many sectaries who exhibit a certain feeling of doubt as regards their present religious state, and a hankering after something better and more satisfactory.

Let us take up another section of these populous countries. We are about to re-

view a territory very nearly as large as that of Holland and Belgium put together, and a population almost equal to the conjoint population of Holland, Belgium, and Denmark. It comprises eight districts—Moorshedabad, Malda, Rajshye, Purneah, Dinagepore, Rungpore, Bogra, and Pubna. The area is 26,330 acres, and the population between eight and nine millions.

Malda has extensive portions covered with tree, bamboo, cane, and grass jungle, but its general appearance is pleasing, and the lands highly cultivated. The jungle districts abound with every kind of animal, from the fierce tiger to the timid hare, and noted sportsmen from Calcutta and the neighbouring stations penetrate the pergunnahs to war with the savage denizens of the forest. The cultivated districts have their human inhabitants, upwards of 300,000 in number, five times more than the Maori population of New Zealand; yet no Missionary has taken up his residence among them. The villages have their large bazaars, and their markets, perhaps, twice a week. At Gomastapoor, the market, is held on Wednesdays and Sundays, the principal business being transacted under the shade of a splendid banian in the immediate vicinity of the bazaar. "The stems of this noble tree are about twenty in number, and average from ninety to a hundred feet in height," thus rendering its appearance truly magnificent. In this district are the ruins of great cities, and among their debris degrading superstitions continue to be practised which afford unmistakeable evidences of the broken down state of human nature. There is Gour, a ruined city 500 years ago, and now almost an untraceable wild. It was the capital of Bengal 730 years B.C., and was admirably situated to serve as the capital of Bengal and Behar, when united under one Government, being nearly centrical with respect to the populous parts of those provinces, and near the junction of the principal rivers that compose that extraordinary inland navigation, for which those provinces are famed. The traces of this city, "not less than sixteen miles in length, and from two to three in breadth, extend along the bank of the Ganges. Several villages stand on part of its site; the remainder is either covered with thick forests, the habitations of tigers and other beasts of prey, or has become arable land, whose soil is chiefly composed of brick-dust. The principal buildings are a mosque, lined with black marble elaborately wrought, and two gates of the citadel, which are strikingly grand and lofty." There are several tanks, all infested with alligators, the most famous of them, the Sagur Dighee, one mile and a quarter long. In this are three tame alligators. "In the month of March a Mohammedan festival is held in the immediate vicinity, when these animals are plentifully fed by the Mussulmans with the flesh of goats and fowls. They come high and dry out of the water to receive these donations, and appear to be quite obedient to a fakir, who resides near the tank, coming whenever they are called." These animals sometimes become so voracious as to carry away young buffaloes which come to drink, and sometimes human beings fall a sacrifice. But such is the veneration in which they are held, that even if twenty such accidents were to happen, the people would think it very wicked to give them the slightest molestation.

Other ruins are those of Purooa, through the midst of which the main road from Maldah to Dinagepore passes. Several of the monuments are in good preservation, especially those of Mukhdum Shah Jelal and Kootub Shah, two men much venerated for their devout lives. Their tombs are shrines to which many Mussulmans resort. These monuments have considerable endowments, but from whence derived it is next to impossible to elicit from the more than demi-barbarous and insolent fakirs who frequent the neighbourhood.

North-east of Malda lies Dinagepore, with a population of nearly 3,000,000. They are ignorant, impoverished, and degraded.

"The temporal condition of the poor families is wretched enough; their general food is nothing more than boiled rice, often with a little salt. Numbers cannot get that. As a substitute for salt, they burn the dried leaves of the plantain tree, and use that as salt. Others can afford a few drops of mustard oil. In the cold and rainy season they pick up seeds, which they boil in the water of ashes mentioned above: others, for a short season during the year, can allow themselves potatoes. Very many have salt and rice. Sometimes a whole village, or two or three, will buy an old cow, that can no longer work or walk, for a rupee or less. . . . . He is a wealthy man who can get a house with mud walls. Some houses have mat walls, which is a little above the very poorest order. The lower orders have houses thatched with rice straw, and the walls are straw, bound together in slips of bamboos. Those who can get a stone or brass plate, and a brass cup to drink out of, are well off. Many have a mud platter, and cup of the same sort. One earthen

vessel for holding water, and another for boiling rice, is the furniture of thousands. Such have never slept on a couch: their beds, from their birth, have been the soldier's bed of heaven. Their bedding is two or three of the better kinds of rice-bags, with rags quilted together. Many are wretched during the cold season, with a thin cotton sheet, and a dooty about four yards long: but shoes we shall say nothing about.

"Their lives are spent in misery, labouring for the extortioner and landholder. Their crops, however large, are not theirs. The watcher is sent to their house as soon as their crops begin to ripen. . . . .

"It has never been heard that a man of note was born in Dinagepore. Never has there been one among them who tried to write on any subject but that of forging false complaints to ruin their neighbours. They are cunning beyond all an Englishman could fancy; and as to lies, they can go to any extent. There is nothing, either spiritual or moral, among them, to prevent it, and it is next to a miracle how they can be judged in truth in any court: from the highest to the lowest, that is a fact."*

The town of Dinagepore is the only point at which, throughout this vast district, a Christian Mission has yet been planted.

Passing through Dinagepore, Rungpore is reached to the north-east, Sikkim and Bhootan lying on its northern frontier. It is an extensive plain, with very little high ground, through which, besides three other rivers, the noble Teesta directs its course, its waters, which flow from the melted snows of the mountains, being singularly pure and transparent, even in the floods. Its population of 1,200,000 and upwards is dreadfully low and depraved, their ignorance extreme and crimes extensive. The practice of selling girls is common. There are in the district some thirty-five Hindu temples dedicated to Siva and Juggurnaut and Kalee, sixty-three Mohammedan musjids and imambaras, and forty-seven durgas. They are the centres of evil influences only.

And yet Missionaries, who have penetrated into Rungpore, report favourably as to the readiness of the people to receive instruction. The late deeply-regretted and able Missionary, Lacroix, relates an affecting incident which occurred on one of his tours. Advancing by the Teesta, they reached on its weekly market-day the village of Kamarjani. The crowd of buyers and sellers was most dense, not less than 3000 persons being present. They gathered around the Missionaries. A tract was read, and the Gospel message made known. "The attention was intense, and repeated exclamations of wonder and surprise were uttered by many at the astounding news which, for the first time, had struck their ears." Who were these strangers?—that was the inquiry, for Christian Missionaries had never been there before. The Hindus said they were Kanoj Brahmins, the oldest and most revered Brahminical race, whose residence is in the north-west of India. "Look at them," they said, "how resplendent their countenances are, and what fire proceeds from their mouth when they speak, the very marks of the real, original Brahminical race." Again, the Mohammedans declared that they were holy men from Mecca, who had come to reform abuses among them. The day after a man was met who had been present on the occasion. On being asked whether he had received a book, he replied, "I might have had one, but I would not take it; for as these gentlemen are going away soon, perhaps never to return, I should have no one to instruct me further in these things; so thinking that the reading of these books would unsettle my mind, and end in nothing, I deemed it prudent to decline reading them at all."

Bogra, Pubna, and Rajshye, are three districts lying in the delta formed by the near approach of the Meghna, or Brahmapootra, and Podda, or Ganges. These great rivers, advancing through a low alluvial tract, throw off a variety of lateral streams, which form a network of watercourses. These, during the periodical inundations, overflow, but at other seasons dry up, leaving behind swamps, or jhils, often of considerable dimensions. The population in the Pubna district is dense, having been estimated at 447 per square mile: in Bogra it is far inferior, the cholera in 1817–18 having wrought fearful havock, the traces of which remain in the numerous remains of deserted villages. A large quantity of opium is said to be consumed by the Bogra people, who obtain it from the northern parts of the district, where it is cultivated. The ganga plant, yielding an intoxicating drug, is also extensively grown, and by all classes.

"It is an appalling fact," observes Mrs. Weitbrecht, in her "Missionary Sketches," "that the zillahs of Malda, Bogra, Rajshye, and Pubna, have no Missionary at all; so that, destitute as other parts of Bengal are on the western side of the river, those on the eastern side are almost more so, for the

* Report of Rev. H. Smylie, Baptist Missionary.

places enumerated contain upward of four millions of inhabitants." A standing reproach this to the great nation to whose trust India has been committed. We are not responsible for the conversion of the people, but we are responsible for this, that we afford to them opportunities; so that, whether they hear or whether they forbear, they shall know that there has been a prophet among them. It is impossible fully to calculate the good effects produced by the existence even of one Mission in a district, provided it be a well-worked Mission. The number of actual converts is no criterion of those results; they extend far beyond that usually limited nucleus. There are secret yet powerful influences at work, which do not come up as yet to the surface, because it is on the hearts of men that they are operating. In the immediate neighbourhood of the Missionary centre there is a twilight spread abroad that betokens, at no distant period, the coming of the day. Prejudice, that powerful obstruction, which prejudges the question and makes a man obstinately deaf, this diminishes: the Missionary is known, and if some oppose, others welcome him. Numbers are convinced that the idols are nothing, and that Christianity is the religion of God; although as yet these convictions have not obtained such an ascendancy over the man as that, at whatever cost, he is resolved to profess them. And thus the preparations are being made for the abandonment, at an unexpected moment, by large masses of the people, of the idolatry of their forefathers. The alterations on a grand scale in the feelings and convictions of the people, which exist in the vicinity of well-wrought and influential Missions, are, so far as Hinduism is concerned, "as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly in an instant." But where Missionaries are known by occasional visits only, it is impossible to expect the same measure of result; for just in proportion to the interest excited is the disappointment which follows when it is found that they are not going to remain. It seems so inconsistent, that they should come and speak of a religion of such importance, that on the reception of it, as the alone true faith, the salvation of the soul depends; while at the same time they refuse to stay long enough among the people to enable them sufficiently to understand it.

There are in Bengal two modes of sowing: one of the ordinary fashion, by plough and harrow; but the second, which is called *Chittânee*, or scattering, dispenses with these aids. The periodical inundations, as they subside, leave behind a deposit of soft sandy mud, termed a *chur*. Before this deposit can bear the weight of a man, the seed is scattered over the surface, like bread cast upon the waters to return after many days. The occasional scattering of the seed of the kingdom throughout unoccupied districts, as the waters of abounding evil and regardlessness have so far receded as to afford opportunity of doing so, is like the Chittânee; and no doubt some of this bread cast upon the waters does return after many days. But sometimes it happens, that scarcely has the Chittânee been finished, than the floods unexpectedly return, and "the seed and the planter's hopes are together and at once swept into the stream." And we fear it often is so with itinerancies not followed up. The Missionary, after exciting much interest, leaves as suddenly as he had come; and the floods of old habits returning in their force, sweep away the impressions which had been made. These occasional visits, even if as successful as the most sanguine venture to think, touch, after all, only a fragment of the population. They are like a path opened through a dense forest. Light and fresh air are let in, and the dense gloom is broken. But the change only affects the trees which border on the path, while those which lie remote in the deep recesses of the jungle remain immured as they were before.

It had been our expectation, when we commenced this article, to have advanced rapidly to the north-westward, and thus to have embraced in the present Number a review of the territories of which Benares might be considered as the centre, extending northward to Gorruckpore, and to the southward as far as Chota Nagpore; and it was with this intention that a view of Basharatpore, the agricultural settlement connected with our Gorruckpore Mission, was introduced. But so far do we find ourselves from the accomplishment of this, that even Lower Bengal remains in an unfinished state. In our next Number, therefore, we must resume our investigation of this province, until, having reached the districts which lie in the vicinity of and around Calcutta, we enter that great centre, and proceed to sum up the amount of spiritual life and vigour to be found, and ascertain what hope there is of such an increase of Missionary effort being put forth from thence as may serve to relieve the appalling destitution of Lower Bengal.

MISSION CHURCH AT KARASAMMA, KRISHNAGHUR

TRANSFER OF THE PARENT COMMITTEE AND OF THE OFFICIAL WORK OF THE SOCIETY TO THE NEW MISSION HOUSE IN SALISBURY SQUARE.

FRIDAY the 7th of March 1862, is a day to be remembered in the proceedings of the Church Missionary Society. On that day the Committee left the old Committee-room, where, for nearly half a century, the affairs of the Society have been conducted, and transferred itself to the new house, erected for the accommodation of the Society's officers and Committee, and the right discharge of its business.

It is impossible that such a change could be made without many and mingled feelings, and the occasion was felt by all present to be one of much solemnity. It was not possible to vacate the old place of assemblage without recollections of the past—of the way in which the Society had been led; so that the words addressed to the Israelites of old came powerfully to the minds of many present—"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no: and He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years."

And have there not been similar reminiscences? Has not the Society been led forward in the midst of circumstances, where no experience had traced the path to be pursued, from a small beginning to an expanded work, which seems to open before us now as Canaan did before Moses, when he viewed it from the top of Pisgah? Have not grand responsibilities been sustained without funded property or secured income, and without other means than such as God sent day by day, as He sent the manna to his people in the wilderness? Has He not so dealt with us, that there might be no self-confidence, no trusting in the arm of flesh, but that we might go forward in the strength of the Lord, and make mention of his righteousness, even of his only? Has not the Society found that the means for the sustentation of so great a work—of so many agents and diverse instrumentalities—has never failed, but that, insecure as they seemed to the eye of flesh, they have come most surely, month by month, as they have been needed? And is there an officer of the Society, or a member of the Committee, who has not, in his own personal and family history, benefited by the experience of the Society? Have we not learned, that in the path of duty, in the fulfilment of the Lord's work, man does not live by bread only, but by every word of God? that "it is better to trust in the Lord than to put confidence in man?" that "it is better to put trust in the Lord than to put confidence in princes?" And if the raiment of the Israelities waxed not old, is it not true that the principles of the Society have not waxed old; that they are the same now that they were of old, forty, fifty, and sixty years ago, and that they are as new and fresh now as they were at the beginning; that they have proved to be serviceable and capable of enduring the wear and tear of every-day service; that while human novelties have lost the gloss of their first excitement, and have become thread-bare and discarded, these, by many, depised evangelical principles have been found enduring, because they have been those principles of belief and action which God Himself has revealed? And if it be true of the Hebrew pilgrim, "neither did thy foot swell these forty years," has not the Society, amidst difficulties, discouragements, and opposition, been enabled to hold on without looking back or growing wearied of the work which it had been led to undertake? Do we not then know—has not all the eventful history of the Society shown—that the Lord our God He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep his commandments to a thousand generations?

That old room, so long frequented, where so many prayers have been offered, where so many deliberations had been held, where so many enterprises had been undertaken which God has blessed,—this now filled for the last time, brought to remembrance many varied thoughts; nor was it left until, in earnest prayer, the friends of the Society had mingled their acknowledgments of their unworthiness, and of the Lord's mercies, and made mention of the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us.

And yet if the old room had its remembrances, the new house brought with it very powerfully the sense of new responsibilities. For if the old house had become insufficient,

s because of the expansion of the So-
s work. It was no longer the embryo
of former years, but one which, under
blessing of God, had largely grown, and is
his moment in a state of rapid develop-
t; and with its growth new questions
e; new phenomena which require to be
ely dealt with; new difficulties which our
hers knew not of. Who could enter that
w Committee-room without feeling the
werful conviction that the Society was
tering on a new era of its work, in which
here would be a demand for more effort, and
herefore of more grace to do it? Who could
ake part in these proceedings without being
conscious of a personal lesson being pressed
home on himself—"put off the old man;
be renewed in the spirit of your mind; put
on the new man?" Assuredly it is only as
we are penetrated by such a conviction and
resolution that we are meet to be engaged in
the work of the Society. What need, in the
prospect of an increasing work, that, like
Elisha of old, we should say, "Let a double
portion of thy Spirit rest upon us." What
a strong desire was felt, that, with enlarge-
ment of accommodation, there might be an
enlargement, in every sense, of love, of zeal,
of holy devotedness and consecration to the
work, of wisdom to profit, of patience to
endure, of enlargement in the church's views
of the importance of the great Missionary
duty, and a great enlargement in the mea-
sure of help she has hitherto rendered to it;
of enlargement in the number of fit persons
to serve in this holy work; and a vast en-
largement in the extent of the Society's ope-
rations, so that there might be a "way in the
wilderness and rivers in the desert," and the
Lord's words have their fulfilment—"The
beast of the field shall honour me, the dragons
and the owls, because I give waters in the
wilderness, and rivers in the desert, to give
drink to my people, my chosen."

The chair on this occasion was taken by the President of the Society. After prayer had been offered by the Rev. W. Knight, and a hymn had been sung, the 29th chapter of 1 Chronicles was read by the Rev. J. Chapman, and prayer offered by the Rev. Joseph Fenn. The Committee then adjourned to the new house, where the proceedings were resumed by the singing of a hymn, and the reading of Ephesians ii. The Right Hon. the President thus referred to the occa-sion on which they had assembled—

"There can be, I think, my Christian friends, but one opinion in the minds of all present on this interesting occasion, as to its *being* a fitting thing that we should assemble ourselves to offer our thanksgiving to God that He has enabled us to finish this neces-sary work. It is, too, I think, a fitting thing that we should at this time look back, in grateful remembrance, to the labours and trials and blessings which have accompanied that work which has been carried on in the building we have left.

"I have been personally long connected with this Society; I have long enjoyed the privilege of being associated with you in carrying on that work; and during that long period it has been my lot to witness not a few trials of our faith—not a few difficulties which have risen from time to time; but especially have I been permitted to witness many answers to prayer, alike proofs of the goodness of our God, and of his gracious approval of our poor labours; thus enabling us to report to our friends, year after year, continual accessions of converts to the faith, and of holy devoted men to go forth as preachers of Christ's Gospel.

"Without dwelling longer on these sub-jects (all of them causes for the deepest thankfulness), I wish especially to refer to that spirit of brotherly love and concord which has so long existed among us. I have seen it tried when questions have arisen of a kind calculated to raise up feelings which are common to us all: such questions must arise; but, through God's goodness, no such question has ever disturbed that peace and harmony which always pervades our delibe-rations. Through God's goodness, through prayer, and through his Spirit, vouchsafed to the members of our Committee, they have thus been preserved in an uniform course of forbearance and brotherly love; and I trust I may humbly say, have been led to a wise, faithful, and consistent course of action. And now we may have a fervent hope and trust that these blessings will be continued to us. If we seek the same objects as those which have been sought—the glory of the Redeemer, and the extension of his kingdom —we may be sure that the same blessings as those which we have enjoyed, the comforts of God's Spirit, and brotherly-kindness and love, will be continued to us, wisdom will be granted to us, and we shall continue to thank God for a continual supply of holy men raised up by Him for the work, and a con-tinual increase in the number of souls ga-thered out from among the heathen, and brought to the saving knowledge of God, and to the kingdom of his dear Son.

"As regards this house itself, it has been begun in prayer. They who have had the management of it knew well that, except the Lord built it, their labour would be lost;

therefore his blessing was invoked from the first, and has continued to be invoked upon it. It is now a building consecrated to God's service. It will afford increased convenience, and will, I trust, contribute to the efficiency of the work of this great Society. In alluding to the convenience of the house, I must refer to one point. I have spoken of the evident blessing which has rested on the officers of this Society, I may add, on the whole household under its roof. I know that not only has brotherly love existed on the part of our chief officers, but the subordinate officers have looked upon their labour as a labour of love, and themselves as working under brethren whom they obeyed for Christ's sake.

"I hope that no one will think it cost too much: I believe it has not cost one pound more than was necessary. Our numbers and our duties required the enlargement. I am reminded of an anecdote connected with Queen Elizabeth's visit to Lord Bacon, who remarked to him that his 'house was too small.' 'Large enough,' was Lord Bacon's reply, 'for me, but your Majesty's presence has made me too large for my house.' We may apply the saying spiritually, for God's blessing on our labours has made us too large for our house

"I grieve that I shall not be able to enjoy further the opportunity of being with you this day, having an urgent call; but I cannot conclude without an expression of my feeling of personal thankfulness to Almighty God that He has permitted us to see this day. I believe that God will be with us, and will bless us; and I feel that there is no position in which we may trace more effectually his goodness to us than by standing, as we now stand, looking back to what He has done, through the labours of this Society, and looking forward to what a debt of gratitude we ought to attempt to carry out, to the praise of his glory."

The President having concluded, the Honorary Clerical Secretary proceeded to deliver the following

ADDRESS TO THE COMMITTEE.

Upon leaving an abode in which important transactions have occurred, the mind is naturally disposed to a solemn retrospect of the past; and the interests of that retrospect will rise in proportion to the importance of those transactions, and the extent of the associations connected with them.

If the interests be of the highest kind—because spiritual and eternal—connected with the establishment of the Redeemer's kingdom—if the associations comprise a long succession of fathers in the Church of Christ and of brethren in the Lord, with whom we have been accustomed to take counsel, and who are now entered into their rest—our feelings must be very deep, and such as it will be impossible adequately to express, or to interchange even with those who sympathize with ourselves.

Such feelings will especially fill the minds of those of us who have longest frequented the Committee-room. My first attendance as a Committee-man dates from the close of 1819, forty-two years back. My association with the first founders of the Society, and my Church Missionary recollections, are still more remote. In the length of these recollections I probably stand alone amongst you on this occasion.

I shall not, therefore, seem presumptuous if I put down a few of these retrospective thoughts, as a relief to my own mind, and in the humble hope that, by God's blessing, they may be of some use to my brethren of the Committee, of the present and of future generations.

I will not refer to the *Foreign* work of the Church Missionary Society: such a review we took in the year of its Jubilee. The removal into a new Mission House suggests a different line of thought. This removal has been rendered necessary by the increase of our office work. We have remained in the contracted accommodation of our first Mission House long after the officers of the Society and the Committee have suffered from its inconveniences; and we have endured the inconveniences, to spare the funds of the Society, until we found that the financial, as well as general interests, needed enlarged office accommodation.

Here we have proved ourselves true sons of the fathers of the Society. Their first meetings were held in the parlour of a city parsonage—St. Anne's, Blackfriars. When the extent of their operations outgrew that accommodation they removed into this house. The present need of a new abode is a proof of the still further extension of our work, consequent upon the success which God has graciously granted to the Society.

This is, therefore, a fitting occasion for gathering up our recollections of *the Home work and business of the Committee*, to endeavour to place before you the working men, in this department of the Society's labours, in their every-day toils, their difficulties and

encouragements,—at their desks and in their Committee-room.

I.

The current of these retrospective thoughts carries me back to contemplate the first work which the projectors of this Society had to accomplish, and which they did accomplish. The enterprise which they took in hand was to establish a Church Society within the Church, without a charter from the Crown, in subordination to Church authority, but upon the basis of voluntary action—a Society which, if successful, must maintain extensive relations in all parts of the world—of which the governing body could exist only on the voluntary principle, and could hold together its staff of Missionaries by no stronger bond: whose sustaining power within, and protection from assaults without, could consist only in its principles. For such a work, it is evident, that the wisdom of political science, the acuteness of legal knowledge, together with much mercantile and financial skill, must be all combined.

This great enterprise has been worked out by the Committee. The Church Missionary Society has become a National Institution. In the main features of the scheme—such as Country Associations, for procuring funds—Public Meetings, to stir up a Missionary spirit—Association Secretaries, to advocate the cause—Finance Committees, to regulate its accounts—a Working Capital Fund, to sustain the inequalities of its income—in all these, and in many other leading features, the Church Missionary Committee has set a pattern, which older and more venerable Institution, have wisely followed; and which have become at this day so familiar to all Committee-men, that each new Society adopts them as a matter of course. Few out of this room know how much thought and care, writing, re-writing, and discussion, patience and perseverance, of men of many minds, contributed to settle each successive step in the development of the system.

As the Missions of the Society began to expand, another great work rose before the founders, namely, to secure a supply of Missionaries from our Church. The venerable Society for Promoting Christian Knowledge had for a century supplied their Indian Missions from the Lutheran Church. This Committee was at first compelled to have recourse to the same supply. Yet, soon means were devised to wipe away this reproach from our Church, and to bring out the zeal of our sons, and to train them for the work. The first English clergymen who went out to India as Missionaries were sent by this Society. The first attempt to establish a Training College was made on this spot by Edward Bickersteth. It was afterwards removed to Islington, and it has supplied a body of English Missionary clergymen which may stand a comparison with the clergy of any Church in Christendom. It has supplied the Church of England with able Catechists, with devoted Missionary Clergy, Colonial Archdeacons, and Colonial Bishops. The Islington Institution first set the pattern. Other Missionary Colleges have since sprung up. The members of our Universities have since joined the Missionary ranks: and so the Church of England now bears the true impress of a Missionary Church. There are few, even amongst ourselves, who now recall the long discussions, the differences of opinion, the early perils, the later anxieties, through which this first Missionary Institution of the Church of England had to struggle, ere it reached the quiet waters and the favouring gales, in which it now holds on its noble course.

Friendly relations were to be maintained with other Missionary Societies, and especially with an elder Society, which, at our commencement, and for many years afterwards, confined its efforts to our countrymen in the Colonies, and declined Missions to the heathen. That venerable Institution has since changed its position; it has accepted the Indian Missions of the Society for Promoting Christian Knowledge, and has followed in the wake of the Church Missionary Society in India, New Zealand, and Western Africa. But under whatever varying circumstances, this Society has maintained its own distinctive principles while cherishing "a friendly intercourse with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ."

Ecclesiastical relations had also to be settled. For forty-two years this Committee had to pursue and to shape its course under disadvantageous conditions, whilst the Metropolitan of our Church, and the Ordaining Bishop of our Missionary Candidates, stood aloof from us and confined their personal countenance to the elder Society. How many perplexities hence arose, how difficult it often was to sustain the spirit of those who shrank from the suspicion of defective churchmanship—how long it took to vindicate to friends and foes our "true churchmanship"—till at length our Metropolitan and Ordaining Bishop joined our ranks, without requiring one iota of change in our practice or principles! These are things well known to some of us, and remembered with gratitude to God for his grace in sustaining the wisdom, and faith, and patience of the men who thus maintained their principles.

Various arrangements had, also, to be made

at home and abroad, for directing the labours of the Missionary, and for ministering to his efficiency and comfort. In this department, the Committee at home had to choose the fields of labour, to instruct its Missionaries, and to provide for their location, according to the varying circumstances of the case. They had to commence a Mission among the Susus, in the teeth of a rampant European slave-trade;—in New Zealand, among savages, shunned by the sailors of every civilized nation;—in Sierra Leone, at the seat of a British Colonial Government;—in the West Indies, in the dioceses of colonial bishops. In India, the Society had the delicate task of conducting an extensive Mission under the first Bishop of India, who conceived himself precluded by his patent from taking cognizance of Missionaries: though ever since, thank God! we have enjoyed the encouragements of the Ecclesiastical Authorities. In each, and all of these cases, the Committee has had to maintain those distinctive principles, upon which alone its existence as a Society depends: *voluntary action in subordination to constituted Church authority.* And here again, none but those within these walls have known the amount of labour, of anxiety, of time, and of thought, of earnest prayer and of patient faith, which have been expended upon the establishment of these relations upon a distinct and satisfactory basis:—a basis which other Church Societies have since found it very easy to adopt.

In addition to these more obvious and necessary labours of a Parent Committee, we must notice the numerous practical questions which arise in Missions, which are viewed in different lights by Missionaries, each from his own standing ground,—which soon become, therefore,—subjects of controversy in the Missions,—which are necessarily referred home for decision,—which come before the Parent Committee with the advantage of many opinions, but which yet exact from the councillors at this table no little consideration and judgment. I allude to such questions as the position and relations of the Native Pastorate—Missionary Education—Native Church organization.

Such is a slight and imperfect sketch of the work which was to be, and which has been actually, accomplished by the Committee of the Church Missionary Society, sitting first in the parlour of a city parsonage, and afterwards in Salisbury Square.

II.

And now let us inquire who were the men called of God to attempt this great enterprise? Into whose minds did the practical thought first come to form a Church Society for the Evangelization of Africa and the East?

It was in conferences of the Evangelical Clergy that the design first arose—especially at the meetings of the Eclectic Society, held weekly in the vestry of St. John's Chapel, Bedford Row. Of the Evangelical Clergy, and of the lay members of their congregations, the first Committee was composed.

On such an occasion as the present, it is not only allowable to read the list of the first Committee—it would be unpardonable to omit it. They consisted of thirteen clergymen and eleven laymen—

Rev. W. J. Abdy,	*Curate and Lecturer.*
Rev. Richard Cecil,	*Minister of a Proprietary Chapel.*
Rev. E. Cuthbert,	*Ditto.*
Rev. J. Davies,	*A Lecturer.*
Rev. Henry Foster,	*A Curate and Lecturer.*
Rev. W. Goode,	*A City Rector.*
Rev. John Newton,	*Ditto.*
Rev. G. Patrick,	*A Curate.*
Rev. Dr. Peers,	*A Suburban Rector.*
Rev. Josiah Pratt,	*A Curate and Lecturer.*
Rev. Thomas Scott,	*Minister of a Proprietary Chapel.*
Rev. John Venn,	*A Suburban Rector.*
Rev. Basil Woodd,	*Minister of a Proprietary Chapel.*

That is—two City and two Suburban Incumbents, four Ministers of Proprietary Chapels, five Curates and Lecturers.

Within the first month Mr. Cecil resigned through ill health, and Mr. Patrick soon afterwards, and were replaced by the Rev. Samuel Crowther, and Rev. H. G. Watkins, two City Incumbents.

The laymen of the Committee were eleven—

John Bacon, R.A.,	*An eminent Sculptor.*
John Brasier,	*A Member of a Mercantile Firm.*
W. Cardale,	*A Solicitor.*
Nathan Downer,	*A Member of a Mercantile Firm.*
Charles Elliott,	*In business.*
John Jowett,	*In business.*
F. Ambrose Martin,	*A City Banker.*
John Pearson,	*An eminent Surgeon.*
Henry Stokes,	*A Merchant.*
Edward Venn,	*In business.*
William Wilson,	*In business.*

That is—three men of liberal professions, one banker, seven engaged in mercantile pursuits.

These were the first working men. And I cannot pass over the list of lay names without a notice of the first on that list, John Bacon. He was elected on the first Corresponding Committee, and was one of the first life members by donation. He attended two or

three Committees, and then suddenly entered into his rest; but leaving to his colleagues a bright example of the spirit of the men who were associated together in this work. John Bacon had established his fame as the first of his age in the English school of sculptors. He had erected monuments of great celebrity in the Metropolitan Cathedrals—to Lord Chatham in Westminster Abbey, to Dr. Johnson in St. Paul's, to Henry VI. in Eton College, to Judge Blackstone in All Souls', Oxford; but he ordered, by his will, a plain tablet for his own grave, with this inscription—

"What I was as an artist
Seemed to me of some importance
While I lived.
But
What I really was as a believer in Jesus Christ
Is the only thing of importance to me
Now."

Such were the men who instituted a Church Society for the evangelization of the heathen. The plans they had conceived in devout conference were boldly brought before the public, and resolutely sustained against the apathy of the world, the chilling reserve of their ecclesiastical superiors, and the discouragements of timid brethren.

1. An inquiry arises, when we reflect that the men who originated the Society occupied no space in the eye of the world, had no special qualifications, were all busy men in their ordinary occupations, were no enthusiasts;—what could have been the moving cause which led such men to attempt so great a work? It may be replied, that they were men of strong faith, that they were constrained by the love of Christ, that they were men of prayer. But this is not a sufficient answer to the inquiry. For many men of faith, of love, and of prayer have never thought of attempting the conversion of the world. The true answer, we conceive, is this: *They were men who felt their individual responsibility to obey the command of Christ, "Go ye into all the world, and preach the Gospel to every creature."*

Many excellent men of that day, as ever since, argued that this command is addressed to Christians in their corporate capacity—to the Church in the person of its rulers. They that thought thus would have waited till the Church moved.

Others would have persuaded them that the responsibility of a great undertaking rested upon those who had great opportunities, or were men of mark or position in the Christian world. If these counsels had prevailed, a few city clergymen, mostly lecturers and ministers of proprietary chapels, and a few laymen, mostly engaged in second-rate commercial pursuits, would never have compassed the evangelization of Africa and the East.

But these men received the command of Christ as addressed to themselves; and without waiting till others moved, they set their shoulders to the work.

We take our illustration from the conduct of our first Secretary, Thomas Scott. When the scheme was yet in suspense, in its second year, and few friends had come forward to help, some excellent men tried to persuade them to abandon their scheme of a new Society, and to send their money to the Moravians, and their Missionary candidates to the bishops, to be sent out by them. To which counsel Thomas Scott gave this memorable and characteristic answer: "I am not sanguine as to success, for I believe much must be done at home before any great things will be done abroad; but I wish to do what I can, or at least to attempt it, and your counsel would perfectly exclude me. I have no money to give to the Moravians, and I cannot become a Missionary, but I can labour, and I have a little influence." (Unpublished letter of Rev. T. Scott to Rev. J. Scott, Oct. 29, 1800.)

This spirit brought together, and kept together, the humble individuals who commenced this great work. It has given us our noble army of Missionaries;—for we have accepted none who did not come to us under this sense of individual responsibility, and whom we have not believed to have been individually called of God to the work. This principle has to this hour detained around our Committee-table, men who might fairly plead, in virtue of a laborious life in India, or in civil and military services, exemption in a freer atmosphere from the plodding toils of business. This principle has secured to us the invaluable assistance of professional men whose time is their wealth, and of parochial clergymen whose parishes might otherwise be pleaded as a receipt in full for their thoughts and time. Our Committee-table has happily no attraction for the ambitious, no charms for the lover of novelties. May the same principle still animate the Committee in days to come, for when it wanes the glory will depart with it. This principle of individual responsibility is also the moving motive with those most efficient helpers who become our collectors, and who sustain our Associations. The echo of the words of the first Secretary resounds this day, thank God, from a thousand hearts: "I wish to do what I can, or at least to attempt it. I cannot become a Missionary, but I can labour, and I have a little influence."

2. But a second inquiry presses itself upon our consideration, while we reflect upon this great enterprise, and the men who undertook it. What were the fundamental principles on which these remarkable men determined to conduct their enterprise? For they were eminently men of practical wisdom, and therefore they distinctly laid down their principles beforehand, and avowed them to the Church. "*The Society will be conducted,*" said they, "*upon those principles which we believe to be most in accordance with the Gospel of Christ, and with the spirit of the reformed Church of England.*" They determined to be true both to their spiritual and to their ecclesiastical principles. Josiah Pratt's significant words at the preliminary meeting, "It must be kept in evangelical hands," and John Venn's equally significant saying at the same meeting, "The Church principle, but not the High-Church principle," have remained ever since our guiding maxims. Firm to these principles, the Committee stood forth in its early days in advance of all other parties as the advocate of Church principles. The Church Missionary Committee was the first to plead, by the pen of Buchanan, for introducing an Episcopate into India. This Committee pleaded for bishoprics for its New Zealand and Sierra-Leone Missions many years before a Colonial Bishopric Fund was established. It has procured the benefit of the episcopal supervision for all its Missions. The Committee of the Church Missionary Society has stood firmly and patiently on its ecclesiastical principles,—though in its earlier course it had to bear the reproach of presumption from one side, and the suspicion of ecclesiastical bigotry from another side. And now, in a later period, it maintains its consistency,—though the spirit of the age has changed, and has shot ahead into schemes of episcopacy within the diocese of another bishop:—schemes unknown to the reformed Church of England, but having their counterpart in the apostolic vicariates of the Church of Rome, which were the source of endless disputes for centuries between bishops themselves. The Committee takes its stand upon the episcopacy of the Church of England:—it seeks this, but none other for the superintendence of its Missionaries. It leaves the native Church to adopt a native episcopacy when prepared for it. This is the Church principle, though not the High-Church principle.

In like manner the Committee of the Church Missionary Society has stood firm to its spiritual principles. It has resisted the temptation to assimilate its proceedings to the latitude deemed necessary in a national and endowed Church. It judges that no doctrine but the pure doctrine of Christ can meet heathenism, or any other form of false religion, face to face, with any prospect of success.

On such an occasion as this we may be allowed to quote the published sentiments of our former Secretary, Josiah Pratt: "The Church Missionary Society is the refuge of pure doctrine in the Church. It alters not. Where we find her in her first Report, there we find her in her forty-second."—(Life of Josiah Pratt, p. 360.)

I am this day surrounded with witnesses to prove that there has been no alteration since. And why? Not because men are obstinate, but because we know that the blessing of God has been with us in our adherence to these principles, and that we have suffered for every attempt to deviate. We have had our eyes open to other schemes, to other platforms, to other principles: and our sober judgment is, "the old is better." The retrospect of this day also shows us how those who once opposed have at length followed with us.

The spiritual principle and the ecclesiastical principle of the Church Missionary Society, like two strong pillars which support a goodly edifice, have had alternately to bear the main weight and stress of the building, as the storm has shifted to opposite quarters.

3. A third inquiry respecting the founders of our Society still remains, without an answer to which the problem of their successful enterprise cannot be solved. If the first Committee-men were men of common sense and business habits, and no blind enthusiasts, how could they face the enormous difficulties in their way, how could they reckon upon the means to insure their success? The answer shall again be given in the sententious language of Thomas Scott. When some, even of his own colleagues, were appalled at the prospect of difficulties, and he could himself see no way through them, he yet contended "*that it was their duty to go forward, expecting that their difficulties would be removed in proportion as it was necessary that they should be removed.*" How pregnant this sentence! It completes the character of a founder of a Missionary Society. Here is no tinge of self-confidence, "the difficulties *will be* removed." Here is the secret strength of patient faith, "in proportion as it is necessary that they should be removed." This principle has from that day to this underlain the proceedings of the Church Missionary Committee. Having well ascertained in prayer and faith the soundness of the principles on which a question is to be de-

cided, they have not been scared from their principles by the sight or apprehension of difficulties. They have often waited. Difficulties threatening our very existence as a Society have sometimes been urged as reasons for desistance, or for changing our course. But the determination has been taken "to go forward;" and those difficulties have been removed "in proportion as it was necessary that they should be removed." The whole history of this Committee is an illustration of the wonderful way in which the means have been provided and the difficulties removed.

These three leading particulars, which characterized the founders of our Society, have not been recorded merely as interesting recollections of a former age, but as the standing characteristics of the true Church Missionary spirit. They animate and direct our proceedings at the present day. Though the vast extension of the work has given rise to a thousand details which our fathers had not to deal with, yet these principles of action are still the moving cause, the guiding star, the anchor of hope, in our proceedings at the present day.

III.

Let us now pass from the first founders of the Society to their successors in the Committee-room. This review will afford, I trust, many illustrations of the wonderful manner in which the Lord has ever supplied us, in proportion as it was needed, with the help and the means for carrying forward His work.

It was a strange thought to enter the minds of the first Committee-men, consisting of a few London clergymen and their lay friends, that every member should think and pray over the different localities in Africa and the East, in which it might be advisable to commence a Mission! Yet this was the resolution adopted. Before, however, they were in a position to discuss localities, their members were increased by the accession of several men of note, who joined the Society as Governors or Vice-Presidents. They were Vice-Admiral Gambier, Charles Grant, Esq., Sir Richard Hill, Bart., M.P., Henry Hoare, Esq., Edward Parry, Esq., Samuel Thornton, Esq., M.P., Henry Thornton, Esq., M.P., and William Wilberforce, Esq., M.P. Of these, Wilberforce and Henry Thornton had long laboured for the establishment of an Asylum for free Africans in Sierra Leone, and the first election of a new Committee-man, on the vacancy by the death of Bacon, had brought into the Committee Zachary Macaulay, who had lately returned from the Government of that settlement: and so the first Mission was providentially fixed for the neighbourhood of Sierra Leone.

Equally striking was the providential chain by which the Islands of New Zealand became connected with this Society. The Rev. Samuel Marsden, rightly termed the Apostle of Australia, was unrivalled amongst the settlers of New-South Wales for his practical knowledge in colonial life. He had also a devoted Missionary soul, and an energy and force of character of the highest order. He had determined upon the evangelization of New Zealand, and had already prepared a few natives for returning to their own land; when private affairs brought him, in the year 1808, to England. Here he found this Society looking for a second field of labour, in addition to their African Mission. Samuel Marsden had been the pupil of Joseph Milner, and had owed his appointment to Wilberforce and H. Thornton. Thus he found himself at once amongst old friends; each party prepared to act together on the same principles, and with the most entire mutual confidence. The native Church in New Zealand is the fruit of these concurring Divine providences.

India had been contemplated as a Mission field for this Society from its first establishment. The title Africa and the East implied this. Charles Grant and Edward Parry were amongst its first Vice-Presidents:—men who were the well-known patrons of the Christian cause in India while occupying official posts in that country, as well as since their return home. But they were both Directors of the East-India Company, and were not, therefore, in a position to advise measures which might have involved a collision with the ancient policy of the Company. Wilberforce had shown himself fully alive to the Christian claims of India, and had already exerted for it his giant strength in Parliament. But the Committee needed within itself some one who could deal with Indian questions from personal acquaintance with the country. Such an one was brought home from India, as Samuel Marsden from Australia, to find old friends engaged in the very work at home on which he had been meditating while in India. Dr. Claudius Buchanan was elected upon our Committee in 1809, and continued upon it till his death, four years afterwards. Now at once preparatory measures were devised for bringing the claims of India before the Christian public, and for obtaining free scope to Missionary enterprise, in the prospect of the renewal of the charter of 1812. The Church Missionary Society became the centre of a powerful influence, in support of the advocates for a Christian policy who were in

Parliament; and when the success was achieved in Parliament, the zeal which had been kindled in this Committee for the opening of India, at once took advantage of that event to send out Missionaries to India.

The year 1810 is also to be marked in connexion with the evangelization of India. This year Daniel Wilson entered the Committee, and took an active part in its deliberations. He entered when the Indian questions were first agitated, and here he gathered that knowledge and interest in respect of Indian Missions, which ripened into blessed fruit, for India's evangelization, during the twenty-five years of his Indian episcopate.

The name of Daniel Wilson deserves to be recorded on another ground. He succeeded Cecil in the chapel of St. John's, Bedford Row, and that congregation gave a large support to the Society. It is interesting to remark how much of the Missionary zeal of the founders of the Society was stimulated by the evangelical teaching in the churches and chapels, whose ministers were members of the Committee. Sir Fowell Buxton wrote to Josiah Pratt, "My impressions and anxieties with regard to Africa, and my desire for the spread of the Gospel were planted in my mind in Wheler Chapel." (Pratt's Life, p. 84.) So it was with Samuel Hoare, his brother-in-law. In Clapham Church the ministry of Venn helped to strengthen the principles of Thornton, and Wilberforce, and Macaulay; but perhaps the largest influence of this kind was at St. John's, Bedford Row, first under Cecil, then under Wilson. Here the Grants, Parry, Cardale, Bainbridge, Blair, Dr. Mason Good, Garratt, and Stephen, attended.

The early entrance of Zachary Macaulay into the Committee was the accession of high intellectual powers and extensive influence; especially after he became editor of the "Christian Observer," and held a kind of censorship over evangelical literature. He remained a member for twenty-seven years successively; and his very presence amongst us seemed to give an additional gravity and confidence in our proceedings.

Two other men of great weight and mental activity were early additions to the Committee—William Blair, a surgeon, and John Poynder, solicitor. They were men of literary habits, as well as of extensive practice in their respective professions. The former left a most valuable collection of versions of the Bible, in all languages, to the British and Foreign Bible Society. The latter was for forty years the honorary legal adviser of this Society. Upon his death, his example was followed by another valued friend who still conducts this important department of the Society's work, with the same disinterested zeal.

We here complete our retrospect of the men who may be called the Founders and Fathers of the Church Missionary Society. Before the next era of 1813 commenced several had already entered into their rest; others remained as the connecting links between these men and an enlarged Committee, which carried forward the work.

IV.

In the year 1813, upon the opening of India to Missionaries, an important constitutional change of this Committee took place by the enlargement of the Committee. Hitherto it had been confined to twelve selected clergymen and twelve laymen. This was well for the fixing of the principles of the Society in its early years. But now that these were established, the Committee, in the confidence of faith in that Divine Presence which had presided over their deliberations, threw open its doors to all clergymen who subscribed half-a-guinea annually, and the number of lay members was augmented to twenty-four. This wide opening of the door of the Committee-room, while it created some risk, held out a prospect of great advantage. The result, after fifty years' experience, has justified the change.

We have been graciously preserved from the temptation to compromise principles; we have been shielded from attempts from without to overbear the working Committee, though such a scheme on a memorable occasion was actually devised, and an appeal was printed and circulated in Oxford shortly before the Tractarian movement, by Newman himself, who had become our local Secretary. But all the benefits anticipated have been reaped from this new rule, respecting clerical membership of the Committee. It has furnished us with a full supply of clergymen in our Committee-room, who have entered into its every-day work, and have contributed to our councils their ministerial experience and knowledge of human nature and of the history of the Church, and various other acquisitions. They have undertaken the trial and examination of our candidates. Many questions are continually arising, on which they are entitled to speak with authority. Some of these have known the work of a Missionary, having been themselves in the Mission field. The recollections of older members are fast fading away. But many will remember the calm yet firm countenance of James Hough, the Chaplain of Palamcotta, and father of the Tinne-

velly Mission, his unimpassioned but warm-hearted sentiments;—the grave aspect, but affectionate heart, the thinking head, but slow speech, of Preston;—the solid, practical sense of Smalley, and his singleness of eye to the will and glory of the great Head of the Church.

The same rule has given us, as occasional fellow-councillors, many of our most intelligent and zealous country friends, whose presence amongst us has not only refreshed and helped us, but themselves also; and has served to bind us together in closer and firmer relations. Thus have we welcomed, from time to time, Henry Budd, Scott of Hull, Archdeacon Dealtry, John Cunningham, Archdeacon Hodson, Chancellor Raikes, Gerard Noel, Professors Farish and Scholefield, Haldane Stewart, and many more, whose names are still fragrant in the Church of Christ.

Together with the enlargement of the Committee, we must also commemorate the enlargement of our patronage. The principles of our Committee were well fixed and well known before we sought the countenance of great names. These names, therefore, when given, became a guarantee for the maintenance of the principles. The Society had pursued its course sixteen years before it had won the countenance of a single Bishop of the Church. Its first Episcopal patron was the revered Bishop Ryder. It was not till after forty-three years' probation of its principles and practice, that the heads of the Church could be said to have given their countenance as a body to the Society. The Committee may review with thankfulness the zealous support and encouragement they have received from those who have held the office of Vice-Patrons and Vice-Presidents; their parliamentary influence—for there was a time when a motion was threatened in Parliament against the Society; their presence in our deputations to Government; their known adherence to the distinctive principles of the Society—these have often proved, under God, a defence and security to our cause. The occasional attendance also of these *ex-officio* members of our Committee has greatly assisted our councils. Of Wilberforce I have already spoken, and his name needs no additional words. Of Henry Thornton, our first Treasurer, much might be said, and yet the extent of our obligations would still be unacknowledged. He was taken from us before the great extension of our Missions occurred; but he watched over our African Mission with deep interest; and I well remember the report of his sitting at our table, while the letters were read which announced several deaths in Africa, and of the tone of deep feeling, but of firm resolve, with which he said—"We must not abandon West Africa." Charles Grant the elder came amongst us with all the weight and prestige of the chief legislator of India, under the régime of the Company; yet I can well remember the simple and instructive accounts which he gave us of the difficulties which Schwartz had encountered and overcome, and of his own early attempts, during his residence in India, to advance the cause of Christ. Admiral Lord Gambier was our first President, and his warm and frank expressions of sympathy with our cause were a great encouragement. Lord Bexley, a late Chancellor of the Exchequer, first directed and assisted us in the formation of a working capital. Other names will call up many recollections in the minds of our older members: Sir Thomas Baring, Sir George Rose, James Stephen the elder; whilst most of us cherish the remembrance of Sir Fowell Buxton, Sir Robert Inglis, Sir Peregrine Maitland, Earl Waldegrave, Henry Kemble, Bishop Carr, and many other names enrolled amongst the worthiest public characters of their age.

Yet I hesitate not to affirm, that upon the lay members of the Committee, as emphatically the working body, the chief responsibility rests of maintaining our fundamental principles. Their responsibility became the greater when the change to which we referred took place; and, happily, the additional members selected comprised men of name and power, who gave important support to our cause. In 1813 the able barrister, W. A. Garratt, joined the Committee, and for twenty-three years he remained an assiduous attendant; always alive to the question under discussion, exercising an independent judgment, viewing it in all its bearings, cautious against unwary admissions, firm, prompt, and resolute in every thing which touched our spiritual principles. The next year, the late Sir James Stephen joined our Committee, and sat on our Committee for nine years, until his becoming an Under-Secretary of State prevented his further continuance with us. But previously to his occupying that distinguished post, he had been connected officially with the Colonial-office, and his high intelligence and extensive colonial information, added an important element to our councils.

In 1819, Dr. John Mason Good joined the Committee, a physician of high reputation in medical literature, a scholar acquainted with seventeen languages, the translator of Job and of the Book of Psalms, once a disciple of Belsham, but afterwards, a devoted follower of Jesus.

In 1821 we first numbered amongst our Committee-men retired civil servants from India, of whom J. H. Harington was the first, R. M. Bird a second; both noble leaders of a class of men who, in later days, have given great strength to our Missions: men who are content to sit by our side and discuss questions with us, after administering governments where hundreds of thousands waited to receive the law from their lips.

General Latter and General M'Innes were amongst our first representatives of the military branch of the Indian service, from which we have since received a large and valuable support.

The legal profession, it has been seen, gave its contribution to our Committee from our earliest days, and we have ever since had the great advantage of those amongst us, who, in the midst of extensive practice, have been willing to sacrifice their valuable time in our Committee-room. I cannot speak of those who are still living, though they long ceased to attend, two of whom afterwards occupied the judicial bench, and one has become a Secretary of State. But I cannot omit the names of our deceased friends—W. Grane, solicitor, E. V. Sidebottom, barrister, the steady, intelligent, and cordial supporter of our cause for twenty-seven years, and the young and rising barrister, E. H. Fitzherbert, removed by death at an early age from amongst us.

I pass over many names on which I delight to reflect in memory, because they would be unknown to the majority of those now before me. They belong, however, to a class of men of great value in a Committee—men who in financial matters and Sub-Committees are most efficient; who seldom address their colleagues; they watch our proceedings with silent but intelligent and devout attention. Their apparently casual observations often sink deep into a Secretary's mind; their words of friendly advice or of practical wisdom in the private room are often precious. Their sympathy, and the assurance of their prayers, uphold their brethren. Their very presence often tends to calm and regulate our debates.

V.

A few words must be added, but they shall be very few, respecting those who have occupied the office of Secretary, but have rested from their labours. Of Josiah Pratt I need say the less, because his son has given a noble portrait in the published life of the father, of his character as a man of strong sense, masculine energy, great compass of mind, and wonderful practical sagacity. He was just the man to launch the vessel. Of Edward Bickersteth a noble record is also before the public. My own estimate of his official qualifications for a Secretary are so high, that I have never ceased to regret the early dissolution of his connexion with the office.

Dandeson Coates, my early colleague in office, possessed first-rate powers of business, and thoroughly sympathized in the spiritual principles of the Society. The official correspondence was never more ably conducted. Sir James Stephen used to say, that he knew no one in the public service who worked more ably or more zealously in an administrative department.

Of my dear brother William Jowett's Christian wisdom and Missionary sympathies it is not possible to speak too highly; but he had already weakened his health in the foreign service of the Society, and the full vigour of his lay colleague somewhat overshadowed his administration.

In Richard Davies we had a lovely example of quiet energy, a heavenly spirit, and devoted love to the cause. His early removal from the office prevented the full ripening of excellent official qualifications.

In the varied gifts which have been imparted to your Secretaries we see the goodness of God towards us: for it would not be difficult to trace the beneficial influence of each in his turn upon the general tone of our proceedings.

This is not the occasion or the place for describing the position and the duties of a Secretary of this Society. Elsewhere it might be necessary to remind friends that the name of "Secretary" conveys no precise idea of an office. It is the designation of a Minister of State, and of a clerk who records the minutes of an executive body. The nature of the duties determines the office. A notion often prevails that a Secretary is apt to assume an autocratical position in this room. As early as the days of Claudius Buchanan the notion arose. He used to speak of "King Pratt," and to argue that in an infant government a monarchy was better than a republic. But whatever apparent supremacy a Secretary may maintain, if we look below the surface, it will always be found that the Secretary reflects the Committee. If the image is distorted, the defect will soon show itself, and be rectified. In that which sometimes appears as an autocratical dictum, he is only the mouthpiece of the present and former Committees, by whom the subject may have been many times discussed and settled. Sufficient checks are always at hand for a presumptuous Secretary.

The Committee possesses a plastic power which few minds can resist. Your Secretaries owe many obligations to those who, in this room, help and guide and correct their plans. May this Committee ever regard their Secretaries as a part of themselves—uphold them by their sympathy, their counsel, and, above all, by their prayers, that their shortcomings may be pardoned, and their mistakes overruled.

VI.

I hasten to offer a few concluding suggestions on this review of honourable names and memorable deeds—

1. How graciously has the God of Missions provided us in this room with the wisdom of counsel, the knowledge of men and things, the Missionary experience, the political intelligence and sagacity, the financial ability, which were necessary for the carrying on the work to which He called the Society. We look back to the rough sketch which we gave at first of the requirements for the successful carrying out of a great design, by a few humble men of faith and prayer. We acknowledge, with devout gratitude, that the Lord hath supplied all their need.

2. Let us, let successive Committees, bear in mind that the important precedents which regulate the principles and practice of our proceedings at the present day, have been established under the sanction of men entitled to great weight. The recollection of my own first feelings, when I entered into this Committee, prompt me to caution the young or recent members of this Committee to resist the temptation of thinking that we can set things to right by sweeping changes, or of deciding wide questions on narrow premises. Forty years' experience has taught me that the founders of this work were guided by a far-seeing wisdom in the general scheme of its construction; that many things which once appeared to me questionable have been the result of frequent trial and of much accumulated wisdom, gathered from various sources:—that there is a science in Missions. Let us respect our constitution, already become venerable in its associations.

3. Yet when we look abroad, and see how large an amount of success has attended the measures directed from this Committee; that three millions and a half of money have been contributed to our treasury; that nearly 600 Missionaries have been sent by us to Africa and the East, to New Zealand and North America; that many thousand natives have been trained as teachers of their countrymen; that seventy of them have been ordained as clergymen of our Church; that our first Mission field, Sierra Leone, has already passed into a settled self-supporting native Church, under native pastors; that New Zealand and Tinnevelly are gradually approaching the same euthanasia of a Mission; when we contemplate this success, it so far transcends the human instrumentality, that all those advantages of wisdom and intelligence which we have gratefully commemorated, sink into insignificance. "It is the Lord's doing, and it is marvellous in our eyes!" We are astonished at His grace in honouring such instrumentality with such a measure of success. We trace in the history of our Committee the gracious leading of a Divine hand, the effusion of an unction which is from above, blending our varied talents, our differing judgments, our educational, professional, or natural bias, and maintaining amongst us for sixty years a remarkable harmony and consistency of principle. Let us not be ashamed to confess, with our fathers before us, that the Lord hath been with us of a truth. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: He hath done whatsoever He hath pleased." "The Lord hath been mindful of us." (Ps. cxv. 1—3, 12).

4. Let us meet in our new abode—let us deliberate—let us bear with each other—let us decide—under this blessed conviction, that Christ is in the midst of us, according to His promise. It will give strength to all our measures. It will relieve us of all our anxieties. It will ensure the removal of all our difficulties. If I contemplate the vast machinery of this Society at home and abroad, the sacred interests bound up with it, the uncertainty which attends the transmission of thoughts by correspondence, the slight control under which many of our Missionaries carry on their work, the snares by which they are all beset, the satanic power which prevails in heathen lands—I am ready to fly from my post in despair. When I look at the waves I begin to sink. But when I reflect again that the work is the Lord's—that the great Head of the Church needs not you or me to do His work, but condescends to give us some humble employment, while He himself will overrule and bless it—then I take courage to go forward, expecting that difficulties will be removed just in proportion as they need to be removed.

These are the lessons which I have learnt from my predecessors in office, and from my brethren of the Committee. I have already reached nearly the longest tenure of office of

any of my predecessors. I desire to leave the mantle I wear—which I received from those who have gone up—for those whom He, whose prerogative it is to select men for His work, may call to be my colleagues and my successors.

The Honorary Secretary having concluded the reading of this admirable document, which was listened to with most profound attention by the large body of friends present, prayer was offered by the Rev. E. Auriol, after which J. M. Strachan, Esq., rose to accept, on the part of the Committee, the sentiments which had been embodied in the Address, and to express his conviction that the principles which had so long guided them in their deliberations would continue to be as heartily recognised in the new house as in the old. For the erection of that new house, no apology was needed, the necessity for it being evidenced in the large attendance on the present occasion. It had not preceded, but had followed an expansion of the Society's work, all the old Missions, New Zealand excepted, having participated in the increase, and a new Mission in the Derajât having been decided upon. The forthcoming Report of the Society would contain an announcement of two important measures, the first having reference to home matters, the introduction into the Association economy of Honorary Secretaries; and the other, the development of the self-supporting system in the native churches.

The Rev. E. H. Bickersteth, in his remarks, adverted to the fact, that on that day twelve years, and at about the same hour in which they were then assembled, the funeral of his father, the Rev. E. Bickersteth, had taken place, one who had been identified with the Society as its Secretary, and had resided in the old house which they had just left.

The meeting was also addressed by Messrs. Bridges, Farish, and Alexander Beattie; and, after prayer by Major Straith, the Hon. Lay Secretary, a hymn was sung, and the meeting terminated.

*** *The following list comprises the names of the past and present Members of Committee.*

ELECTED CLERGYMEN.

1. Rev. W. J. Abdy, 1799.
2. Rev. R. Cecil.
3. Rev. E Cuthbert.
4. Rev. J. Davies.
5. Rev. H. Foster.
6. Rev. W. Goode.
7. Rev. J. Newton.
8. Rev. G. Patrick.
9. Rev. Dr. Peers.
10. Rev. J. Pratt.
11. Rev. T. Scott.
12. Rev. John Venn.
13. Rev. Basil Woodd.
14. Rev. S. Crowther, 1801.
15. Rev. H. G. Watkins.
16. Rev. H. Budd, 1803.
17. Rev. T. Fry.
18. Rev. H. Pearson, 1804.
19. Rev. G. F. Bates, 1807.
20. Rev. D. Fearon, M.D.
21. Rev. G. L. Hollingsworth.
22. Rev. T. Shephard, 1808.
23. Rev. Claudius Buchanan, 1809.
24. Rev. D. Wilson.
25. Rev. Henry Godfrey, 1810.
26. Rev. Richard Johnson, 1811.
27. Rev. W. Mann, 1812.
28. Rev. S. Arnott, 1813.
29. Rev. J. Gibson.

From this date all Clergymen subscribing half-a-guinea became members of the Committee.

The names which follow are those who were elected by the General Committee upon the *Committee of Correspondence.*

30. Rev. J. H. Stewart, 1815.
31. Rev. Joshua Mann, 1817.
32. Rev. James Towers.
33. Rev. Dr. Herdman, 1818.
34. Rev. Isaac Saunders.
35. Rev. Dr. Thorpe.
36. Rev. H. Venn, 1822.
37. Rev. T. Webster.
38. Rev. E. G. Marsh, 1823.
39. Rev. Thomas Mortimer.
40. Rev. Gilbert Gilbert, 1825.
41. Rev. M. M. Preston.
42. Rev. R. W. Sibthorp, 1827.
43. Rev. W. Brownlow, 1828.
44. Rev. W. Goode.
45. Rev. James Hough.
46. Rev. J. N. Pearson.
47. Rev. C. R Pritchett.
48. Rev. W. Marshall, 1829.
49. Rev. J. Fenn, 1830.
50. Rev. C. Smalley.
51. Rev. J. Wilcox.
52. Rev. Thomas Harding, 1831.
53. Rev. H. Raikes.
54. Rev. R. Monro, 1832.
55. Rev. J. Harding, 1834.
56. Rev. J. Hambleton.
57. Rev. J. Sandford, 1835.
58. Rev. E. Blick, 1836.
59. Rev. S. King, 1838.

60. Rev. W. Short.
61. Rev. R. E. Hankinson, 1839.
62. Rev. C. F Childe.
63. Rev. W. Niven, 1840.
64. Rev. R. L. Adams, 1842.
65. Rev. E. Auriol.
66. Rev. S. Bridge.
67. Rev. W. B. Mackenzie.
68. Rev. C. J. Elliott, 1843.
69. Rev. E. Hoare.
70. Rev. C. Baring, 1844.
71. Rev. J. Brown.
72. Rev. J. C. Miller, 1846.
73. Rev. J. Tucker, 1847.
74. Archdeacon Dealtry, 1849.
75. Rev. T. R. Redwar.
76. Rev. C. Smalley, Jun.
77. Rev. J. Cohen, 1853.
78. Rev. C. Kemble.
79. Rev. J. S. Jenkinson, 1854.
80. Rev. V. W. Ryan.
81. Rev. W. C. Bishop, 1855.
82. Rev. E. Hollond, 1856.
83. Rev. W. M. Mungeam.
84. Rev. J. Stock.
85. Rev. C. N. Alford, 1857.
86. Rev. H. J. Cummins.
87. Rev. J Rashdall.
88. Rev. G. W. Weldon.
89. Rev. C. J. Fynes-Clinton, 1858.
90. Rev. B. Capel, 1859.
91. Rev T. Green.
92. Rev. J. G. Heisch.
93. Rev. H. T. Lumsden.
94. Rev J. H. Titcomb.
95. Rev. L. B. White, 1860.
96. Rev. J. B. Whiting.
97. Rev. R. Long, 1861.

ELECTED LAYMEN.

1. John Bacon, Esq., R.A., 1799.
2. John Brasier, Esq., 1799, 1801—1805.
3. W. Cardale, Esq., 1799, 1801—1805.
4. Nathan Downer, Esq., 1799, 1801—1803.
5. Charles Elliott, Esq., 1799, 1801—1808, 1816—1824.
6. John Jowett, Esq., 1799.
7. Ambrose Martin, Esq., 1799, 1801—1809, 1811—1820.
8. John Pearson, Esq., 1799, 1801—1804.
9. Henry Stokes, Esq., 1799, 1801, 1802.
10. Edward Venn, Esq., 1799, 1801—1810, 1812, 1813, 1815, 1819, 1821, 1823, 1824.
11. William Wilson, Esq., 1799, 1801—1805.
12. John Barber, Esq., 1801—1804.
13. Zachary Macaulay, Esq., 1801—1827.
14. John Matthew Grimwood, Esq., 1803.
15. Thomas Hodson, Esq., 1804—1809, 1811.
16. W. Terrington, Esq., 1804—1820.
17. William Blair, Esq., 1805, 1806, 1809—1812, 1815, 1816, 1818—1822, 1827.
18. Henry Dobbs, Esq., 1805—1807, 18 8—1827, 1832, 1834.
19. Dr. D. Fearon, 1805, 1806.
20. Thomas Bainbridge, Esq., 1806—1812, 1814—1829.
21. Benjamin Jowett, Esq., 1806—1822.
22. Thomas Hallward, Esq., 1806.
23. James Compigne, Esq., 1807—1827.
24. John Poynder, Esq., 1808, 1809, 1811, 1813—1815, 1818—1820, 1822, 1826, 1828, 1829.
25. John Brown, Esq., 1808, 1809.
26. T. C. Slack, Esq., 1809.
27. John Butler, Esq., 1810, 1812—1816, 1819, 1820.
28. Michael Gibbs, Esq., 1810—1817, 1819—1823, 1825, 1826, 1828.
29. Robert Marsden, Esq., 1810—1814.
30. John Thornton, Esq., 1810, 1812—1814.
31. William Dawes, Esq., 1810, 1812.
32. Thomas Haydon, Esq., 1811, 1813.
33. Edward N. Thornton, Esq., 1813—1841.
34. W. Brooks, Esq., 1813—1815, 1817, 1819.
35. William Albin Garratt, Esq., 1813, 1814, 1817—1819, 1821—1825, 1827, 1837—1848.
36. Richard Barry, Esq., 1813—1818.
37. John Cooper, Esq., 1813, 1816, 1818.
38. James William Freshfield, Esq., 1813—1815, 1817, 1821, 1823.
39. William Jenney, Esq., 1813—1816.
40. William Henry Hoare, Esq., 1813—1815.
41. Major Close, 1813, 1814.
42. John Bacon, Esq., 1813.
43. John Mortlock, Esq., 1813.
44. Richardson Purves, Esq., 1813.
45. William Samler, Esq., 1813.
46. Joseph Walker, Esq., 1814—1828.
47. George Gooch, Esq., 1814—1819.
48. Joseph Christian, Esq., 1814, 1815.
49. J. C. Reeve, Esq., 1814.
50. James Stephen, Esq., Jun., 1814, 1824, 1825, 1828, 1830—1834.
51. John Corrie, Esq., 1815—1820.
52. Francis Garratt, Esq., 1815—1818.
53. John Willing Warren, Esq., 1815—1818.
54. Joseph Wilson, Esq., 1815—1817.
55. Richard Lucas Chance, Esq., 1815, 1816.
56. James Barry, Esq., 1816—1828.
57. William Martin Forster, Esq., 1816—1831.
58. Robert John Bunyon, Esq., 1816—1818, 1825—1834, 1836, 1837, 1839, 1840.
59. J. G. Barker, Esq., 1816.
60. Dandeson Coates, Esq., 1817—1823.
61. George Almond, Esq., 1817.
62. John George Lockett, Esq., 1818—1825.
63. James Sheffield Brooks, Esq., 1819, 1820, 1823—1831.
64. Dr. John Mason Good, 1819—1821, 1823—1826.
65. H. Bicknell, Esq., 1820—1828, 1839, 1840
66. William Harding, Esq., 1820—1830.
67. Charles Holehouse, Esq., 1820—1832.
68. Dr. Lardner, 1820, 1821.
69. John Hopkins, Esq., 1820, 1822.
70. J. C. Symes, Esq., 1820—1826, 1828, 1829 1831, 1833, 1835, 1837, 1839.
71. J. H. Harington, Esq., 1821.
72. William H. Trant, Esq., 1821, 1823.
73. Captain Gooch, 1821, 1822, 1824.
74. Abel Chapman, Esq., 1822.
75. William Grane, Esq , 1822—1836, 1838.
76. H. Pownall, Esq., 1823, 1824, 1829—1835
77. Percival White, Esq., 1824, 1825.
78. Lieut.-Colonel Phipps, 1824—1835.

79. John Broadley Wilson, Esq., 1824, 1831.
80. Henry Ewbank, Esq., 1826.
81. W. S. Hathaway, Esq., 1826.
82. Thomas Simcox, Lea, Esq., 1826—1829.
83. General Latter, 1826—1836, 1838.
84. G. L. Hollingsworth, Esq., 1826—1833, 1836, 1838, 1841.
85. Sir George Grey, Bart., M.P., 1827—1832.
86. Hon. T. Erskine, 1827, 1829, 1830.
87. Edward V. Sidebottom, Esq., 1827—1855.
88. Dr. John Whiting, 1827—1836, 1838.
89. Major Mackworth, 1828, 1829,
90. John Bridges, Esq., 1828—1841, 1843—1858, 1860.
91. James Colquhoun, Esq, 1829.
92. Hugh Hill, Esq., 1829, 1830.
93. James M. Standen, Esq., 1829, 1830, 1832.
94. Charles Brodrick, Esq., 1829—1842.
95. J. H. Calcraft, Esq., 1830.
96. John Ballance, Esq., 1830—1861.
97. W. Dugmore, Esq, 1830—1848, 1850—1861.
98. James Morgan Strachan, Esq., 1830—1841, 1846, 1848—1851, 1853—1861.
99. H. Seymour Montague, Esq., 1831, 1849, 1851—1853, 1855—1858.
100. J. Fitzgerald, Esq., 1831.
101. Timothy Bramah. Esq., 1832—1834.
102. Joseph Stinton, Esq., 1832, 1833.
103. Charles Forster, Esq., 1832.
104. Benjamin Smith, Esq., 1832—1837, 1839, 1840, 1842, 1843.
105. Henry Kemble, Esq., M.P., 1832—1837.
106. Capt. the Hon. F. Maude, R.N., 1833, 1836—1856.
107. Robert M'Cullock, Esq., 1833—1835.
108. J. P. Plumptre, Esq., M.P., 1833, 1835.
109. Capt. the Hon. W. Waldegrave, 1833—1838. 1842—1846.
110. David Martin, Esq., 1834.
111. R. T. Webb, Esq., 1834.
112. Joshua Stanger, Esq., 1834—1841.
113. Henry Blanshard, Esq., 1834—1836, 1841, 1847, 1853.
114. Lieut.-Col. Caldwell, 1834—1836, 1856—1861.
115. Sir Henry Verney, Bart., M.P., 1835, 1852.
116. James Taylor, Esq., 1835—1850.
117. Sir W. R. Farquhar, Bart., 1835, 1836, 1838, 1840.
118. Capt. Lindsay, R.E., 1856.
119. R. B. Todd, Esq., M.D., 1837, 1838.
120. Capt. Harkness, 1836. 1837.
121. Capt. Cotton, 1837, 1838.
122. R. Munt. Esq., 1837—1839.
123. John Rudall, Esq., 1837—1840.
124. John Rogers, Esq., 1838.
125. William Woodrooffe, Esq., 1838, 1839.
126. Serjeant Stephen, 1838, 1839.
127. General M'Innes, 1839 — 1843, 1845—1850, 1852, 1854.
128. Hon. A. Kinnaird, 1840.
129. Samuel Hoare, Esq., 1840, 1841.
130. Henry G. Key, Esq., 1840—1845.
131. Vice-Admiral Sir H. Hope, 1840—1856.
132. Hon. S. R. Curzon, 1840—1842, 1846—1856.
133. Robert J. Chambers, Esq., 1841, 1842.
134. W. Tate, Esq., 1841—1843, 1845.
135. Lieut.-Gen. Sir J. Peregrine Maitland, 1842
136. Duncan Anderson, Esq., 1842, 1843.
137. J. Farish, Esq., 1842—1853, 1856—1861.
138. Alexander Beattie, Esq., 1842—1846, 1848—1855.
139. Pascoe St. Leger Grenfell, Esq., 1842—1844, 1846.
140. Lord Sandon, M.P., 1843.
141. Thomas Natt, Esq., 1843—1847.
142. Lord H. Cholmondeley, M.P., 1843—1845, 1847.
143. R. M. Bird, Esq., 1843—1845, 1847—1851.
144. John Labouchere, Esq., 1843—1847, 1849, 1851, 1853, 1855, 1857, 1860.
145. Lord Howard, 1843.
146. H. Kingscote, Esq., 1844.
147. Oswald Moseley, Esq, 1844.
148. Henry Nisbet, Esq., 1844—1846.
149. J. W. Childers, Esq., M.P., 1844, 1849.
150. Thomas Hankey, Esq., 1845.
151. R. E. A. Townsend, Esq., 1845.
152. Charles Bevan, Esq., 1846.
153. Francis Carleton, Esq., 1846—1848.
154. Major F. S. Sotheby, 1846, 1848, 1849.
155. James Davidson, Esq., 1847.
156. Henry Smith, Esq., 1847, 1848, 1850—1852, 1854, 1858, 1860.
157. Lieut.-Col. Rutherford, 1847—1857.
158. E. H. Fitzherbert, Esq., 1848—1851.
159. Nathaniel Bridges, Esq., 1848.
160. J. Gurney Hoare, Esq., 1848, 1850, 1853, 1855—1857, 1859, 1860.
161. Captain G. Peevor, 1848—1856.
162. G. E. Eyre, Esq., 1849.
163. Joseph Hoare, Esq., 1849.
164. H. Harwood Harwood, Esq., 1850, 1852—1857.
165. John Sperling, Esq., 1850—1855, 1857—1861.
166. Robert Prance, Esq., 1850, 1851, 1853—1861.
167. J. G. Sheppard, Esq., 1851.
168. P. F. O'Malley, Esq., Q.C., 1851—1861.
169. Lieut.-Col. R. M. Hughes, 1851—1861.
170. Major-Gen. Alexander, 1851—1861.
171. Lord Haddo, M.P., 1852.
172. W. E. Hubbard, Esq., 1852, 1853, 1855, 1856.
173. Col. G. Moore, 1854.
174. T. G. Conyers, Esq., 1854.
175. Abel Smith, Esq., Jun., M.P., 1854.
176. Rear-Admiral Trotter, 1854, 1859.
177. Col. T. Lavie, 1855—1857, 1860, 1861.
178. G. Arbuthnot, Esq., 1855—1859, 1861.
179. Robert Trotter, Esq., 1856.
180. J. F. Thomas, Esq., 1856—1861.
181. W. Lavie, Esq., 1856—1861.
182. Hudleston Stokes, Esq., 1857—1860.
183. Col. Smith, 1857—1861.
184. Russell Gurney, Esq., Q.C., 1857, 1859, 1861.
185. Major-Gen. Clarke, 1858—1861.
186. A. Lang, Esq., 1858—1861.
187. H. Carre Tucker, C.B., 1858—1861.
188. Mosley Smith, Esq., 1858.
189. Col. M. Dawes, 1859.
190. John Deacon, Esq., 1859.
191. Lieut.-Col. Gabb, 1859.
192. Sydney Gedge, Esq. 1860, 1861.
193. James Stuart, Esq., 1860.
194. John Goldingham, Esq., 1861.
195. John Griffith, Esq., 1861.
196. William Henry Elliott, Esq., 1861.
197. J. E. T. Parratt, Esq., R.H.A., 1861.

THE VALLEY OF THE GANGES AND ITS SPIRITUAL DESTITUTION.

A DENSELY populated country, where human beings are counted by millions, under English dominion, and now, since the forcible extinction of the great mutiny, more completely so than at any previous period; with centres of English society and influence strewn thickly throughout it, the languages spoken in which are familiar to numbers of English residents, as well military as civilian, and to the acquisition of which by newly-arrived Europeans, every possible facility exists; where the native inhabitants are courteous in their manners, offer no violence to, nay, usually welcome the preachers of the Gospel, and patiently listen, even when the discussions which ensue open up the objectionable character of their gods: and yet the whole of this vast region wrapped in the folds of a gloomy idolatry, dishonouring to God and demoralizing to the worshipper—such are the plains of the Ganges. Missionaries there are, and Missionary stations, and little groups of converts, but as yet it is but an attempt, confessedly disproportionate to the necessities of the case and the greatness of the opportunity. The time is come for an enlargement of effort, and that on such a scale as to prove that we are all, Christians at home and Christians in India, in earnest.

The object of this paper is to move to such an effort by showing the inadequacy of the existing Missionary Agencies to meet the urgent wants of Hindustan.

And, first, we have under our consideration that portion of Lower Bengal, which is bounded on the east by the Teesta and Megna, and on the west by Berar and the South-western agency. Omitting Darjeeling for separate consideration, this section of country comprises twenty-two districts, with a population in round numbers of twenty-three millions of people.

Some of these districts have been passed under review. The first group consisted of four districts of Eastern Bengal, Burisaul, Dacca, Furreedpore, and Mymensing. Of these, the two last remain without resident Missionaries.

The second group consists of eight districts —Moorshedabad, Malda, Rajshye, Purneah, Dinagepore, Rungpore, Bogra, and Pubna, with a population of between eight and nine millions. It is with this group we are at present occupied. Malda, Dinagepore, and Rungpore, have been passed in review; the first, Malda, with a population of 311,895, and the last, Rungpore, with a population of 1,214,275, without resident Missionaries.

Bogra, Pubna, and Rajshye, were then taken up, with a total population of nearly two millions, but the entire area of the three districts being void of any resident Missionaries. We are aware that they are visited by Missionaries on preaching expeditions. But these are valuable only as they lead to permanized efforts, and the residence of Missionaries in the district, to carry on the work, either on the itinerant system, as in North Tinnevelly, or by the occupation of a central point. Otherwise the track of the Missionary is like a path opened through a dense forest. Unless the path continues to be used, such is the rapid growth of vegetation, that it soon closes up again. And so, notwithstanding occasional itinerancies, in such districts as those under consideration, dense masses of living humanity remain dead in trespasses and sins, in which they are left to live and die, uncommiserated and unaided by the Christian church. And how pitiable their condition; for this assuredly they have, a condemning conscience. They have a law or standard in their hearts, of whatever kind it be, and that standard they have consciously violated, and it condemns them. And there is a disquietude in their souls, a deep-seated uneasiness, a dread as to the future, and they know not how to get rid of it. River ablution is the only means of cleansing which they know of, and to this they unceasingly resort. In the estimation of the Bogra people the Kuratea, an offset of the Attree, which is a branch of the Teesta, is of superior sanctity. At certain probable conjunctions of the planets, its efficacy in washing away sins then is supposed to be so great, that "one dip in the Kuratea is worth seven in the Ganges; so say the Shasters"—so conscious are they of uncleanness, and yet ignorant of the true Fountain opened for its cleansing. And yet the distance from Calcutta is but trifling. The town of Pubna is distant 137 miles; Natore in Rajshye, 145; and Bogra 246. Moreover, itinerant Missionaries have been favourably received. In the markets they have found vast crowds, almost to a man ignorant of the very name of Christian, while over the face of the territory are dispersed hundreds of villages teeming with inhabitants, who are being destroyed for the lack of knowledge.

North-west of Malda lies Purneah, one of the largest yet poorest districts in Bengal. Two great melas, or fairs, are held in this district, one at Caragola Ghat, the other at Titalya, just over the border in Rungpore. These fairs,

or melas, are held in commemoration of some wonderful achievement of a particular saint or god. The period of their duration is from one to twenty days, and the average daily attendance from 500 to 15000 persons. "They are advantageous to the people in a commercial point of view, but the evils that attend them are great and numerous. From the fatigue of travelling, exposure to the heat, and sleeping in the open air, stretched on the ground and saturated with dew, many sicken and die. The assembling of such multitudes of both sexes for days, and sometimes weeks together, likewise leads to much immorality; and to abandoned characters it is an occasion of revelry."

This district having no resident Missionaries, is entirely dependent, for any glimmering of light which it may receive, on itinerant action. This is not unfrequently carried on by the Baptist Missionaries from Monghyr, and Mr. Start's Missionaries from Darjeeling. A fragment from the details of a recent journey of this kind by the Monghyr Missionaries may not be uninteresting. It will suffice to show that if Purneah has no resident Missionary it is not from the want of sufficient encouragement on the part of its people.

"The mela of Karagola was visited during this excursion. The part of the country traversed seems never before to have seen a Missionary, and is but rarely visited by Europeans. The people were almost as wild and savage as the tigers which abound in their jungles. Nevertheless, they heard with attention the message of peace. On one occasion a man said, 'Why has not the Government sent us word of this religion before? The English rule has been here more than a hundred years; why have they not sent us this news before?' And some would say, 'When Government gives the order, we will all believe in Christ.' It is a matter of unceasing surprise to the Hindus that the Government evinces so little interest in the extension of the religion it professes, and they generally conclude that there is some hidden and unworthy motive for the reticence displayed.

"The people are very ignorant. They are, however, very fond of singing. All day and night the Missionary would often hear them singing the praises of Ram. On one occasion he was startled at hearing a Christian hymn sung by a boatman, who substituted the name of Huri (Krishna) for Jesus Christ. It afterwards appeared that he had learned it ten years before when at Monghyr. However harsh and discordant we may think the music of the Hindus, they are very fond of it. The boatman sings as he floats down the river. Every one sings a morning hymn to his god. The whole nation are singers, from the Brahmin, who chants the 'Bhagvat,' to the villager who only knows the best spot for his buffalo to graze.

"In one village the Missionary was cheered by meeting with an old man, whom the villagers considered mad, because he had thrown away his gods, and would only talk about Jesus Christ. He asked to be told of the 'fame of Jesus;' and when it was explained to him how Christ was the only Mediator between God and man, and how by his atonement the vilest could be saved, and how God, for Christ's sake, would pardon sin, he openly avowed his belief in Christ, and his determination to pray to God through Him. Some of the bystanders asked the oft-repeated question, 'Show us Christ?' The old man sharply answered, 'Show me Ram!' Other instances of inquirers after truth came before the Missionary during this journey; and indications were apparent of the progress of a sentiment that idols are a vain thing, and that the Gospel offers the only way of salvation. But the influence of numbers is great, and many hesitate till they can see themselves sustained by a large body of adherents to the Gospel, among whom they may find safety and encouragement."

One more subdivision of this destitute group remains to be considered—Moorshedabad—containing a population of nearly one million. The Ganges, on entering this district, divides itself into the Podda and the Bhagruttee: the latter being navigable, during the greatest part of the year, for the largest craft which ply on the Ganges, forms the principal channel of the route from Calcutta, by water, to the North-west Provinces. In the western part of the district are many hills, connected with the neighbouring highlands of Rajmahal and Bheerbhoom, whence descend numerous torrents; while the eastern part is low, subject to extensive inundation, and abounding in jhils. It contains the towns of Moorshedabad and Berhampore, togething forming one city of 120,000 inhabitants, and where, as a relief to the utter destitution of Bogra, Purneah, Rajshye, we find a Mission station of the London Missionary Society, with two Missionaries.

Let it be remembered that we have under consideration eight districts, containing a population of at least between eight or nine millions of people; that of these we have found two only—Moorshedabad and Dinagepore—with any thing of settled Missionary

work; and the remaining six, with a population of at least five millions of people, without any supply whatever, except such as is afforded by occasional itinerancies. Surely one Missionary station in each district cannot be regarded as too lavish a supply. Nay, it is the minimum of effort, the very least which can be done in the discharge of pressing duties and obligations involving interests of such importance as to bring down the Son of God by an act of voluntary humiliation to a cross of shame and suffering. Yet even this is wanting. Shall the Christian church be satisfied to live on in the presence of so condemning a fact? How is it to be accounted for, or how shall we excuse ourselves to Him, whose servants we are? How shall we escape, if we be contented that matters should remain as they are, the judgment of the unprofitable servant, who took his master's talent, and bound it in a napkin, and buried it in the earth, and then said, There, thou hast that is thine? Shall we not move onward, nor rest contented until each of these districts has a vigorous and well-worked Mission in the midst of it?

We now cross the railway, and enter Bheerbhoom, to the west of Moorshedabad.

Beerbboom, a hilly district, with a small proportion of level ground, and scarcely any navigable rivers, contains a population of from 1,500,000 to 2,000,000. It abounds with melas, the most celebrated of them being that of Bhodinauth, or Deoghur, attended by nearly 100,000 people congregated from almost all parts of Hindustan, and speaking various languages, chiefly Bengalee and Hindee. These melas are notorious for the thefts committed by them, and more especially the Deoghur, few pilgrims or other visitants returning from it without losing more or less of their money or other property. The amount of spiritual opportunity enjoyed by the population of this extensive district may be thus summed up—"In Beerbboom, a single, though most able Baptist Missionary, has for many years pursued his devoted course, and has planted a small but very satisfactory church of Christian converts." But that one point of light looks faint and solitary amidst the encircling darkness. No one feels the inadequacy of the effort more than the Missionary to whom reference has been made. "The spiritual, not unlike the natural cultivation of Beerbhoom, is only partial, many parts never having been visited by any Missionary, whether European or native; and what is still more lamentable, there are, bordering on Beerbhoom, extensive and populous districts in the same state of spiritual destitution. So that the observation and exhortation of our Lord will apply in all its force to this country, multitudes being as sheep without a shepherd—'The harvest is great, but the labourers are few: pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest;' and tell the churches of England and America, that however much they may have done already, they must do still more, unless they are willing to incur the responsibility of allowing multitudes to perish for lack of that Gospel which is declared to be the power of God unto salvation to every one that believeth. (See Proverbs xxiv. 11, 12.)

South of Beerbboom lie Burdwan and Bancoorah, or, more properly, East and West Burdwan, containing a population of more than two millions. Bancoorah is generally a level tract, with gentle undulations, inclining gradually towards the south-east, the streams, among which may be mentioned the Hadjee and Damoodah, all flowing in that direction. Bancoorah, the chief town, contains a population of 20,000. There are, besides, four other towns, with upwards of 5000 inhabitants each, together with 3718 villages, the entire population amounting to half a million. Yet this large district, although so near Calcutta, never has had a resident Missionary.

Burdwan contains a population of upwards of a million and a half. It is the healthiest and most fertile district in Bengal. Intersected by various rivers—the Hadjee, Bhageerettee, Jellinghee, Damooda, and Dalkissore—it possesses peculiar facilities of internal communication, while the railway unites it with Calcutta to the south-east, and the Upper Provinces to the north-west. As we touch this district, we find that as we approach Calcutta we come within the circle of settled Missionary effort, and that we have no longer to dwell on the painful spectacle of vast territories containing hundreds of thousands of people, without any opportunities of instruction, except such as are afforded by the occasional itinerancies of Missionaries. There are, in Burdwan, three Missionary stations, Culna, Cutwa, and the town of Burdwan, occupied, the two former by Missionaries of the Free Church of Scotland, and the Baptist Society, and the latter by Missionaries of the Church Missionary Society.

We have now to glance at the districts lying immediately around Calcutta. South of Burdwan lies Hooghly, bounded on the east by the river Hooghly, which separates it from Nuddea and Baraset to the north of Calcutta, and from the Twenty-four Pergunnahs to the south of that city. Again to the westward of Hooghly lies Midnapore; while further to the

east, beyond Nuddea, is Jessore; the Sunderbunds occupying the alluvial delta where the Ganges and Brahmapootra, with their numerous tributaries, have their embouchures.

Midnapore, one of the first districts in Bengal occupied by the British, was ceded by the Nawab of Bengal in September 1760, or nearly 102 years ago. There are within the limits of this territory, so long in our possession, two points of Missionary occupation—at Jelasore in the south-west part, whither the American Baptists from Orissa have extended their operations, and Meerpore, forty miles to the south-east of Midnapore, where there are Missionaries of the Gospel-Propagation Society. With the exception of such a measure of light as may be diffused from these spots, the vast population of nearly a million and a half lies in darkness and the shadow of death. Besides the resident population, a vast stream of pilgrims from the Upper Provinces traverses it on their way to and from the shrine of Juggernaut.

Hooghly is as rich and prosperous as any district in Bengal. It is throughout highly cultivated, large tracts of the eastern portion being laid out in fruit and vegetable gardens, which supply the Calcutta market, and rice being grown in other parts. The bank of the river Hooghly is lined with very populous villages, resembling one continuous town up to the town of Hooghly, twenty-seven miles from Calcutta, and beyond it, the whole of their population being engaged in river traffic; while in the interior of the district are several very large and populous towns, the inhabitants of which manufacture silk and cotton cloths. The population amounts to one million and a half, and upwards.

Along the banks of the Hooghly various Missions are located, at Serampore, Chinsurah, Bansberia. In the interior, however, there are none, but itinerancies are frequent.

Across the Hooghly, on the left bank, lie the districts of Baraset and Nuddea. Leaving Baraset to be dealt with as a part of Calcutta and its environs, we proceed to enter Nuddea, estimated by the standard of Hinduism as the most important district in Bengal. It is populous, containing nearly one million of inhabitants, or about 200 souls to the square mile, of which the great majority are Hindus, many of them of the highest castes. Traversed throughout by the branches of the Ganges, its whole surface is overspread with a reticulation of watercourses, and hence, during the periodical rains, there are extensive inundations. These floodings continue for three months, large tracts on the margins of the streams being entirely submerged. Here the chittânee is largely used, and thus Nuddea yields abundantly its indigo, rice, millet, maize, &c. The mulberry is grown to a great extent, to supply food for the silk-worm.

Kishnagurh, in the centre of the district, is the Sudder station. The approach to it is exceedingly pretty and woody. Beautiful teak trees shade a remarkably fine, smooth road, which, narrowing gradually, passes through a native bazaar, and, under a picturesque and venerable-looking gateway of Hindu architecture, enters the town. Here is a handsome little Mission church: it lies, with its Mission buildings, within a hundred yards of the ruins of the house where Sir William Jones dwelt, who looked on the conversion of the Hindus as an impossibility. It is an indication, moreover, of the pleasing fact, that, in the Nuddea district, Christian Missions are to be found occupying a more prominent position than in any of those which we have traversed in this brief review, Hooghly perhaps excepted.

It is well that it should be so, for in Nuddea is the staff and centre of Bengal Hinduism. West of the town of Kishnagurh is that of Nuddea, the nursery of Hindu learning, with its numerous colleges and crowds of pundits, and a population of some 30,000; while to the south lies Santipore, with its Gosais, who have their disciples through the length and breadth of the land and its population of upwards of 50,000, whose manufactures and merchandize are exceeded by no native town in Bengal. This latter town, as well as that of Kishnagurh, is occupied by the Church Missionary Society, which has here a training institution; the other stations of the Society in Nuddea being in the rural districts. Of this Mission work we shall have occasion to speak more particularly, when we come to view, from Calcutta as a centre, the outgoings of Missionary labour in different directions. We shall now only remark that there are large towns which remain unoccupied, such as Meerpore, Ballee, Hardee, to the north of the Sudder station; while to the south are Ulla and Ranaghat, Dowlutgunge and Maheshpore, Goberdanga, Boira, Chagdar, and many others.

East of Nuddea lies Jessore, with a population of some 900,000. Through this district numerous offsets from the Ganges make their way to various estuaries in the Sunderbunds. The surface is level and depressed, the soil fertile, but the climate unhealthy, being tainted with pestilential exhalations from the muddy and weedy tanks and watercourses. There is here a Mission carried on by Baptist Missionaries, which, from its growth, appears to have vitality, the church

at Jessore having become the nucleus of a little cluster of embryo formations.

The Sunderbunds is that alluvial tract, through which the great rivers, the Ganges and Megna, or Brahmapootra, by various channels, have their embouchures. Viewed from the sea, it presents "a series of low, flat mud-banks, covered at high water, and dry at low water. A few miles from low water mark commence mangrove swamps; a little further inland, trees appear; and, lastly, cultivation: the nearest cultivation in the central portions of the Delta being forty-seven miles from the sea." The northern, or cleared portion of the Delta, is highly cultivated and densely populated; but the southern portion is occupied by extensive swamps and dense forests. It is from the latter that the district takes its name, Sunderbunds signifying Beautiful Forests. These forests are said to occupy 8000 square miles, a tract of country which may be represented by that portion of our own coast "lying between Plymouth and Chichester, and reaching as far north as Gloucester, or eighty miles from the sea." It is a labyrinth of interminable forest, mud, and water, whose dark creeks are infested by gigantic saurians; while over the surface soil of black liquid mud, and in the deep recesses of the forest, abound the rhinoceros, tigers, and wild hogs.

Strange it is, and yet not the less true, that the Sunderbunds was once a densely populated district, and that cities flourished where now extends a tract of liquid mud, scarcely raised above the level of the sea. Repeated earthquakes have shaken it, and the surface of the Sunderbunds has been more than once sunk below the ocean, the abundant alluvia brought down by the great rivers filling up the void, and affording again to the tropical underwood a basis for its growth. Nor are earthquakes the only calamities to which this district is subject. Great inundations, caused by hurricanes, have swept it as with the besom of destruction. One of these visitations occurred in 1833, when Saugor island was submerged ten feet, the whole of the population, between 3000 and 4000, together with some of the European superintendents, perishing.

We shall have opportunity of noticing the Missionary efforts which have been put forth in the northern limits of this district, when we come to deal with the great centre, Calcutta, and endeavour to trace out the various efforts which in different directions are radiating forth from thence. Let it be remembered that we have now approached this centre, having taken a review of the outlying districts, beginning with that of Eastern *Bengal; the hill* districts lying eastward of the Megna having been reserved for separate consideration. Advancing northwards as far as the borders of Sikkim, we have glanced at the countries lying along the Berar frontier, and thence descended southwards into Beerbhoom, Bancoorah, Burdwan, omitting from our survey the south-western agency and Orissa. Approaching Calcutta more closely, we have noticed Hooghly on its west, Nudda north of Baraset, and the Sunderbunds to the south. We have now to deal with Calcutta itself, and its suburbs, the district of the twenty-four pergunnahs in which it lies, and Baraset to the north-west.

The city of Calcutta has been raised, like Petersburgh, out of the swamps. One hundred and fifty years ago it was a place of mists, alligators, and wild boars, and now it has a teeming population. This proud and prosperous city, sitting upon the waters, is the sixth capital in succession which Bengal has had within the last six centuries.

"The shifting of the course of the river, which some apprehend will be the case in Calcutta, contributed to reduce Gaur to ruins, though it had flourished for 2000 years, though its population exceeded a million, and its buildings surpassed in size and grandeur all which Calcutta can now boast of. Rajmahal, 'the city of one hundred kings,' favourably located at the apex of the Gangetic Delta—Dhaka, famed from Roman times—Nuddea, the Oxford of Bengal for five centuries—Moorshedabad; the abode of Moslem pride and scene of Moslem revelry, (for a vivid painting which consult the pages of the 'Seir Mutaherim,') these were in their days the transient metropolitan cities of the Lower Provinces; but they have ceased to be the seats of Government and centres of wealth."*

Calcutta is frequently spoken of as "the city of palaces;" and undoubtedly "the long line of mansions on the Chowringee road, extending northward to the government palace, seen from the banks of the Hooghly, presents an architectural diorama, which would not disgrace any capital in Europe." "The approach to Calcutta by the river from the south is marked by a series of elegant mansions in Garden Reach, surrounded by lawns which descend to the water's edge. A little to the north of Garden Reach are situated the Government dock-yards; above these, the canal called Tolly's Nullah forms a junction with the river. To this succeeds the arsenal, and still higher up is Fort William." Here the appearance of Calcutta becomes grand and imposing. On the left is the Hooghly, with its forest of masts; on the right, Chow-

* Calcutta Review," 1852, p. 275.

inghee, with its noble mansions; and in ront is the esplanade, with the Government Iouse, the Town Hall, &c. Above the esplanade, on the river bank, is Chandpaul Ghat, the principal landing-place of the city; nd from this point a noble strand extends orthwards, along which are many fine buildngs, including the Custom-house, the new Mint, and other Government offices. A line intersecting the city eastward, from Bebee Boss Ghat on the river bank to the upper Circular Road, may be regarded as the boundary between the European and native divisions, the great mass of the natives congregating to the north of this line, while the European community has its homes to the south. In the native section are to be found narrow streets and mean dwellings, interspersed with the loftier houses of the more wealthy Hindus.

"A walk into the native town produces novel sights on every side. The houses, for the most part, are mere hovels, with mud floors and mud walls, scarcely high enough to stand up in, and covered with thatch. The streets are narrow, crooked, and dirty; and on every neglected wall, cow-dung, mixed with chaff, and kneaded into thin cakes, is stuck up to dry for fuel. The shops are often but six or eight feet square, and seldom twice this size, wholly open in front, without any counter, but the mat on the floor, part of which is occupied by the vendor, sitting crosslegged, and the rest serves to exhibit his goods. Mechanics have a similar arrangement.

"Barbers sit in the open street on a mat, and the patient, squatting on his hams, has not only his beard, but part of his head, shaved, leaving the hair to grow only on his crown. In the tanks and ponds are dobeys, slapping their clothes with all their might upon a bench or a stone. Little braminy-bulls, with their humped shoulders, walk among the crowd, thrusting their noses into the baskets of rice, gram, or peas, with little resistance, except they stay to repeat the mouthful. Bullocks, loaded with panniers, pass slowly by. Palankeens come bustling along, the bearers shouting at the people to clear the way. Pedlars and hucksters utter their ceaseless cries. Religious mendicants, with long hair, matted with cow-dung, and with faces and arms smeared with Ganges mud, walk about almost naked, with an air of the utmost impudence and pride, demanding rather than begging gifts. Often they carry a thick triangular plate of brass, and, striking it at intervals with a heavy stick, send the shrill announcement of their approach far and near. Now and then comes rushing along the buggy of some English merchant, whose syce, running before, drives the pedestrians out of the way; or some villanous-looking caranche drags by, shut up close with red cloth, containing native ladies, who contrive thus to 'take the air.'

"No Englishmen are seen on foot, except the very poorest, as it is deemed ungenteel; nor native women, except of the lowest castes. Costumes and complexions of every variety move about without attracting attention—Hindus, Mussulmans, Armenians, Greeks, Persians, Parsees, Arabs, Jews, Burmans, Chinese, &c. &c.; bheesties, with leather water-sacks, slung dripping on their backs, carry their precious burden to the rich man's yard, or hawk it along the street, announcing their approach by drumming on their brass measure. Snake-charmers, jugglers, and blind musicians, gather their little crowds. Processions are almost always abroad in honour of some idol, or in fulfilment of some promise; making all possible clamour with voices, drums, cymbals, and trumpets. Women carry their children astride on their hips. Wretched carriages, drawn by more wretched ponies, jingle along, bearing those who have long walks and moderate means. Women crowd about the wells, carrying water on their hips in brass jars. Children run about stark-naked, or with a thin plate of silver or brass hung in front by a cord round the hips. Mud-holes, neglected tanks, decaying carcases, and stagnant ditches, unite with fumes of garlic, rancid oil, and human filth, to load the air with villanous smells. The *tout-ensemble* of sights, sounds, and smells, is so utterly unlike any thing in any other part of the world, that weeks elapse before the sensation of strangeness wears away."*

A striking contrast to such scenes may be found on the esplanade from half an hour before until an hour after sunset. There, on the magnificent drive along the river's bank, in front of the three miles of stately residences, which shine rosy-bright in the face of the setting sun, hundreds of lordly equipages may be seen passing and repassing—the Parsee, the Hindu, and the Mussulman, mingling with their rulers, and driving with spirit their mettled Arabs. In no part of the world do contrasts exist of a more decided caste than those which abound in Calcutta; for there are to be found in close proximity enlightened Christianity and the deepest gloom of heathen ignorance; there riches and poverty, refined civilization and untutored barbarism, straying across each other's paths.

* "Malcolm's Travels," vol. ii. pp. 8—10.

REVIEW OF "FIVE SERMONS, NEVER BEFORE PUBLISHED, BY THE LATE REV. HENRY MARTYN, WITH A PREFATORY LETTER, BY THE REV. G. T. FOX," &c.

FIVE sermons by Henry Martyn, never before published, cannot be otherwise than acceptable. "A good name," observes the Preacher, "is better than precious ointment:" and so it is that the name of Henry Martyn, as a loving and self-sacrificing disciple of the blessed Jesus, is as fresh and fragrant now in the estimation of the church of Christ, as when the tidings of his lonely death at Tocat first reached this country.

The Rev. G. T. Fox, to whom we are indebted for the publication of these sermons, has introduced them with a prefatory letter addressed by him to the Rev. Henry Venn. It is fitting thus to connect the great work of Missions, with the publication of sermons written by one "who gave the most vigorous impulse to Missionary enterprise which the church of our age ever received:" and to no one could such a letter be more suitably addressed than to the Hon. Secretary of the Church Missionary Society, who now for many years has dedicated his "time, talents, and energies, gratuitously, to the interests of that noble institution."

The Prefatory Letter is important and well drawn up. It refers to the recognised standing of the great Missionary duty at the present time, when contrasted with the contempt with which it was regarded, and the opposition it experienced, "at the time when Henry Martyn tore himself away from friends and country to dedicate his talents and his life to the interests of Christianity in India." At home, the tone of the world is greatly modified; and although we are persuaded that this department of Christian service is precisely the one which especially offends the formalist, because it insists so strongly on the necessity of conversion through the faith of Christ, in order to salvation, yet is this dislike less openly avowed; and it is only on rare occasions that the world permits itself in that acerbity of remark which was once sure to follow the introduction of a Missionary subject. Individuals now, who have not used the Gospel for the renovation of their own nature, will even go so far in our day as to attend Missionary meetings, especially if convened under high patronage, and not connected with those who are regarded as men of extreme opinions. Abroad, also, there is alteration for the better. The British authorities in India and elsewhere no longer dread the commencement of a Christian Mission, as calculated to disaffect the natives and *endanger* the stability of British rule; nay, the conviction is gaining ground that "Christianity is the only conservative principle in India, the only tie that can bind the heart of the native to British institutions and British rule."

The increase of funds from year to year, and the increased power of action thus afforded to the Church Missionary Society, are referred to as evidencing the improvement in the national convictions as to the importance of Missionary efforts, and some interesting statistics are adduced, for which we refer our readers to the book itself. The stream, which, as it first flowed from the sanctuary, was so shallow, that it scarcely reached to the ancles, has indeed deepened and strengthened. May it be characterized by still greater intensity of movement, so as to become, in some degree, commensurate with the urgent wants of the heathen.

And as the necessity for such exertions is not less, so the opportunities for prosecuting them are much greater. The increased accessibility of the heathen world to Missionary enterprise is pointed out, and that to such an extent, "that in almost every heathen country throughout the world, a great door and effectual has been opened."

The successfulness of such efforts, that they are by no means, as some would suppose, a vain expenditure of time and means, is demonstrated by a reference to the actual results which have been yielded during the last half century; such, for instance, as the translation of the Scriptures of God into so many of the languages of the world, and the fact, "that there are at the present moment more than a million and a quarter of living Christians, who, but for the labours of Missionaries, would be all heathen idolators."

Mr. Fox then proceeds to inquire what is to be "the future of Missions," and how, without increase of the appliances for action, shall "the vast mass of heathenism, which still rests like a black pall on the surface of our earth," be penetrated, and the Lord's command that the Gospel be preached to all nations, to every creature, have its full accomplishment. The paucity of European Missionaries is referred to, so that "if the work is confined to their agency, it must continue to be greatly crippled, and hence the obvious necessity that native agency must be regarded as the chief instrumentality on which reliance is to be placed for future progress. Such an agency is already in the field, its very existence demonstrating the success of

modern Missions, and is fulfilling "a larger sphere than it has ever done since the day of Pentecost." "Sixty-seven ordained native ministers of the Gospel, in connexion with the Church Missionary Society alone, form a most cheering band of hope for the future, on the strength of which we can hardly rely with too much confidence."

The letter then proceeds to deal with the important subject of finances. These require to be of increasing magnitude, if, extending our efforts beyond the range of the more settled Missions, we are to go forward to the "regions beyond." Under this conviction, Mr. Fox proceeds to touch upon "the duty of systematic beneficence in the church of Christ." In this he considers the church to be defective. Christians "need to regulate all their expenditure upon a fixed plan, enabling them to appropriate the largest possible proportion which their circumstances will allow to the service of God;" and it is inattention to this which accounts for there being so many *bad* givers amongst those who cannot be regarded as otherwise than real Christians. "This conviction," observes Mr. Fox, "has frequently forced itself upon my mind, after having pleaded the cause of the Church Missionary Society before congregations abundantly able to give with great liberality to so important a cause, when the collection has been of so paltry a character as to fill one with feelings of deepest humiliation, that the strong claims of God, however feebly they may have been pleaded, should have met with such a wretched and contemptible response from an entire congregation of professing Christians."

The great question is, how is this to be remedied? and in the prefatory letter to which we are referring, there will be found on this subject many very valuable remarks. For ourselves we believe that this giving of our means to Christian purposes constitutes an important feature in the Christian character, which ought to be developed in its just proportion. He who gives grace expects to see the development of grace, and that not in unequal action on the character, so that while some features are distinctly marked, others are so dim and uncertain as to leave it in doubt whether they exist at all, but with a beautiful universality of distribution throughout all the branches of Christian duty and service. The mother expects to see this growth in all the members of her child, so that the harmony of the whole shall be preserved. The Lord expects to see this "growing up in all things," in the character and services of his people. An admitted defectiveness on our part mars the beauty of the entire process. It is disappointing to Him, who has done so much for his people, and who has afforded to them such an example of self-denying love, so that in his surrender of Himself to us there was nothing held back, but all freely and fully surrendered. And it is to this the apostle refers, when, urging the Corinthians to imitate the example of the Macedonian Christians, whose deep poverty abounded to the riches of their liberality, he points Christward and says—"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through his poverty might be made rich." Let this be experimentally laid hold upon, and with an increasing influence and power, as that by which we are actually and personally enriched, so that the poor have become rich, through the grace of that rich One who made Himself poor for our sakes; and then, whether a man has more or whether he has less, there will be, amongst poor and rich, liberal and cheerful givers. May this grace be bestowed on the churches of England!

Mr. Fox concludes his letter by referring to the fidelity with which the Church Missionary Society, amidst the changes of officers, as well Secretaries as Committee-men, has been enabled to adhere to those Protestant and evangelical principles on which it was originally founded. This is the vital point. This must continue to be the distinctive character of the Society, and of the agency it employs. We can conceive the possibility of altering this original distinctiveness of the Society and its agents, so that it should come to be considered of less importance what is held as to doctrine, provided that the convictions entertained on that class of subjects designated as church principles be strongly pronounced; and we doubt not there are many who would be glad of such an alteration, and would hail it as a move in the right direction. But they are not true church principles which magnify themselves at the expense of Gospel truths, so as to cast the latter into the shade, and cause them to be comparatively disregarded; on the contrary true church principles are those which beautifully subordinate themselves to the action of the Gospel. For surely the true business of a church is, by a faithful testimony and living example, to set forth Christ in his living personality, so that, like the pillars of old, to which the imperial proclamations were attached, it may hold forth to the attention and perusal of men, God's message and proclamation of mercy to sinners. They are not acting on true church principles who assign to the church the

preminent position, and draw attention to the chasteness and architectural beauty of the pillar, while the proclamation originally attached to it is suffered to grow dim and indistinct, but they do so who are careful that the pillar be used for the purpose originally intended, and who consider that its true beauty and value consist in this, that it gives living testimony and prominence to the truth of God.

Of the Sermons, we can only say that they are such as might be expected from Henry Martyn, but evidently penned and delivered under the conviction that he was testifying to truths which were in his day more than ever an offence to the world, a duty to the discharge of which he addressed himself in the spirit of a martyr. They are throughout faithful warnings, pointing out to the sinner his danger, and the way of escape provided for him. They abound in masterly touches, "words of the wise," which are "as goads and nails fastened by the master of assemblies, which are given from one shepherd." There are points, too, which remarkably adapt themselves to the dangers and necessities of our own day. As an exemplification of this, we would refer to Sermon IV., on Matt. xi. 29, where, among the sources of disquietude from which Christ proposes Himself as a Rest, this is mentioned —*Rest from uncertainty of conjecture.* There is, no doubt, in many minds an uncertainty as to the foundations on which the Gospel rests, which leaves them open to sceptical suggestions. "The most trifling argument, which on other subjects they would dismiss without discussion, has, when directed against the Gospel, power to produce real alarm in their minds, and make them tremble, as if the citadel itself of Christianity were in danger." And the cause and antidote are alike pointed out—"Unless you stir yourself to know the Gospel, not by its name only, but in its divine power, and to feel, by its effect on your heart, that it is of God, you will, if a reflective person, most certainly live in constant uneasiness upon this subject, and at last, perhaps, make shipwreck of your faith."

To the five previously unpublished sermons, two others have been added—one the first preached on board the "Union" at sea, the other, his first sermon in Calcutta, in the New Church; one which was afterwards denounced from the pulpit as containing "doctrines inconsistent, extravagant, and absurd." It is a faithful exposition of the grand text, 1 Cor. i. 23, 24, in which he placed before his hearers the preciousness and power of God's salvation, a stumbling-block to the Je because "subversive of self-righteous co fidence," and to the Greeks foolishne because "they were filled with conceit their learning;" "but which now, as of o when received through grace, reproduces t victories of that Gospel which, since its fi publication, from generation to generatic has proved itself to be the power of God salvation to every one that believeth."

"When first the sword of the Spirit w grasped by a mortal hand, three thousand f before it: and wherever in the world it wielded by the servants of God, it works way by the conquest of all whom it strik Many of you can add your testimony fro the course of your own experience. You c say it is the doctrine of Christ crucified th encouraged you at first to set out in the wa of religion: it is that wherein the power God is daily manifested in your souls.

"Then, if I ask any of you for a specim of divine power, lead me not to the heigh above, or to the depths beneath: bid me n admire that word which stays the prou waves of the sea, and forbids it to pass th appointed bounds; shew me not the streng of that arm which took up the vast orbs heaven and hurled them along the fields space; but let us ascend Mount Calvary gether, and direct our eyes to Him that hanging on the cross, for there alone is be seen, according to God's own declarati 'what is the exceeding greatness of power;' there God has exhibited, not a p tial exertion of his power, but, as it is em getically expressed in the text, Christ is 'power of God.' In Christ all the diversi operations of the divine power are conc trated and brought to a point."

We regard this little volume as a valua contribution to the exigencies of our day, a feel we are under indebtedness to its edit because of it. Nor do we consider that w detract from its merit when we call it a litt volume. Brief but pithy, and pithy yet n dry, these are the books which best suit ou day. Men are busy; they want much in little space, and on this they prefer to expe their limited portion of surplus time. Th condensed book, too, fits into the pocket, an is available when there is a pause, and th much-engaged man is still detained at th office, although all arrears of business ha been brought up and discharged. Mr. Fox book is precisely one of these conveniently sized volumes. We desire it may have a wid circulation, and not the less so, because pleads with a manly advocacy for the Churc Missionary Society.

A DESCENT IN THE KOOJAH PASS.

THE VALLEY OF THE GANGES, AND ITS SPIRITUAL DESTITUTION.

CALCUTTA is environed with numerous suburbs. On the north is Chitpore; on the east and south-east Nundenbagh, Sealdah, Entally, and Ballygunge; Bhowanipore, Allipore, and Kidderpore, on the south; while, on the west bank of the Hooghly, opposite Calcutta, lie Howrah and Sulkea, two suburbs, which are to Calcutta what Southwark and Lambeth are to London.

The importance of Calcutta, as a great centre of Missionary operations, cannot be over-estimated. Its population is vast and diversified; for, as the great emporium of trade with Europe, merchants flock hither from every part of India. It is the residence of traders from Rajpootana, the Punjab, and Affghanistan; from Central India; from Eastern Asia; and from nearly every part of the East. Here are Armenians, Parsees, Chinamen, Sikhs, Affghans, Marwarrees, and many others. It is a great nucleus of education, where the enterprising native likes to acquire the language of his rulers, and familiarize himself with European ideas and habits of life. Many thousands of natives have passed through the schools — Vernacular and English, Governmental and Missionary — which have been opened for their instruction; and many thousands more are undergoing the same process. From Calcutta issues the stream of native officials, who, as Deputy Magistrates and Deputy Collectors, hold offices of trust in various parts of the country. From Calcutta also many of the teachers and schoolmasters go forth. Christianity, if in its Missionary character powerfully acting in Calcutta, must of necessity exercise an important and widely extended influence on the surrounding districts.

Various Missionary Societies have their centres of operation in this capital of British India—as, for instance, the Gospel Propagation Society; the Church Missionary Society; the London Missionary Society; the Baptist Society; and the Educational Mission of the Free Church of Scotland. It might be interesting to trace back the history of these respective efforts; but we must decline doing so, our object being to gather together, as rapidly as possible, the sum total of Missionary efforts which, having their centre here, have thrown out offshoots in different directions; that, having done so, we may be in a position to compare it with the population and requirements of Lower Bengal.

The Mission premises of the Church Missionary Society are situated in the heart of the native town. The site was selected by Corrie because of its eligibility for the prosecution of Missionary work among that class of natives who, by reason of their rank, wealth, and knowledge, might be supposed to exercise the most extensive influence over their countrymen. Corrie's name is still identified with the locality, the road to the south of the premises being called Corrie's road. The purchase-money was paid out of a sum of 3000*l.* placed by Major Phipps, on his return to Europe, in Mr. Corrie's hands, for Missionary purposes. Besides the central station at Mirzapore, there is the Kistapore chapel on the east of the salt-water lake, where divine service is held on Sundays for the benefit of the native Christians living in that and the adjacent villages. Preaching to the heathen is carried on at Manicktollah chapel. But besides these more settled points, itinerancy is systematically prosecuted, two readers being set apart for this duty, who go through the streets and lanes of the city, visiting the people, and conversing with them on religious subjects; and in the early morning and afternoon taking their stand at the corner of some street for the purpose of proclaiming the message of salvation. In this way the Gospel is brought to bear, during the year, on hundreds of Mussulmans and Hindus in their own houses, and is listened to by thousands in the streets. The European Missionaries also take part in this important work.

The native Christians connected with the Mission in Calcutta are about 350 in number, while those at Kistapore and its vicinity are about 125. The additions, by adult baptism, to these little flocks during the last year of which we have received the details, were 21. Connected with the Mission is an Orphan Institution for boys and girls, containing about 60 pupils, an English school on the Mission premises with 300 pupils, besides diverse vernacular schools, all the schools together numbering 28, and containing an aggregate of 2000 scholars receiving a scriptural education. There are two other interesting branches of labour connected with the Mission—the visitation of the Leper Asylum, which has been greatly blessed, several of these poor sufferers having gladly received the message of divine mercy, and the Christian Instruction effort, in which five readers are employed—so that the native servants of eighty-seven families are weekly visited, and have their attention drawn to the truths of Scripture.

Twelve miles south of Calcutta lies Thakurpooker, a branch station of the Calcutta Church Mission, where a little flock of 300 native converts has been gathered together, and is being diligently trained in habits of industry and self-reliance.

During eight months in the year, when the waters are out, Thakurpooker must be approached by boat, and that for at least half the distance. "The boat is a long canoe of Saul-wood, hollowed out of a single trunk, about two feet wide and the same deep. It has a low roof, resting on light supports, and is furnished with canvas curtains, as protection against the sun and rain." Arrived at the station, there is much to be done, the sick to be visited, the schools to be inspected, teachers to be encouraged.

"On Sunday morning the gong sounds to call the people together, and then there is preaching to the assembled congregation, and afterwards a second service, to catechize them and impress on their minds the instruction given in the sermon. And there is an evening prayer-meeting, for God's blessing on the whole, when the native brethren bow themselves, as Abraham did of old, with their faces to the earth, and confess, and plead, and supplicate, before the Divine Majesty of heaven; and express their earnest longing for the light which has shone into their hearts to be sent to illuminate the darkened myriads by whom they are surrounded.

"There is nothing that occurs during the whole visit which touches our innermost feelings more than this prayer-meeting, especially if we understand the native language.

"We were cheered as we beheld the morning congregation sitting on their mats, cross-legged, before their minister, and devoutly listening to his sermon. We were still more pleased when, at the catechizing, we had practical proof that many had heard attentively, by the intelligent replies to the questions made in the address. Our hearts felt glad as we noticed the animated, beaming countenances of the children giving their answers in the school examination, and proving the interest they took in the work. The tear of sympathy stood in our eye as we pressed the hand of the dying believer. But now we rejoice in a far higher degree, as we mark the posture, and listen to the words of prayer—prayer such as bespeaks acquaintance and intimacy with the same Saviour we have found so precious to our own souls.

"The evening was spent in singing, and very harmoniously it sounded to the ear. Thus, the days devoted to this interesting visit rapidly pass away, and we return to the narrow canoe, which carries us towards Calcutta, blessing and praising God for all we have heard and seen."*

Seven miles above Calcutta, on the eastern side of the Hooghly, stands another station of the Church Missionary Society, Agurpara, with its church, dwelling-house, and large English school, besides others for vernacular instruction; and here also is an interesting flock of native Christians. Amidst the surrounding villages, peopled by thousands of Brahmins, the work of itinerating is being actively prosecuted. One extract from the journal of our native catechist, Gooroo Churn Bose, will suffice:—

"We have no such thing as fixed preaching chapels in connexion with the Agurpara Mission, I have therefore generally open air preaching; my method of proceeding is to sally out, either in the morning or in the evening, in the villages, seeking out the people that are willing to hear the glorious truths of our blessed religion. Sometimes they assemble in a group under a huge banian or pepul tree, the spreading foliage of which shelters us from the rays of the sun; at others, we meet in court-yards, or houses of respectable Hindus and Mussulmans, or any other place where an access is allowed me. I have also carried on the practice of visiting occasionally the liberal Zemindar of Panihatty, with whom we have always been on very friendly terms. A Hindu Zemindar's Boitockhana (assembly room) is frequented by all sorts of visitors, and therefore I come in contact with a variety of characters when I am up there. I meet the self-righteous Goshami, 'with his head full of Joydeva and the amorous feats of his shepherd God;' the loose Tantrist, the staunch advocate of bacchanalian carousals and epicurean joys; the educated freethinker, 'who, properly speaking, never thinks at all, and is as ignorant of God as he was of the world when at college;' the modern Vedantist, 'combining in himself the unitarianism of the Vedas with the liberalism of the freethinkers.' Very frequently I entangle myself in the meshes of religious controversy with these men, attempting to prove to them the divine origin of the Christian religion, and the absolute necessity of embracing it.

"In the beginning of January 1861, when our schools were closed after the annual examination, I had an opportunity of itinerating over a space of fifty miles, and distributed a large number of tracts and Gospels to those

* Weitbrecht's Missionary Sketches, pp. 74, 75.

who I had reason to suppose would make a right use of them. In this tour I was accompanied by two teachers of the English school, who proved themselves very useful to me all the way. In every village we went to, we were followed by crowds. Although perfect strangers to them, they listened to us with great attention, and conducted the discussions with as much moderation and civility as could be reasonably expected from men whose minds have been degraded by idolatry and superstition. It was only in one place that we experienced a little rough treatment."

The Missions of the Gospel-Propagation Society are chiefly to be found in the cultivated districts lying south of Calcutta. Burnpore, about sixteen miles from the capital, is the central station; but there are besides many points of occupation in the surrounding villages, the native converts in connexion with this Mission being numerous.

On the south side of Calcutta lies the suburb of Bhowanipore, bisected by the great road which runs through the centre of Calcutta. It contains a population of 20,000, and is inhabited by many Hindu families of wealth and respectability. This suburb attracted the attention of the late deeply-regretted Missionary Lacroix, as presenting a peculiarly eligible position for Missionary labours. A large garden house, erected by Kiernander, was purchased, and Bhowanipore became the head-quarters of the London Missionary Society in Calcutta and its neighbourhood. The labours of the Missionaries amongst the interesting converts in the rice-districts to the south were thus much facilitated.

We shall refer to the origin of this movement, which gave birth to these congregations, and we shall avail ourselves for this purpose of a truly-interesting book just published, "Memorials of the late Rev. A. F. Lacroix, by his son-in-law, Dr. Mullens."

"The southern part of the province of Bengal, between the Hooghly and Mutlah rivers, consists of a vast plain scarcely raised above the ordinary level of the sea. With the high tides that prevail in the Hooghly, especially the spring tides, large portions of the country would become useless and noxious salt marshes, were it not that strong embankments have been raised all round the edge of the plain in order to exclude the sea. These embankments extend for some hundreds of miles: they begin on the left bank of the Hooghly, below Calcutta, and, running up and down every creek and stream that [illegible] that river, as far as the head of Saugor [illegible], turn round to the eastward, and run along the rivers, which, with the Mutlah, flow into the sea. The country enclosed by these embankments and the two rivers is a broad, level plain, stretching from five miles south of Calcutta straight onward to the Bay of Bengal. In the early months of the year it is dry, and rapidly covered with a short thin grass. But from July and onwards, when the Ganges is in full flood, the whole plain is covered by its fertilizing stream, bearing large quantities of floating silt, and becomes an enormous fresh-water lake, submerged a few feet or even a few inches below the surface of the water. This lake is about sixty miles long, and as many broad. Only one or two roads traverse it from north to south, raised upon high embankments. It is entirely navigated by boats, numerous creeks crossing it in all directions, some of which are not more than a yard wide. The country is thickly studded with villages, which are raised a few feet above the general level by earth excavated from large ponds, or from the beds of creeks. They are formed of cottages closely packed together, and abound in plantations of the usual tropical trees, especially the cocoa-nut, palmyra, betel-nut, and plantain. The thorny acacia, the tamarind, the bamboo, also, are common in some parts.

"The inhabitants are nearly all Hindus, of the fisherman caste, who are accustomed from their infancy to live an amphibious life, and to navigate with ease these shallow waters in boats in which an ordinary landsman cannot stand. They sow these vast plains with rice; and, as the creeks swarm with all sorts of edible fish, contrive to make a tolerable living from their double trade. During the rainy season the whole country wears a most beautiful appearance. As the light canoe winds along the bending creeks—the sky covered with fleecy clouds that moderate the heat, and the cool breeze blowing over the long reaches of water—the villages appear on every side, some near, some distant, forming masses of rich green of varied hue and many charms. The tall, lithe cocoa-nuts in thousands stand out prominently in the fair landscape, waving their graceful arms against the sky; the creeks are covered with a profusion of wild water-plants rich in flowers. When disturbed by the canoe, flocks of teal rise on whirring wing from the reedy swamps; and, as the light rice-stalk yields gracefully to the fresh soft breeze, it thrills the ear with the liquid music that its gentle waving pours upon the air. In the later months of the year the golden harvest is a glorious sight, as it spreads, away for many miles on every side, each slender stalk yield-

ing from a hundred and fifty to two hundredfold the single grain from which it sprang, and telling of the marvellous bounty of that Father of mankind, who 'openeth his hand, and satisfieth the desire of every living thing.'

"When the water drains from these vast fields, immense masses of tangled vegetation lie everywhere rotting in the sun, and for several months the whole country is exceedingly unhealthy. It is this circumstance which renders it impracticable for an English Missionary to reside for any time amidst its boundaries."

It was among the simple inhabitants of these plains, that, about thirty-five years ago, an awakening commenced of a very remarkable character. One day Mr. Trawin, a Missionary of the London Missionary Society, preaching in the village of Chitla, to the south of Calcutta, to a large congregation which had gathered round him, was interrupted by a sturdy-looking farmer, who, moved by the mild answers of the Missionary to his angry expostulations, was induced, with some companions, to visit him at his own home. These people came again and again, and soon began to perceive more clearly the truth of Christianity as contrasted with the degrading superstitions of the Hindu system. They spread abroad the tidings of this new thing, and communicated to their friends and neighbours their conversations with the Missionaries, and their own convictions.

"The name of the principal inquirer was Ramjee Pramanik; his companions were Buddhinath Gosai and Peritram Mondol. They were all men in the prime of life, of sober character and sound sense, and were deservedly respected by their neighbours. They were also men of substantial means, having lands, houses, farms, boats, and fishing-grounds. Ramjee was deeply impressed by the Gospel. He had been for years seeking something which should satisfy those longings of his soul, which Hinduism could not reach. The kindness of the Gospel, its spirit of mercy, the satisfaction of its atonement, the character of the Redeemer, and the glorious hopes of the future, all came home to him with power. Hinduism taught nothing like this. He drank in the truth with a sincere heart, and in him it brought forth fruit abundantly. His two friends followed his faith and earnestness, without reaching his attainments, but were equally honest and sincere: and at length, n the 18th of October 1825, they were bapized. As many of their friends seemed anxious to learn about this new doctrine, Mr. Trawin frequently went amongst them in order to expound the way of God more perfectly. A small cottage, used as a place of worship, was soon found to be too small. Men and women in large numbers gathered on the Sabbath; and a school was opened, which soon numbered sixty boys. It was resolved, therefore, to erect a large chapel, and provide accommodation for the occasional visits of the Missionary. The village in which these pleasant occurrences were taking place is called Rammakalchoke; it is situated about eight miles south of Calcutta. Ramjee was the largest landholder in the place; and resolved to help the project of a new chapel in an unusual way. On one portion of his land stood a small temple of Siva; it was a kind of family-temple, and the Brahmin in charge received more support from the family than from any one else. As it was his own property, Ramjee determined to pull it down and give its materials for a place of Christian worship. This required considerable courage, which, however, he was enabled to put forth. On a certain day, in the presence of a great crowd, who manifested much excitement, Ramjee brought out the idol, and flung it on the ground. The Brahmin exclaimed in horror, almost in the language of Micah, 'Ye have taken away my god, and what have I more?' The temple soon disappeared, and the new chapel rose in its place, with a bungalow on the roof for the Missionary's residence. The whole was completed, and set apart for worship, on the 7th of November 1826. The opening-day was one of great interest in the village. Large numbers of English people, friends of the Mission, went down to the new station; amongst whom were Messrs. Tyerman and Bennet, the deputation from London; and the opening sermons were preached to crowded congregations. The idol was forwarded to the Society in England."

Persecution ensued on the part of the Zemindars. Heavy and unjust fines were imposed on these new Christians: "their trees were stripped of their fruit, their ponds netted, and themselves put in prison; but the movement spread among the people. New villages were visited, and crowds gathered around the Missionaries, anxious to learn about the new faith." In one place they preached and talked with the people for five hours, and found that books and tracts previously sent had been read and understood. At the village of Rajgunge the people waited for them in hundreds, heard them for several hours, and requested them to re-

turn in a few days. Eighty women were present on that occasion, an unusual and most hopeful sign." So spread throughout the rice-fields of Bengal this remarkable movement, extending itself eastward to Krishnapore and Terulia, across the salt-water lake, and southward beyond Gungrai, twelve miles distance from Bhowanipore.

But trials supervened. Unnecessary stumbling-blocks were cast in the way of the new converts, and calamitous visitations of an unprecedented character came upon them. The first native catechist became a Baptist, and persuaded a Missionary of that denomination to come and join him; and thus most unhappily amongst these new Christians, not yet fully instructed in the essential truths of Christianity, a hot controversy respecting the subjects of baptism and the mode of its administration was introduced. Now at home the national mind of England, in its religious aspect, has been grievously injured by the divisions and contentions which have prevailed on points, concerning which different views may be taken without endangering the salvation of the soul: men professing to be animated by the strongest reverence for those great truths which, as an invaluable testament, have been sealed to us by the death of the Testator, have thrown themselves hotly into such controversies, until the Gospel itself, in its saving operations on the minds of men, has been interfered with, and the world has become prejudiced against serious Christianity by the angry spirit of the controversialist. And if, even in matured England, heated controversy on points which require to be dealt with in much forbearance, have not been without their injurious consequences, what great damage must not the infant churches of Southern Bengal have suffered by the introduction amongst them, while yet in their immaturity, of such unhappy disputations?

There can be no more insane proceeding than sectarian contentions amongst Missionaries and Missionary churches, in the presence of a commanding heathenism. The manifestation of disunion is detrimental to the progress of the Gospel on a large scale. In order to avoid as much as possible all temptation to so great a scandal, it is to be desired that the Missionaries of different Societies and churches should take up distinct ground, except in large towns like Calcutta, and that priority of effort should secure, within reasonable limits, free and unmolested action. Let the Missionaries who have been the instruments of initiating a movement amongst the heathen be permitted to follow it up to its results, without interference on the part of others. In the vastness of heathen India there is no contractedness as to room; and if, under such circumstances, Christian Missionaries clash with each other, it must arise from great contractedness of mind on the part of those by whom the aggression has been made. Missionaries and Missionary Societies, in going forth to this great work of evangelization, should adopt Paul's rule of action—"Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." May the bitterness of European controversalism find no place to perpetuate itself in India. May the Christianity of India, when it arises in its strength prove to be something too grand, too absorbing, to expend its strength on such barren enterprises. We do not imagine there will be uniformity; but we do trust there will be no such differences as will preclude the exercise, on the part of the churches, of mutual deference and love. Even now in India the cases are exceptional indeed where a Missionary thinks himself justified in interfering with the action of another Missionary, because in all points he does not see identically with himself. For the concord which exists amongst Missionaries in India, there is cause indeed for great thankfulness. It must exercise a most beneficial influence on the growing churches, and help powerfully to the introduction of a happier state of things than that which has hitherto prevailed amongst the European churches.

But calamities from without, as well as disturbances from within, injuriously affected the new converts.

"In May, 1833, there burst upon the southern districts of Bengal, the most awful hurricane that had been known for a hundred years. It came on as usual from the south-east with squalls and heavy rain, and with brief bursts of lightning and thunder. The wind continued to increase for two or three days, and at last its fury was indescribable. It was not steady, but came in gusts so fearfully violent that nothing could stand against them. Trees were uprooted by hundreds, and houses blown to pieces. The most remarkable and appalling feature of the hurricane appeared in the very height of the storm, just when the heavy squalls and rain rendered it almost impracticable to stir abroad. A series of terrific rolling waves, the least of which were ten feet in height, burst upon the land from the south-east: they broke down the embankments, crossed the country like mighty walls with steady march, sweeping

every thing before them; and, aided by the hurricane, did not exhaust their impetus till they had reached a distance inland of more than fifty miles over the level plains. At Khari, the peasants, Christian and native, alarmed by the distant rushing sound, saw with astonishment the foaming wall marching across the fields, and rushed for safety to the flat roof of the brick chapel, the highest spot in village. Wild deer, wild boars in hundreds, driven from the neighbouring forests, and with them many tigers, all panic-stricken, came bounding along the plain, fleeing from the relentless destroyer; and soon the mighty waves came crashing past them with appalling roar, sweeping away trees and gardens, and destroying every house over the country for many, many miles. In numberless instances men, women, and children clambered on to the roofs of their frail cottages, but the walls crumbled in the waters, and the refugees were drowned. The island of Saugor had all its coasts swept with tremendous violence: only the centre of the island remained above the water; and in the solitary house of the planter, where the natives found shelter, a tiger rushed in among the people, seeking the same protection. The mighty wave poured into the mouth of the Hooghly in full force, and, pent between the numerous sand-banks, rose to a tremendous height, and, like a huge bore-wave of tenfold strength, swept both the river's banks, casting large Indiamen ashore, carrying them far inland, and washing whole villages away, with all their people. In that most dreadful hurricane it is reckoned that twenty thousand people lost their lives: over all the southern districts near the sea every rice-store was swept away; every pond and tank was filled with salt water; the villages were destroyed, and almost perfect desolation reigned. The entire rice plain, in all its length and breadth, was tainted by the salt water; not a plough was used upon it, or one acre of its vast territory sown that year; and in the southern parts so deep was the salt-taint, that for two seasons rice would not grow, and the peasantry could scarcely live. Of this crushing calamity little was known, even in India. It might have caused a revolution in Europe, involving so many interests; but in India, occurring among a people who were scarcely known beyond the Government offices and the Missionary circles by whom their instruction had been commenced, few persons were found to chronicle its painful details, and the notices of that story in contemporary literature are meagre in the extreme. A few months later, when the Ganges flood had covered the whole plain with its rich supplies, it presented a wonderful appearance. The waters were no longer hidden by the vast crops of growing rice nourished in their bosom; they were perfectly transparent, and, reflecting the deep blue of the clear Indian sky, the plain, with its numerous villages, looked like a vast sea studded with a thousand green and wooded isles. But amid the beauty reigned the most terrible desolation. No harvest was gathered in that year, and only a deficient one the year following. A famine ensued, and then a fever-pestilence, which broke up the shattered society of the district to a still greater degree."*

Christian love came powerfully into action, and every effort was made to mitigate the sufferings of the multitudes "who poured into Calcutta, and lined the roads of its suburbs, in every state of want and wretchedness;" but the calamity was one of great severity, and from this and other causes the earnest spirit of inquiry which had prevailed in these districts was arrested and came to an end. "The wave of spiritual energy seemed to expend its force, and then to subside." There is, however, a residuum left, one considerable in numbers, but in spiritual life and energy sadly deficient. "At the present time there are no less than twenty-three stations and churches existing in these districts, with a nominal Christian population of upwards of 5000 individuals."† But of late years they have apparently fallen back very much, and have given their Missionary pastors of all denominations much pain.

The movement in Nuddea, in connexion with the Church Missionary Society, presents many features of resemblance to that which we have been just considering. "Christianity was first preached in Kishnagurh by Chamberlain, in 1804. Five-and-twenty years after, it was visited by the Rev. J. W. Deerr, who, three years subsequently, became the first resident Missionary. In 1835, the movement among the Karta Bhojas commenced, and, amidst violent persecution, continued to extend itself for three years, when, in 1838, the country was laid waste by an inundation of the Jelingha, and all the ripe crops were destroyed. The Missionary actively engaged himself in meeting the temporal necessities of the people, and raising subscriptions for their relief. Won by the sympathy which they experienced, and prompted by the expectation of obtaining more of that temporal relief

* "Life of Lacroix," pp. 103—106.

† Proceedings of General Conference of Bengal Protestant Missionaries, p. 12.

which had been so seasonable and grateful, the poor natives came forward in increased numbers, and a proportionate interest was excited in Calcutta; so much so, that the Bishop of Calcutta came down and baptized 200 from amongst the 4000 inquirers. The history of this movement is so well known to the friends and supporters of the Church Missionary Society, that to trace it out step by step is unnecessary. The spirit of inquiry, genuine in its commencement, became mingled with much that was merely secular. Numbers came forward, moved, not by desire after the saving power of Christian truth, but by a desire to partake of the fruits of Christian benevolence; and, inexperienced as yet in dealing with movements in large masses of people, the Missionaries were slow to discriminate, and so avert the danger.

There are now in the Kishnagurh district, upwards of 5000 nominal Christians, under the superintendence of eight European Missionaries and 137 native teachers. But spiritual vitality is in a low state; the pulsation of life is feeble and languid; and so far from this body of professed converts being in a position to exercise an healthful and enlightening influence on the heathen masses, they are scarcely able to sustain their own nominal distinctiveness. We do not mean to say that there are amongst them no God-fearing men, but even those who are such need to be visited with reviving influences, that, becoming more decided in their self-surrender to the Lord, and being made sensible of their high responsibilities, they may be moved to act with converting power upon the nominal Christians, as well as the heathen lying around.

Still our Kishnagurh converts are in a superior position to that of the heathen and Mussulmans. They are not under the dominion of an interested priesthood, which holds them fast bound in chains of mental darkness and superstition. Of their power over the people, the Brahmins of Nuddea openly boast. "We believe," said one of these men to our Missionary, Mr. Sehurr, "and so do our people too, that the religion which you teach is true; and if you were to speak to these people now they would believe you; but we tell them not to believe what the Sahibs say, and we have them entirely in our power." We are disposed to think that this power is not so great as it was before the mutiny, and that the overthrow of that deep-planned and obstinate effort to blot out the English raj and faith from the soil of India has reacted with great force on the previously unquestioned despotism of Brahmin priests and Molwees. But these impressions need to be vigorously followed up, else an opportunity may be lost which may never be regained.

In their habits of life, moreover, there is great improvement. The cottages of the Bengal Christians are neat and comfortable, each of the more respectable containing two or three rooms, with nice verandahs in front. To every cottage some ground is attached, where fruit, vegetables, &c., are raised. "Bright-coloured flowers, such as grow spontaneously in Bengal, enliven the garden, especially in that part of it near the cottage, and the people are seen of an evening working there, or sitting in their verandahs, the men reading, the women spinning thread, the girls sewing, and the little children playing round." Within there is "an humble library of suitable books, and, most likely, a wooden desk, which at once bespeak Christianity, for no heathen of that rank in society would possess such articles. The people are conserved by their profession of Christianity from the extravagance connected with heathen ceremonies, while they are kept from the ruinous grasp of the money-lender by the establishment amongst them of a private Muhájunee fund, from which advances for seed, food, and rent are made to members of the Christian community at less than one-half the interest charged by the professional Muhájun. There are, besides, the schools, which are large and flourishing, containing nearly 3000 seminarists and scholars. Altogether, this people, abstracted as they are from the heathen system around, are at the disposal of the Missionaries for all the purposes of Christian instruction. Let that work, then, be prosecuted with undiminished zeal, and prayer be offered for the breath of the Spirit to come upon them with life-giving power. But besides this, a complete alteration of the system under which they have been kept requires to be effected, the nature of which we shall explain in a subsequent paper.

We have slightly indicated the action of the Church and London Missionary Societies in districts to the north and south of Calcutta. Other Missionary results remain to be noticed —those of the Baptist Society in Baraset, Jessore, and Backergunge.

Baraset, lying south of Nuddea, west of Jessore, and north of the Sunderbunds, contains a population of more than half a million. The river Hooghly constitutes its western boundary, while numerous other streams and watercourses intersect it in every possible direction, so as, during the periodical rains, to lay the country extensively under water,

especially in the south-eastern part, where the Baira Jhil spreads over a fifth of the district. In this district there are located two native Missionaries, of whose proceedings the last Annual Report of the Baptist Society affords no information.

Jessore, lying to the east, is in area double the size of Somersetshire and Hampshire, and its population not far short of a million. Its surface, level and depressed, is intersected by numerous offsets of the Ganges, on their way from the parent stream to various estuaries in the Sunderbunds. Like Kishnagurh, it is a scene of extensive indigo cultivation, and much sugar is also produced there.

"The Jessore Mission is often spoken of as an important one, and its past history certainly warrants its being thus described. It has yielded a great many converts. Their number does not now exceed 500, but if former converts had not been removed, or had not of their own accord migrated to other districts, it would probably have been double what it is. Many of the natives of Jessore and their children are usefully employed in other parts of the Mission field. Serampore, Calcutta, Dacca, Barisaul, are all indebted to Jessore for native preachers.

"One peculiarity about the Mission is this—that here persons of a good many different castes have embraced the Gospel: Chandals, Muchees, Mussulmans, Hindu weavers, Kaists, Brahmins, and others, have here become associated. The churches have not been formed in the same way as the Barisaul and Kishnagurh churches, and the churches south of Calcutta, were formed, viz. by a large body of people embracing the Gospel n concert; but from small beginnings they have gradually augmented; and many single individuals, wrought upon by the Spirit and word of God, have forsaken their houses and kindred to embrace the Gospel, and join themselves to us. There is, however, one fact that is painful to record: some stations, where formerly churches existed, have been broken up. Years ago, in the north of the district, there were three stations, but now there are none in that direction. There was also a large church at Backospole, south of Jessore. The north of the district is almost in darkness. During the last seven years an occasional preaching tour has been made in that direction, but there is no station to which people can repair to gain knowledge of the way of salvation."*

There is a small congregation at Jessore, made up of native preachers and their families, the schoolchildren, and the servants of the Mission families; but the bulk of the converts live in the south of the district.

"Khoolnah is a place next in importance to Jessore, and is on the main stream of the eastern navigation of Bengal, consequently people from many districts are to be met with there. Steamers arrive there every other day for six months in the year. At a short distance from Khoolnah is our station of Kalishpore, presided over by Shunkur, a pious and able native preacher. There are eight or nine families at this station, but some of them embraced Christianity from worldly motives, and notwithstanding they have heard much faithful preaching, and have been the subject of many prayers, they remain worldly still."

The spiritual status of the native Christians appears to be in no degree superior to that of the Kishnagurh and rice-country churches. The Missionaries report—

"There are some truly pious people among us, but the majority seem to be devoid of spirituality of mind and of strong religious affections. On the whole, I do not consider the religious and moral character to be all that we might expect.

"I am glad, however, to think that a work of improvement is going on. For awhile there may be a reduction in our numbers, but when the converts shall walk more as becometh the Gospel of Christ, we shall doubtless see their numbers multiplied."

Let us now enter Backergunge. Its physical features and population were stated in an earlier part of this review; but its Missionary details we deferred, that we might take them in combination with the kindred efforts carried on by the Baptist Society in Baraset and Jessore. We find that there are no less than seventeen stations in the district, at each of which there is a congregation more or less numerous. The largest of these is at Chobhikarpa, where there are in communion ninety-three members. It is difficult, from the number of the members, to estimate the number in attendance on the means of grace. There are cases in which the former are not more than one-twelfth of the latter; but the usual proportion is higher than this. There are, however, not less than 2000 Christians in this district. If we may judge from the increase of members, there must be in these churches considerable life and vigour. Seven years ago, the members numbered 233; they are now 446. At Ashkor, where there are at present 7 members, they have been doubled in three years.

* Annual Report of Baptist Missionary Society, 1861.

And yet the work in Barisaul has had, and still continues to have, its difficulties. At its commencement it was nearly overlaid by fictitious conversions and precipitate action on the part of one Missionary, whose connexion with the Mission was eventually dissolved, but his party still remains as a root of bitterness in the land. Many years ago, a mahaut among the Karta-Bhoja sect, by name Kangalee, an enthusiast, became unsettled in his mind, and wished to find a purer faith. In visions of the night, when deep sleep falleth on man, he was often disturbed in soul, and came at length to learn of Jesus. But his enthusiasm soon blended with the spirit of inquiry, and he persuaded himself and others that by the name of Jesus he had been made whole of a grievous leprosy. Many joined him, and loudly proclaimed that Hinduism and caste were to be abolished, and the true religion established. Zemindars and Brahmins united their forces to put down the innovation, and Kangalee and his followers fled before the storm of persecution. They had recourse to the Missionary already referred to, and by him was commenced a wholesale work of baptism. The results were such as might have been expected: all kinds of error spread among the new Christians, and all kinds of evil were tolerated among them; so much so, that the churches had to be broken up and formed anew. Great numbers who had been baptized returned to heathenism.

Amidst such difficulties, however, the genuine Missionary work has grown and prospered, and this, under God, may be attributed to the fact that the European Missionaries did not settle down as pastors of native churches, but, placing them under the care of native teachers, reserved themselves for the work of superintendence. There are only three European Missionaries in Barisaul. In the Kishnagurh district the Church Missionary Society has eight, with one lay European. The fewness of the Europeans in Barisaul is compensated for by the increased number of native helpers, who are placed in positions of responsibility, and dealt with as trustworthy. At every station there is a native teacher in charge. These men appear to be zealous, active, and energetic. Of one we are told, that "by his ability, integrity, and genuine piety, he commands the respect of his neighbours and the confidence and affection of his own people. As a preacher he has abilities of a very high order, and as an exponent of Scripture he has not an equal among his brethren." Of another we are told that he is "an humble, efficient, and painstaking man, *always ready* to sympathize with and render assistance to his brethren in their difficulties. In this respect he is in season and out of season." Others are spoken of in similar terms. Yet these are Bengalees, who, under vigorous training, have become reliable and energetic instruments for the best of services.

The adoption of a similar procedure in our Kishnagurh stations, and the substitution of a Native for a European pastorate, is a great desideratum. It is with the object of raising up well-qualified vernacular teachers, who may act as catechists, and be eligible, eventually, as native pastors, that the Santipore Training School of the Church Missionary Society was brought into action.

"I need hardly say," says the Missionary in charge,* "that the feeling I previously had of the importance of the Santipore Institution to our Mission work in Bengal has been not a little confirmed by a somewhat lengthened season of more intimate connexion with the school. Not that it is as yet effecting all that may reasonably be hoped for from it. Time and patience will be needed, both to mature its character, and to make its influence more perceptible in the Mission. Its efficiency must also depend considerably upon the measure of progress made in our Christian congregations generally, and the schools in particular."

"That such an institution should exist for the reception of the more hopeful youths from among our native Christians, with a view to fitting them for such positions of trust, in connexion with the Mission work, as their character and abilities may render them competent for, seems of the first importance, as being in fact the only way of laying hold of, and turning to account, any latent seeds of promise capable of development to the future advantage of the native church. Hence, the mere number of pupils is a matter much less to be looked to than the character, moral and intellectual, of those who are admitted. Half a dozen boys giving evidence of really good principle, as well as of earnestness in the pursuit of knowledge, would be far better worth our pains than fifty of the ordinary sort of pupils.

"Considering the character and position of the class of people from which the boys are drawn, we must not expect to find any great number of them altogether such as we should wish, nor be disappointed at observing in the many a dependence of spirit, lowness of aim, and feebleness of moral character, which prevent the entertainment of very sanguine hopes regarding them. We might wonder if it were otherwise.

"Among the present pupils are not a few

* Report of the Rev. R. P. Greaves for 1860.

whose diligence, as well as propriety of conduct, are very encouraging, and some, in whose hearts I do hope a higher than merely human influence is at work. Considerable Biblical knowledge (of an historical and textual kind) is possessed even by the youngest of them. This, of course, the Missionary cannot regard as sufficient. It will be his aim, by "line upon line," to present spiritual truth clearly and methodically to their minds, in the hope that, by God's grace, it may quicken the conscience and mould the character. This object has always been prominently held in view at Santipore.

"With the progress made in most of the other studies during the year I had reason to be satisfied. The Sanskrit instruction was, perhaps, somewhat wanting in system and tangibility, but was improving. This branch must of course be left mainly to the Pundits, but it is almost necessary for the Missionary so far to acquaint himself with Sanskrit as to be able at least to follow the course of instruction given, and to ascertain that the pupils are progessing as they ought. History, ecclesiastical and secular, has its due share of attention in the school. The paucity of good Bengalee books upon the subject prevents its being taught so easily, or learned so thoroughly, as one could desire. A well-written compendium in Bengalee of the first three centuries of Church history would be a great boon to our Christian schools. Mathematical instruction has been materially assisted by the recent publication of a work on Algebra in Bengalee, and by the translation of three books of Euclid. These are now in use at Santipore, and I have no doubt we shall observe a yearly improvement in these subjects among the pupils.

"It was my impression, that for the mental discipline of the boys, geometry on the one hand and Sanskrit on the other are admirably adapted. The latter should be taught as far as possible after the European method, and that with a view, not so much to their acquirement of a knowledge of Sanskrit itself, (which may after all be of little service to them,) as to the healthy exercise of their memory and the formation of a correct taste in the use of their own language."

There is one more Missionary effort to be noticed, which we have reserved for the last because of its distinctive character — the Mission of the Free Church of Scotland. Its original mode of procedure, as carried on in the Institution, Cornwallis Square, Calcutta, and in the kindred stations to be found in the Presidency towns of India, was that of *English Missionary* education. The reasons *which led to the adoption* of this particular mode of action may be thus summed up. It is admitted, *in limine*, that the education contemplated can be of no use to the great masses of the population. But in the Zillah Stations and chief towns, the youth of the middle classes, consisting of young Brahmins, Vaidyas, and Kaisthas, who aspire to Government employment, are anxious, as a qualification for this, to obtain an English education. In all such localities it is desirable that opportunities should be afforded of obtaining, if they please to accept of it, not merely a non-religious education, such as the Government affords, but one penetrated with a communication of the doctrines and precepts of pure Christianity. Especially in such a metropolis as Calcutta is there scope for such an institution.

"There are masses of all the different classes of men, whose sons desire English education. These are gathered from many distant places, and will bring their youth with them, to have them educated under their own eye, and spending the evenings and mornings under the same roof as themselves. The father, uncle, brother, goes to his shop, his office, or his peculiar line of business, whatever it may be, among the many departments of employment which the metropolis opens up, in the bazaar, in the merchant's office, in the courts of law, or the Government secretariats; at the same time the youths go to school, and are busily occupied during the hours when a guardian's surveillance cannot be extended towards them. In the evening they both return home, the Baboo from his office, the boy from his school. There is a convenience in all this, which leads to the collection in Calcutta of a vast number of young persons; and we know not to what extent schools might be multiplied in this metropolis.*

Such were the views of the founders and supporters of such institutions, and no doubt there is an important sphere of usefulness which they are fitted to supply. Nor have such labours been without their fruits. There have been many conversions, and some have been admitted into holy orders. But it is well that the true value of such institutions should be distinctly understood.

There are no doubt results which English Missionary education is peculiarly fitted to accomplish. To counteract, to some extent at least, the infidel bearing of non-religious schools; to rescue the young men educated in them from infidelity; to put forth energetic efforts for such purposes; to offer the

* The late Rev. D. Ewart at the Missionary Conference, 1855.

Gospel fully and freely to the English-speaking youth, and introduce the knowledge of its truths into families which other plans do not reach;—these are high enterprises. But we cannot regard this system as the best means of raising up a native ministry. We consider that the wants of India require a native ministry raised up by vernacular Missionary effort, vernacular preaching, vernacular training schools, and Preparandi colleges. After all the painstaking diligence with which this mode of action has been prosecuted, a large number of the pupils who have enjoyed an English Missionary education remain Hindus, while of those who have become Christians, a very small proportion become catechists and preachers.*

We are not surprised, therefore, that a modification of the original plan has been introduced, the nature of which will appear in the following extract from the last Report on Foreign Missions of the Free Church of Scotland—

"It is well known that one object of these Missions is to raise up Native Pastors and teachers from among the heathen. That was early adopted as a leading consideration in founding at least our Indian Missions. Hence very much has been done by means of education: tens of thousands have passed through the various institutions, more or less acquainted with Christian truth, some of whom eventually adopted it, and became Christians, while, with many more, that truth never penetrated farther than the understanding or the conscience: it never changed the heart. By the blessing of God, however, some at all the chief Mission stations have been led to dedicate themselves to the Christian ministry, in the spirit and with the design of our Mission scheme from the commencement. Several of these continue to labour alongside of our Missionaries; others have joined other portions of the Christian church in India, and acted as Missionaries to their countrymen; while some have been cut off by an early death, just as they were entering on their chosen life-work.

"It appears, however, that some throughout the church are under the impression that the native labourers thus raised up are employed rather in scholastic than evangelistic capacities, and, by consequence, that our Missions are too exclusively educational. Upon this subject, then, the Committee feels once more most anxious to lodge in the minds of all the friends of Missions the true and actual state of the case. As long as our Missions had, at most, only three or four men in each Presidency, it is possible that some converts might be employed, by overworked Missionaries, as educationists, more than was at first proposed; but ever since the introduction of the associational plan, and the consequent increase of our revenue, which enabled us to place six or seven European labourers, and sometimes more, in each Presidency, the state of matters just mentioned has been gradually changed. Report after Report to the Assembly has intimated that transition, and the present Report bears testimony to the same effect regarding every one of our Missions. The Committee may not have succeeded in placing this before the church so fully as they wished to do, and might have done; but the expansion of evangelistic operations has, in the mean time, been progressive and marked. Some of our Missionaries have always itinerated. Two of them, at least, for upwards of thirty years, as well as several others, have made long Missionary tours, from season to season, and all places of public resort have thus been visited by them. But more recently such tours have become, and are more and more becoming, systematic things at all our stations, and it is the purpose of this Committee to watch over this development with care, and promote it as rapidly as right agents are raised up.

"Carrying out this purpose, we have projected a purely rural Mission, in addition to the branch Missions already formed. We propose, farther, that each new Missionary appointed to India shall, without loss of time, proceed to acquire at least some one of the vernaculars spoken in his sphere of labour. Again, we are making inquiries regarding the best localities for Mission stations. Add to all this, what is well known, that at each of the Presidency seats an European educationist is now labouring, along with the ordained Missionaries, setting them free, so far, from merely educational work; and the Committee believe that the church may feel assured that her Missions are both expanding and deepening in their influence on India. Holding, as they do, that the preaching of the Gospel is God's appointed means for subduing the nations under Him, by the constraints of his love, this Committee, in common with the church at large, would make that the undoubted terminus of all their endeavours. Whatever comes short of that they would deem a frustration or a failure of the great work entrusted to their management. Education they prize, and wisely employ as a means, or an instrument, for promoting that end. At the same time th

* Rev. J. Mullens, General Conference Bengal Missionaries, 1855, p. 82.

would bless God for the agents already raised up, and seek, with ever-increasing assiduity, in prayer, in faith, and hope, to promote the direct preaching of the Gospel in all possible ways, and along all possible channels."

We find, therefore, that throughout the year to which the Report refers, "evangelistic efforts were projected and carried out on a much larger scale" than in previous years.

"Several expeditions were fitted out, headed by the more experienced labourers.

"With rare exceptions, the reception which these native brethren met with was very different from what it was wont to be in the earlier stages of Missions in Bengal; all indicative of a great relaxation of ancient native prejudices, or something like a thaw silently coming over the congealed crust, which, for long ages, had been thickening and indurating in the national mind. New Testaments, with smaller portions of the Bible, and religious tracts, were widely circulated; and the blessed Gospel was proclaimed to thousands who never heard it before."

Having concluded our imperfect review of the array of Missionary force in and near Calcutta, and of the destitution of the surrounding districts, we have to consider, in a future Number, whether the time has not come for a new and powerful movement from Calcutta as a centre, and having for its object the wider and more systematic preaching of the Gospel. What can be done to strengthen the means of effort in Calcutta, to call into action new agencies and appliances, and to carry forward evangelistic effort on a scale which shall ensure to the millions of the Lower Province the fulfilment of the great command, "Preach the Gospel to every creature?"

THE DERAJAT.

THE attention of our readers will have been directed to the valedictory dismissal of Missionaries in our March Number, and the prominent position which the new Mission about to be commenced in the Derajât occupied in those proceedings. The Missionaries addressed on that occasion have been sent forth with a special reference to the immediate commencement of this Mission, in connexion with which much interest has been excited in this country. It is desirable, therefore, that we should afford to our readers all the information which we can collect respecting this locality, and the prospects of usefulness which it affords.

The Derajât is an important tract of level country, extending from some miles north of Dera Ishmael Khan to the frontier of Upper Sindh, and lying between the Indus on the east, and the range of mountains on the west, known as the Suleiman.

Our first object will be to map out, so far as description can accomplish it, this district, and, that we may be enabled to do so with the more facility, we shall first define the Suleiman ridge, which constitutes the western boundary of the Trans-Indus provinces. The Suleiman mountains may be regarded as commencing at the lofty range bounding the valley of the Cabul river on the south, as the Hindu Koosh does on the north, and which is called "Spin Ghar" in Pushtoo, and "Suffaid Koh" in Persian, both expressions meaning the white or snowy mountain. This range runs nearly east and west, commencing eastward near Attock in long. 72° 16′, and terminating westward in long. 69° 30′, where it sinks down into a range of hills extending to the Kohistan of Cabul. The culminating point of the range attains an elevation of more than 14,000 feet, being covered with perpetual snow. From this branches off, in a southerly direction, the Suleiman mountains, which attain their highest elevation in lat. 31° 35′, where the Takht-i-Suleiman, or throne of Suleiman, rises to the height of 9000 feet. The range divides itself into two ridges, the main range, called the Koh-i-Siah, or Black Range, and the lower range, running parallel between it and the plain country of the Derajât, called the Koh-i-Surukh, or Red Mountains, so called from its being comprised of a red-coloured stone, as hard as the blacker stone of the higher range. On reaching as far south as the parallel of Mittunkot, these two ranges make a sudden sweep to the west as far as Dadur, at the entrance of the Bolan Pass. Throughout these mountain masses lie valleys more or less open, the homes of the wild tribes, which may justly be regarded as the Gael of the Punjab. That these mountain-homes are often pleasant and salubrious, would appear from a statement made by one of the Lhugarees, a loyal tribe who dwell in the plain and hill country at the pass of Sukkee Lurwar, in the Dera Ghazee Khan district, that at the distance of a day's march inside the lower range of hills, through rather a difficult country, he possessed a tract of table-land of considerable extent, well wooded, and adorned with a fine lake.

To this mountain-home it was his custom to retire with his family in the hot season, there enjoying beautiful scenery, and a salubrious climate which yielded grapes for his use. Generally the hill tracts on the east and west of the Black Range are described as well-watered and temperate, yielding quantities of grain, of which wheat and Indian corn appear to be the staple, together with a small quantity of cotton, sufficient for home consumption. The natives also possess numerous herds of camels and other cattle, and flocks of sheep and goats.

"The highest portion of the Suleiman Range varies in breadth from eight to fifteen miles or more, with a belt of about two or three miles, consisting of *tupahs*, or small portions of table-land, and immense piles of rock, forming the highest peaks, and which, being composed of a very hard black limestone, have been the origin of the Persian name, Koh-i-siah, and the Sanskrit term, Kala-Pahar, both of which signify the Black Mountain. It is considerably less in height towards the south of the Takht, or throne of Suleiman, than that mountain itself, which Vigne calculated to be about 9000 feet in altitude; and thus we may safely calculate the average height to be from 7000 to 8000 feet. The whole range can be distinctly seen from the fort and camp at Mooltan about the time the sun sets behind it, on a clear day, or after rain; and in the winter the higher peaks are generally capped with snow. Its sides and ravines are densely covered with pine forests, which attain a great height in many places. The other trees which flourish there are the Zaitun or wild-olive, the Kahwur or Kahwar, the Kunar (*Ziziphus jujuba*), the Arak (*Salvadore Persica*), the Mughelan (a species of Mimosa or Acacia), the Ketmum or Kareh, the Pulah, the Shisham (*Dalbergia sissu*), the Pis, a kind of reed used in making excellent mats, and several others. Springs of the purest water flow on all sides, and in many places form small cascades."*

From the flanks of the Suleiman various spurs are thrown out in an easterly direction as far as the Indus, and beyond it. Thus the Khyber Range, which meets the Suleiman to the south of Suffaid Koh, and extends as far as Attock, on the Indus, separates the valleys of Peshawur and Kohat. The communication between the two valleys is by the Kohat and Jewakee Passes.

Again, south of the Khyber, is the Salt Range, which crosses the Indus at Karabagh, and runs on to Jellalapore, on the banks of the Jhelum. About lat. 32° 50′, and long. 71° 40′, the Indus traverses this range, making its way down a deep, narrow, rocky channel, on the side of which the salt-beds come to light. On the west bank stands the town of Karabagh. The breadth of the stream, as it forces its way through steep cliffs, is about 350 yards. About 100 feet above the stream the road appears—a narrow gallery cut in the side of the cliff—while higher still the town rises as though it were stuck against the precipitous eminence overhanging the road and the river.

Further south the Dera Ishmael district is divided into two halves by a range of hills running nearly at right angles from the Suleiman Range to the Indus, the passage from one part of the district to the other lying through the Peyzoo and Mullezye Passes, which intersect the range. Above the pass is the valley of Bunnoo, while below the valley, and immediately above the range, is Murwut.

In the Bunnoo valley a portion of the Wuzurees have taken up their abode as cultivators. The birthplace of this race would seem to be the snowy range which runs to the south-east of Jellalabad and Cabul. They are noble savages, of pure blood, pastoral habits, fierce disposition, and wild aspect. The Bunnochee differs much from the Wuzuree. He would accomplish by stealth and treachery what the other dares in open violence. Assassination and the short dagger, and the unsuspected blow when his enemy sleeps, are preferred by the Bunnochee. The two races never intermarry. The improvement effected in these districts by the introduction of British rule is marvellous. "When we first arrived in Bunnoo it was a common thing to find a man that had never in his life been more than two miles from his own village, the village possibly being at war with his neighbours, which rendered wandering in the fields in the neighbourhood a source of danger; while within the walls prevailed disorder, squalor, and stagnation. The villages in those days, walled up to the sky, so that no air could reach the houses below, must indeed have been hot-beds of all that was enervating and demoralizing, and the characteristics of the full-grown Bunnochee corresponded only too well with his origin and training."

Southward of this range are the districts of Tank, Kolachee, Durrubund, and Choudwan, all in the Ishmael Khan district, and forming the border plains of the Upper Derajat. They are overlooked by the Wuzerees on the

* Lieut. Raverty, in Journal of Asiatic Society, Bengal, 1857, p. 184.

ranges to the north, and by the Sheoranees, who hold the main ranges of the Suleiman, from the latitudes of Dera Ishmael Khan to that of Dera Futteh Khan, a distance of fifty miles. In these hills lies Takht-i-Suleiman, at whose base runs the important Zerkunnee Pass, the high road for caravans to and from Kandahar. The Sheoranees were wont to harass the plain districts, attacking towns, burning villages, and carrying off prisoners and cattle, the plain men making reprisals and retaliation as they could. So much were the Sheoranees feared, that the arable lands skirting the base of the hills were left all untilled, while the neighbouring plain villages paid them regularly one-fourth of their produce to buy off depredation.

Such was the state of things under Sikh rule. On the introduction of British authority they hoped to levy black-mail, as usual, and for two or three years kept the country in confusion, until it became necessary to coerce them into better conduct. In March 1853, the Sheoranees were followed up into their hills, a force of 2500 strong, under Brigadier Hodgson, moving against their strongholds, and destroying thirteen of their principal villages.

South of the Sheoranees, on the conterminus of the Dera Ishmael Khan and Dera Ghazee Khan districts, dwell the small Puthan tribe of Oshteranees, brave and pugnacious, but not predatory. They dwell in the hills, but possess a cultivated land at the foot of the hills in the plain country.

On the border of the Oshteranee hills, and nearly opposite to Dera Futteh Khan, is the Korah Pass, faced by the British outposts of Doulutabad and Vehoa, and constituting the boundary line between the Puthan and Belooch tribes, the tribes to the north being all Puthans, and those to the south, with one trifling exception, Belooch. Of these tribes we shall speak directly; but first we would place before our readers a description of the plain country of the Derajât, on which we have entered, or, more properly, the district of Dera Ghazee Khan.

"The district or zillah of Dera Ghazee Khan, is about a hundred and ninety miles in length, with an average breadth of about thirty. It is bounded east by the Indus, and west by Roh. The land is quite level, and bespeaks its origin, which appears to have been formed by two separate and distinct operations—the subsidence, or rather deposit, of mud brought down by the river on one side, and earthy matter, combined with small pebbly stones washed from the hills, on the other, mixed here and there with patches of sand, or triturated sand-stone.

"Thus, there are two different descriptions of soil brought from two different ranges, that from the Indus consisting of rich mud, levigated very fine from the distance it has been brought, and capable of producing the more valuable crops, such as indigo, cotton, sugar-cane, &c.; whilst the other, having come but a short distance, is precisely similar in composition to the parent hills, and consists of a succession of layers of sand and clay of a coarse grain, the former predominating. In some places, this debris has become so hard that it might easily be mistaken for stone. The produce from this soil consists almost entirely of Bajra (*Holcus spicatus*), and Juwar (*Holcus sorgum*), two hardy species of grain that will grow in almost any description of land.

"The same causes of detrusion being in constant operation, these two soils are supplied with water from the same sources as they themselves proceed, the rich deposit of the Indus being well irrigated by means of canals from April to October, during which months this river may almost be called a sea, and from a few Persian wheels. The poorer soil is dependent on, and scantily supplied by, the small hill streams, of which there are numbers, but only after falls of rain, which are uncertain: on all other occasions they are, with few exceptions, quite dry. The Sanghar Pergunnah, the most northern division, is, however, more bountifully supplied than the other parts of the district, having a small river of its own, which, coming from a greater distance, taking its rise on the eastern slope of the Suleiman range, has a greater volume of water, and flows for the greater part of the year. Still the irrigation depends in a great measure on rain also, and therefore the produce is variable, and its extent uncertain; the revenue sometimes having reached as high as 94,000 or 95,000 rupees, and even more, under the Sikh Government, whilst in some years, again, it has barely amounted to 50,000 or 55,000 rupees.

"The soil not within the influence of these mountain streams is perfectly barren: thus, from the village of Rajunpore, as far south as Rujan—a distance of upwards of forty miles—the cultivated portion is entirely separated from the mountains by a narrow, bare, and sandy belt of land, in some places from twenty to twenty-five miles in breadth. This soil approaches the Indus more closely in the vicinity of Dera Ishmail Khan, and also near Shah-Wali, some fifteen or twenty miles south of Rujan, near the boundary of Upper Sindh.

"The water from the few wells within ten or fifteen miles of the hills, is invariably bad, generally of a black colour, fœtid smell, and

brackish taste, and, as might be imagined, exceedingly unwholesome. The villages in this direction are mainly supplied with this element from tanks or ponds, which the people construct to contain the water flowing from the hills; and sometimes, during the hot season, after great drought, the inhabitants are absolutely obliged to desert their hamlets. This is particularly the case near Dajal, close to the mountains, the people of which proceed to Jampore, a small town nearer to the Indus, where they remain until water becomes more plentiful.

"The rich alluvial soil of the Indus, on the other hand, produces very luxuriant jungle, and the cultivation, commencing from the distance of about two miles inland, generally extends parallel to the river's bank for about eight or nine miles in breadth, which is irrigated from several canals. During the inundation of the river, from April to October, these two miles of land above referred to are entirely flooded, to a greater or less extent, and therefore but partially brought under cultivation during the remaining portion of the year; but it is invaluable as grazing land, and the Government do not fail to collect a tax, termed Trini, from the people who graze their cattle on it. Large quantities of grass, too, are collected and stored for fodder.

"Some villages are remarkable for their date-trees, which grow most luxuriantly, particularly in the vicinity of Dera Ghazee Khan, and which used to yield a revenue alone of 8000 or 9000 rupees yearly to the Sikh Government.

"The most fruitful portions of the land in the district are in the hands of Hindus and Punjabee Mussulmans, whilst the poorer allotments are held by the simple and more hardy Beloochees.

"Some of the canals, of which there are several in the district, are yearly cleared out by the landholders themselves, as in other places of the Punjab generally, except at Dera Ghazee Khan itself, where Government has gone to the expense of 15,000, and even 18,000 rupees yearly, to clear them, and for which the Zemindars have to pay, over and above the money settlement for their lands, and the percentage as a road fund for keeping up and making new roads; but it is a remarkable fact, or was so at least a short time since, that the canals thus cleared out were never in the same efficient state as those cleared out by the people themselves.

"The only places worthy of the name of towns in this dreary district are, Dera Ghazee Khan and Mittunkot; Jampore, Dera Deen Panah, and Mungrotah, being merely good-sized villages. The other hamlets are mostly small and far apart, and generally of the most squalid appearance, bespeaking the poverty and wretchedness of the inhabitants. The general aspect of the district, with a few exceptions in the vicinity of the river, where there are some fine trees, is bare and dreary in the extreme; the only relief to the landscape and to the eye being the lofty mountains to the west."*

We must now glance at the mountain barriers to the west, and the tribes which occupy these fastnesses.

The Khetrans are the first Belooch tribe. Although a small tribe, they have charge of several passes, one of which, the Wah-wah, twenty-one miles from the Indus, is practicable for loaded camels, and leads into the road which proceeds to Kandahar through the Sanghar Pass further south.

South and west of the Khetrans are the Khasranis. These hills extend from the Kowrat Pass downwards for a distance of about fifty miles. About half the tribe own lands and villages in the plain; others lead a wandering life in the front range of hills nearest the plain and the half desert tract at its base, and the remainder live in the hills. The country round Dera Futteh Khan was wont to be harassed by them, and many a hundred head of stolen cattle were conveyed through these passes into the interior. At length, in the spring of 1853, when the Sheoranee expedition was carried out, opportunity was taken to chastise the Khasranis.

From the Khasrani limits, the hills of the Bozdars range along the British frontier for about fifteen or twenty miles, being intersected by some nine passes leading into the plains. "The chief of these is the Sanghar Pass, through which there is a considerable traffic with Kandahar and the Punjab."

"The Sanghar Pass and valley is so called from the small river running through it, which takes its rise on the eastern slope of the Black Range. It flows all the year round, and quantities of wheat and juwar are produced within the influence of its fertilising stream. Other lands, depending on rain and the water of the bunds, or ponds, for irrigation, are also cultivated by the Bozdars, who here amount to about two thousand souls.

"Between this valley and the Black Range there is an immense quantity of land fit for cultivation along the banks of the Sanghar river, which is generally taken advantage of by the Bozdars of the Seharrni and Suwarrni clans. The Gulamani branch occupies the

* Lieut. Raverty, pp. 180—182.

highest slopes of the Black Range both on the eastern and also on the western side adjoining the Afghan country. The higher range is, however, but thinly peopled, and is generally uninhabited. The zaitun, or wild olive, and the phulah-tree, flourish on the banks of the Sanghar river towards its source, and lower down the valley the shishum and the fig."*

The Mutkanis and the Lunds to the west and south of the Bozdars are wholly in the plains, cultivating the lands near the foot of the hills, those lying near the Indus being generally held by either Hindus, Sayeds, or Jatts. For irrigation, they are wholly dependent on rain and the water of their ponds, yet they continue to keep their lands in cultivation. Inside the Suri Pass, which is in the country of the Sunds, "there is a lake said to be four or five miles in extent, containing hot water, which is constantly running or in motion, and the peculiar phenomenon respecting which is, that the mineral water rises in waves, or eddies, which again almost immediately disappear."

The Khosahs, esteemed to be the bravest of the Beloochees, occupy from the southern border of the Bozdars to a point somewhere below the latitude of Dera Ishmael Khan, a distance of thirty miles. The lower range of hills only is in their possession, the Bozdars dwelling on the higher ranges of the Black mountains, parallel to their valleys, who thus command the passes into the interior, and close the more difficult defiles as they please. Hence the Khosahs dwell chiefly on the skirts of the hills and in the plains. On the rebellion of the Mooltanees, in 1848, these people rendered good service to the British authorities, under one of their chiefs, Kourah Khan, and his nephew, Gholam Hyder, joined Major Edwardes' irregular force in the Mooltan province, with a contingent of 400 horses; services in reward for which Kourah Khan was confirmed in the possession of a jagheer of 1000 rupees per annum for his own life and that of his son, together with a life pension of 1000 rupees, and a garden at the native place of the family, rent free, in perpetuity.

The Lagharis dwell partly in the Derajât and partly in the mountains. They are held in much estimation for their bravery, but are such notorious thieves as to be termed the foxes of Roh. In their country lies "the pass of Sukhi-Surwar, so called from the town and shrine of a Mohammedan Peer, or saint, bearing that name. The town and shrine are built on a spur from the lowest range of hills, beneath which, to the north, is the stony bed of a torrent or mountain stream, but it is always dry, save after heavy falls of rain in the mountains. The Majawirs, or attendants at the shrine, cultivate a small quantity of land, which is dependent on the same sources of irrigation as other lands already described. The people are supplied with water, black, and fœtid in smell, from the sandy bed of the torrent above mentioned, at a place three miles up the defile through which it finds its way, in which large holes called wells are dug, and on this supply they wholly depend."

"The Khetrans are a numerous and powerful tribe, occupying a tract of country east and west of the Suleiman, or Black Range, about sixty miles in width and eighty in length from north to south, and extending from the parallel of the Suri Darrah of the Lund tribe to the boundary of the Murri country, the most southern portion of the Highlands of Beloochistan on the north-east. The chief of the Khetrans is Meer Hadji Khan, who can muster a force of 3000 fighting men, including about 1000 horsemen. They reside generally in small forts or walled villages called Kotlahs. Their country is well-watered and temperate, and they cultivate a quantity of grain, of which wheat and makis (Indian corn) appear to be the staple kinds, together with a small quantity of cotton sufficient for home consumption. They also possess numerous herds of camels and other cattle, and flocks of sheep and goats. On the west they are neighbours to the Luni and Kakarr Afghans; on the north, to the Musa Khel Kakarrs and the Bozdars; on the south, to the Murris; and on the east to the Lagharis and Gurchanis.

"The Khetran country is distant about thirty-five or forty miles from the banks of the Indus, and about half that distance from the first or lower chain of hills. The Black Range here averages about nine miles in width from east to west, with a belt in the centre from one and a half to three miles in breadth, and from which the highest peaks shoot up. This is the most rugged portion of the whole, and, correctly speaking, forms the true boundary of Siwistan on the east and south. There are many level spots capable of cultivation, watered by numerous small streams, which, after heavy rains, increase considerably in volume. Those rising on the eastern slope of the Suleiman Range in some instances find their way into the plains of the Derajât, and those on the western slope flow

* *Lieut.* Raverty, p. 189.

irection, fertilizing the country in
t.
part of the high range which is
by the Khetrans runs almost due
south, like the more northern por-
a short distance to the south of the
Dera Ghazee Khan, in 30° of north
t makes a bend towards the west
fifty miles, and then runs at nearly
es from east to west towards Dadur,
trance of the Bolan Pass. In this
alley, formed by the southern slope
ok Range just referred to, and the
slope of the Surukh Range which
llel to it to the south, lies the fort
of Kahun, so famous for its defence
ie Affghan war; and in the latter
equally famous Nufusk Pass, from
late Major Clibborn and his troops
ed to retire, after severe loss in
g to relieve that post. The westerly
both ranges is held by the Murri
: both are generally known as the
ills."
south of the Lagharis are the Gur-
ivided into three septs, which are
divided into several smaller clans.
ne-half the tribe are shepherds and
nd dwell in the hills; the remainder
the lands in the vicinity of the fort
of Harrand, the former of which
to keep them in awe, as well as to
ie pass leading by Kahun, Siri,
dur, and the Bolan Pass, to Quettah
and Kandahar.
ands within the Kaha or Harrand
ultivated by the Gurchanis. They
atered by a stream running through
, which also supplies the tupah, or
which Harrand stands.
Chachar valley contains a mineral
d a little sweet water; but it is
inhabited, and is chiefly remarkable
t of the great road to Quettah, or
r Kahun and Dadur, which runs
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ing further south, the region be-
ore and more inhospitable and
d, both in the Derajât and in the
many miles, a howling wilderness.
s through which the various passes
ndy and unfit for cultivation; nor
rection of the Indus are there any
ultivation for a number of miles.
forty and fifty miles south of the
boundary is the Thok valley. From
e Black Range the whole distance
inous and sandy, with a few stunted
trees and shrubs scattered here and there; nor is there any cultivation on the British territory to the east nearer than the village of Gamu, a distance of nineteen miles, containing 500 inhabitants. Proceeding further south from Mittunkot, the breadth of cultivation gradually decreases, until, at the village of Rojan, it does not extend more than two or three miles from the western bank of the Indus.

The Muzaris occupy the extreme south of the Derajât, about 800 of them being located at Kusmore, the most northern village of Upper Sindh. A numerous tribe, capable of mustering some 4000 adult males, they are all on the plains. As we advance south, the country becomes more broken, and the lower range less well defined, and of decreasing elevation; until at length, at the Zangi Durrah, so called from a river of this name rising on the eastern slope of Mount Gendare, the pivot is found on which the Surukh range "turns directly west, and at right angles to its former direction. It proceeds thus for about sixty or sixty-five miles, and parallel to the Black Range, on the north in its bend to the west, the two forming a long and extensive valley, which runs up almost to Sarwod, to the north of Lehri, in Kutch Gundawah, and in which, about half-way up, lies Kahun, the chief town of the Murris."

It is evident that our new Mission will be a frontier Mission, in which our Missionaries will be brought into communication, not only with the Hindus and Punjabee Mussulmans on the cultivated lands towards the Indus, but with numerous bodies of hill people, who, emerging from their mountain fastnesses, have settled down as cultivators of the lands which skirt the foot of the hills, and open up into the passes and valleys of the mountains. These men are the advanced bodies of new nations beyond, which have not yet been reached by Missionary effort; fragments providentially thrown forward, so as to catch the first rays of advancing civilization, and through whose intervention Christianity, with its improving influences, may penetrate through the defiles of the Black Range, until it reaches the table-land of Cabul.

Amongst these hill tribes, wild as they are, a way has been prepared for the introduction of Missionary action. Under the Sikh rule they were wild and uncontrollable; but under the just, and yet decided action of British authority, they have become, portions of them at least, peacefully disposed, and desirous of exchanging their predatory habits for the more settled and peaceful life of cultivators of land. The British power is now

* Lieut. Raverty, pp. 195—199.

"respected, nay, even reverenced, by some of the wildest and most refractory of those men, because of our known wish to do justice to all men, and our known enmity to tyranny, exaction, and oppression, in any shape." Colonel Reynell Taylor, who well knows these men, has placed on record his opinion respecting the Puthan tribes—"There is, perhaps, no class of men over whom a more singular influence can be obtained by an assiduous attention to their habits, wants, and troubles. The importance of establishing such an influence over them can scarcely be estimated. These people possess the whole hill tracts bordering on and overlooking the cultivated plains, which are covered with open villages, herds of camels, cattle, &c. In command of the passes, they could break forth as they pleased on the plains below, surprising and firing by night on unprotected villages, and escaping with their booty to the hills before the avengers of blood could overtake them." What remained to be done under such circumstances? To shut them up within their fastnesses, by strong military posts, punishing them severely whenever they ventured to descend into the plains, appeared to be a system which could only be partially successful at a great cost; and, instead of lessening the savage tempers of these people, only serve to render them more fierce and implacable. Colonel Taylor advocated a different course: that they should be permitted to mix freely with all classes in the plains, cultivate lands in the plain districts wherever they possess them, attending markets, &c. "Far better that they should wander through our well-stocked bazaars, talk with strange merchants, acquire a taste for clean clothes, roofed houses, and sweetmeats, and experience the advantages of a warm market themselves, by finding a ready sale for their own cattle, tobacco, and other hill produce, than that they should be shut up on the hills, to gaze on the luxuriant but indifferently protected valleys of the plain, with no better employment than to plan highway robbery and assassination, if not more active hostility." This plan has been pursued, and, with decisive action when some daring act of delinquency required it, has been productive of the happiest effects. The British name is now respected, nay, even reverenced, by some of the wildest and most refractory of these men, because of the known determination of the British authorities to do justice to all, and their known enmity to tyranny, exaction, and oppression.

It is, then, just the opportune moment to approach them, gain their confidence, and communicate to them the knowledge of the Gospel. By so doing, their good behaviour will be best secured, and the government of the country facilitated. A Christian Government which, provided that the heathen race over which it rules yields the estimated amount of revenue, is satisfied that it should remain in heathenism, cannot expect its dominion to be of long continuance, or happy and tranquil while it lasts. The diffusal of mere secular education, and civilizing influences of a secondary character, will never suffice to pacify the native mind, and render it loyal and attached. The Government which hopes to accomplish so great a result by means so disproportionate, labours under a delusion as extreme as that of the Persian King, who essayed, with chains of gold, to bind the ocean, and command its waves to peace. He best discharges his duties as a ruler who is not forgetful of his obligations as a Christian; who, inviting the Christian Missionary to enter in, bids him go forth, and teach and preach Jesus Christ, no man forbidding him; with this as the assigned limit of Government interference, that no conscience shall be forced, but that, while none shall be compelled against their will, all shall be free, if according to their will, to embrace the Gospel.

Such is the Christian policy pursued by the rulers of the Punjab. Into this important province, on which, for its own good, has been just placed the yoke of British rule, they have themselves invited the Christian Missionary to enter, and go forth to sow beside all waters; and we feel assured that they shall reap the fruits of it. Meanwhile let the Missionaries see to it that they justify the confidence which has been reposed in them. They shall best do this by overcoming speedily the difficulties of such new languages as they may meet, and labouring to bring all men to the knowledge of the truth.

It only remains to refer to the various classes of the population in the Derajât, and thus close this article. Of these the following classes may be specified—the family of the Nawab, or former prince and owner of the province. These Nawabs held, first under the court of Cabul, and then under Runjeet Singh, by whom eventually the Nawab was forced to retire into private life, a handsome jageer being assigned him. There are also the chief Raieeses, or hereditary Khans of elaquahs, or small subdivisions of the district. These Khans were wont to be entrusted with responsible positions under the Sikh government, and have rendered loyal services in time of war and public commotion, to the

British authorities. There is also a large class styled the Derajât Multanee Puthans, from the fact of their having been formerly adherents of the Nawab of Multan, after whose death, and the annexation of the province, the then representatives retired to the Derajât, where the families have since resided. There are, besides, the smaller landowners, or yeomen, the religious classes, the mercantile classes, and the actual cultivators of the soil. Of these our information is as yet scanty. The mercantile classes of Dera and the neighbouring towns have had their dealings chiefly with the Powindahs, for whom they act in a great measure as bankers and agents.

The cultivators of the soil in the elaquahs below the Pezoo Pass are chiefly Puthans and Jats. They are described as being generally welldisposed, fair-dealing, and industrious. They have often quitted their ploughs, when an attack from the hills was apprehended, and have shown alacrity and spirit in assisting the government police or soldiers in repelling it. They may be regarded as a loyal, well-disposed body of men, who, if comfortable in their homes, will never be disposed to join in opposition to a Government which their fathers and themselves helped to uphold at the critical period of the outbreak at Mooltan.

NEW-ZEALAND AFFAIRS.

Our attention has been directed to a recent debate on the state of affairs of New Zealand. On that occasion strange principles were propounded by one of the speakers, which, if as true as they are sombre, would render the future of New Zealand most painful to contemplate. There is, according to the views entertained by some men, no hope for the native race, and that because "wherever the white man has put his feet by the side of the brown man, the brown man has disappeared." The Maori, therefore, is doomed to extinction. "The day Englishmen put their foot on the shore of New Zealand the death-warrant of the aborigines was signed." All attempts, therefore, to avert such an issue, whether by Missionary effort or legislative benevolence, are vain. The existence of the Maori might be prolonged, but it would only be an augmentation of his misery. "The sooner, therefore, the native population is permitted to fade away the better;" and in order to the speedy attainment of this result, it is only necessary that the colonists should be left to govern themselves, and then, if they be not troubled with humane sentiments from home, "matters would soon be settled." "These, no doubt," the speaker admitted, "were cruel words to utter, but at all events they recognised the results of English policy in New Zealand."

Now we do not entertain these gloomy apprehensions, nay, we anticipate a far different conclusion. We are, indeed, free to confess that the past history of European colonization has been a dark one, and that the character of English proceedings in this respect has not been such as to except them from that category. Often have the brown man and the red man disappeared before the advancing footsteps of the white man. But there is a powerful medium provided of God, which, if introduced, will so adjust the relations of colonist and native as to enable them to meet and become a united people. It is in the absence of this that the antipathy of race to race exhibits itself, and breaks out in mutual injuries and deeds of blood. That uniting element is the Christianity of the Bible. One of the express purposes for which it was provided was to promote peace between man and man. We do not mean to say that, as yet, it will be effectual to prevent all collisions. That would be an exaggerated assumption which experience contradicts. Christianity has not yet attained its full measure of ascendancy. It is advancing towards it, but amidst difficulty and conflict. It is as yet only the morning light, and the mists still hang on the valleys, and the frosts are upon the hill-side. But that light will wax stronger, until it becomes universally ascendant. Meanwhile, wherever the Gospel is present in its purity, it exercises a moderating influence, and, in matters connected with colonization, has power to prevail so far as to preserve from extinction a native race. When bad passions are excited and collisions unhappily ensue, it provides the means by which the conflagration may be arrested, and peace restored. And this is precisely that which is now being accomplished in New Zealand. The despatches from New Zealand, written at the commencement of the present year, assure of this fact. This year we are informed, by those on the spot, "commences a period when the promise of repose is becoming distinct and visible." We entirely repudiate, on the part of the colonists, the idea that, if left to themselves, they would

openly take possession of the whole colony, and proclaim to the natives that the rule of the colony must be obeyed. As a body, they are anxious that all justice should be done the native; and, in proof of this, we point to the late popular election, the result of which has been the displacement of the ministry under whose advice the Taranaki war was commenced and persevered with, and the accession of a ministry to power, whose native policy is based upon a just consideration of native rights. We refer to the programme of that policy as it appears in the "Recent Intelligence" of our Number for March. In the principles laid down in the speech of the Prime Minister we discern the operation of the Christian element in the colonial section of the population, inducing a conscientious regard for the rights of other men, even although they be dark-skinned, and refusing to assume that a difference of complexion justifies in our actions towards them a departure from those principles which ought ever to regulate the conduct of one man towards another. Fearlessly, and as a Christian, does Mr. Fox disprove the fallacies wherewith some would seek to justify a course of injustice towards native races—

"It may seem strange to be standing up to assert that the natives are men. But it is necessary to assert it, for the theory of the native office and its practice have been to treat them, not as men, but as spoiled children. It is necessary also to assert that they are of like passions, and to be operated on by like motives as ourselves; for there are those in this House, and out of it, who see in the dark skins of the natives a warrant for dealing with them on principles different altogether from those on which we should deal with each other. The hon. member for Christchurch has his theory of Asiatic origin, and finds followers who believe with him, that because the New Zealander came from Asia he must be governed differently from the Saxon race. Never was there a more transparent fallacy. The hon. member for Christchurch is himself of Asiatic origin. His grandsires had a 'dark skin' when they walked out of the Ark on Mount Ararat. Hon. members may laugh, but I speak in all seriousness, and my argument is a sound one. If, by the lapse of a few thousand years, the hon. member has cast his skin, got rid of his Asiatic characteristics, and advanced in the scale of civilization, till he has become a respectable Caledonian, why may not the thousand years or upwards, during which the New Zealanders have been absent from Asia, have worked a like change in them? It has; and I do not hesitate to say that, of all the races on the face of the earth, there is none which comes so near to the Anglo-Saxon in temperament, in mental capacity, and in habit of thought."

The course of administration which has been since pursued has been such as this beginning justified us in expecting. The King-movement amongst the natives has been the point most strongly insisted upon by those who advocated a coercive policy towards the native race, as the most cogent proof of their disloyalty to the British crown, and their earnest desire to get rid of British rule and British civilization. Mr. Fox refused so to regard it. He has preferred to recognise in it the desire of the native race for self-elevation—"We see in it an earnest longing for law and order, and an attempt (not feeble or ill-directed, had it only been encouraged and guided), to rise to a social equality with us." The native is keen-sighted enough to see that he must thus rise, if he would not sink into a servile and degraded state. Yet what course was he to pursue? Their old institutions, which had been available to exercise some restraint on human passions, and maintain some semblance of law and order, had fallen into desuetude, and had lost their power. Colonial legislation had not provided any substitute, nor succeeded in adapting itself to the necessities of a race, in a transition state from barbarism to civilization. Attempts indeed were made but they were failures.

"During the year 1857, and part of the year 1858, Mr. Fenton acted as resident magistrate in the Waikato district. In that capacity he gave much aid and guidance to the people. A large portion of the population of the Lower Waikato accepted the plans which he propounded. The general sentiment of the people was aptly expressed by Karaka Tomo, the old chief of Ngatipo, who said—

"'What is the meaning of the ark that God said Let Noah make? The white men are cautious and knowing, the offspring of the youngest son of Noah. Noah was saved when all the world was drowned, because he had an ark. The white men will be saved, even if the Maoris drown, because they have an ark. The law and order is their ark. Therefore, let us turn to the white man, and get into his ark, that we may be saved—the law, the council, the magistrate. On this day we begin.'" (*Pap.* E. No. 1 c. p. 38.)

But Mr. Fenton's proposal was set aside by the colonial ministry, and never acted upon.

"No similar effort has been made in any other part of the island. Early in 1858 a

book was put forth by the direction of the Governor, entitled 'The Laws of England, compiled and translated into the Maori language;' and the book was widely circulated amongst the natives. This book, no doubt, had a considerable effect in stimulating the movement; but it failed to indicate to the Maoris the course which it was necessary for them to pursue. Some main principles of English law were clearly explained, but too much of the artificial structure and technical language of our law was retained. Taken as a whole, the book was far too multifarious and complicated. Much of it was occupied with matters which must always be confined to the English courts. There was little or nothing adapted to the very peculiar needs and difficulties of the Maoris at the time. In the Session of 1858, several laws were passed relative to native affairs. The 'Native District Regulation Act' empowered the Governor, in council, to make and put in force, within native districts, regulations respecting divers matters enumerated in the act. It provided that all such regulations should be made, as far as possible, with the general assent of the native population affected thereby; leaving it to the Governor to ascertain the fact of that assent in such manner as he might deem fitting. The 'Native Circuit Courts Act' provided that within every native district a resident magistrate, assisted by at least one native assessor, should hold a court periodically. Such courts were to exercise both civil and criminal jurisdiction, as limited and defined by the act. Also all offences against any regulation made under the former act were to be cognizable by these courts. The latter act has been brought into operation at the Bay of Islands, and in the district to the west and north of the bay, but not elsewhere. Under the former nothing has been done." *

Thus, nothing effectual was done by the Colonial Government to guide the native mind towards law and order, and the conviction became more and more powerful amongst the Maoris, that unless they were to be given up to anarchy, they must originate something like self-government.

"After the colonization of the country commenced, they watched carefully and habitually our public proceedings, and came gradually to the conviction that our obedience to law was one main source of our superiority to themselves. They were continually taught and exhorted by their teachers, and especially by the Government itself, through the *Maori Messenger*, to substitute arbitration and peaceful modes of settling disputes, for their old mode of appealing to force. Nor was practical aid wanting on the part of the Government. Native assessors were appointed in all parts of the country, who were to act under the instruction and guidance of English magistrates. But it was not easy to find a sufficient number of English magistrates, or to provide those who were appointed with the means requisite for carrying out completely the plan of the Government. The native assessors were left to themselves. Accordingly, they set themselves to supply the need in their own way. They strove to establish for themselves a system rudely resembling ours, and so to procure for themselves a benefit which our system did not confer, except in the immediate neighbourhood of our own settlements. The result has been, that at present, through most of the native districts, a sort of lawless law is vigorously administered by native magistrates, supported or controlled by native councils or runangas. Even this rude system, with all its defects and all its extravagancies, has wrought much good.

"The movement of which we have spoken was general. About the year 1856, a peculiar movement began to manifest itself in the Waikato district. The men of the Waikato aspired to a higher degree of organization. They sought not only to administer justice amongst themselves, but also to establish for themselves a central legislature and government. No doubt the first promoters of this movement were stimulated by the example of the numerous councils which they saw established amongst the English under the new constitution. But the foundation of the whole was a sense, which had gradually gathered strength, that they needed some government, and that the Pakeha could not or would not supply it. Accordingly, a scheme which had been proposed several years before, was now carried out. They proceeded to elect for themselves a King. The strength of this movement lay, and still lies, in the Waikato district. Until lately it scarcely extended beyond. The authors of this movement 'expressed no disaffection towards the Government, but urged the necessity of maintaining peace, order, and good government in the country, which they argued the Governor was unable to do. 'I want order and laws,' Thompson said: 'a King could give these better than the Governor. The Governor never does any thing, except when a Pakeha is killed. We are

* The Taranaki Question, by Sir W. Martin, pp. 110, 111.

allowed to fight and kill each other as we please. A king would end these evils.'

"Paora said, 'God is good: Israel was his people. They had a King. I see no reason why any nation should not have a King if it likes. The Gospel does not say, We are not to have a King. It says, "Honour the King, love the brotherhood." Why should the Queen be angry? We shall be in alliance with her, and friendship will be preserved. The Governor does not stop murders and fights among us. A King will be able to do that. Let us have order, so that we may grow as the Pakeha grows. Why should we disappear from the country? New Zealand is ours: I love it.'"†

This natural and necessary desire after law and order was misinterpreted and denounced as originating "in an enmity to the European race, and a desire for war with or without cause." But the Waikato Committee appointed for the special consideration of these subjects, in its report presented to the House of Representatives on October 31, 1860, comes to a far different conclusion—

"Your Committee have not been able minutely to analyze the valuable mass of evidence thus collected, but they have unanimously arrived at the following conclusions—

"They recognise as an undeniable fact, that of recent years a great movement (attributable to a variety of causes) has been going on amongst the native people, having for its main object the establishment of some settled authority amongst themselves. This movement is not, in the opinion of your Committee, a mere transitory agitation. It proceeds from sources deeply-seated, and is likely to be of a permanent and growing character. Upon the proper direction of this movement the peace and progress of the colony for years to come will greatly depend. Though it does not appear to be absolutely identical with what is termed the King movement, it has become, and is now, so closely connected with it, that the two cannot be made the subject of separate political treatment. The objects of a large section of the natives were distinctly expressed at the great meeting at Paetai, on the 23rd of April 1857, at which the Governor was present, and at which it was understood by them that His Excellency promised to introduce amongst them institutions of law founded on the principle of self-government, analogous to British institutions, and presided over by the British Government. 'I was present,' says the Rev. Mr. Ashwell, referring to that meeting, 'when Te Wharepu, Paehia, with Potatau asked the Governor for a magistrate, laws and runangas, which he assented to; and some of the natives took off their hats and cried "Hurrah."

"Such a movement need not have been the subject of alarm. One of its principal aims undoubtedly was, to assert the distinct nationality of the Maori race; and another to establish, by their own efforts, some organization on which to base a system of law and order. These objects are not necessarily inconsistent with the recognition of the Queen's supreme authority, or antagonistic to the human race or the progress of colonization. Accidental circumstances, it is true might give, and probably have given, to it a new and more dangerous character: such, at present, appears to be its tendency: but it would have been from the first, and still would be, unwise on that account to attempt to counteract it by positive resistance, and unsafe to leave it, by neglect and indifference to follow its own course without attempting to guide it.

"For these reasons, your Committee beg to declare their entire concurrence in the views expressed by the Governor in His despatch to the Duke of Newcastle of the 8th May 1857, and in the memorandum accompanying the same.

"In his despatch, His Excellency writes thus with reference to the King movement and its true character—'It was, however, clear that they (the natives) did not understand the term "King," in the sense in which we use it; but, although they certainly professed loyalty to the Queen, attachment to myself, and a desire for the amalgamation of the races, they did mean to maintain separate nationality, and desired to have a chief of their own election, who should protect them from every possible encroachment on their rights, and uphold such of their customs as they were disinclined to relinquish. This was impressed upon me everywhere; but only on one occasion, at Waipa, did any one presume to speak of their intended King as a sovereign having similar rank and power with Her Majesty; and this speaker I cut short, leaving him in the midst of his oration."

It is this view that Mr. Fox has adopted—

"In these opinions of the Waikato Committee I fully concur. If there be a whole some sign in the condition of the Maori race one feature which would lead us to hope that we may rescue it from destruction, it is to be found in this great movement of the nations mind—a movement as remarkable as any in

† "The Taranaki Question," pp. 94, 95.

history. We desire not to put down this movement, but to separate what is good in it from what is bad; to guide it, to develope it, to aid it, to avail ourselves of it as the fulcrum by which we may elevate the race to the higher levels of civilization, and create among them the machinery of local self-government. Herein our policy differs altogether from that of those who see in this movement nothing but disaffection to British authority, and who would crush it by force, or suffer it to wither and die by 'supreme indifference and neglect.' This was all that Mr. M'Lean and the native office had to offer, to treat it with 'supreme indifference and neglect,' or, by what is called 'judicious management, gradually to break it up.' That which in reality was a nation in labour, they regarded as the offspring of the personal ambition of two or three chiefs; that which was a great opening for the introduction of civil government, they regarded as a 'confederation which would come to nothing, if only the Government would abstain from interfering;' that which was a crisis demanding a large and statesman-like scheme, they thought might be met by teaching the Maoris to plough straighter furrows, and establishing courts for the recovery of small debts."

Let us now see what has been done by the Colonial Ministry, under the auspices of Sir G. Grey, to carry out this humane view—

"In the early part of December, a communication, in the Maori language, was forwarded to the principal chiefs, containing an outline of the policy which the Governor intends to adopt towards the natives. The proposals put forth in that document are important, and will probably become the foundation upon which all future Government measures connected with the Maories will be based. It will be found printed at length in our "Recent Intelligence" for last month.

"Having by this communication prepared the way, the Governor, accompanied by Mr. Fox and other officials, proceeded in the beginning of January to visit the chiefs of the Waikato district, supposed to be the heart and centre of disloyalty to the Queen, and disaffection to British authority.

"The progress of His Excellency was highly gratifying. The natives, as he journeyed, united with the settlers to pay him respect. When he reached Kohanga, he found upon his arrival a triumphal arch, which had been erected by the natives, and decorated with great taste, having in its centre the letters 'V. R.,' and the words, 'Queen Victoria,' and 'Sir George Grey.' The great meeting was held in the open air, at Taupiri, the locale of Waata Kukutai's tribe. Upwards of 800 natives were present, of whom about 250 represented the King party, and the Upper Waikatos. The Governor explained to the meeting the line of policy which it was his intention to pursue towards the natives. It appears the natives spoke freely to Sir George, and declared that they approved of his policy, and that they recognised him as their friend—as the skilful doctor by whom the evil which afflicted the land might be healed. On the following day another meeting was held of the representatives of five tribes. The place of assembly was a building erected for the purpose, which was gaily decorated. Sir George Grey stated to the meeting what he proposed to do. He was answered by the natives one by one; each individual expressing, in language more or less figurative, his loyalty to the Queen and his attachment to her representative, the Governor. When all had thus spoken, one chief, the principal, stood up, and, pointing to the carved figure, said, 'Governor Grey, that is our ancestor. We all, these five tribes, take our origin from him: he is our *mana*; he is our ancestor. We give him to you; we give you also his mat and his battle-axe; we cannot give you more.' The Governor replied, 'I accept him, and I will keep your ancestor with me.' The Periti say that there is no form in which fealty can be more solemnly offered by the Maori than this, and that the ceremony has a deep and real significance. In the evening His Excellency was rowed up to Maungatauwhire, by forty young natives, and at the stern of the vessel was the flag of Tipa, the 'ancestor of the tribes,' whose image figured in the ceremony of the previous day."

We think we see in these proceedings the harmonizing element of Christianity at work in the hearts of the native population, repressing irritation, and inducing them heartily to accept the hand of friendship, which in so frank and generous manner has been held out to them.

We do not, then, apprehend the extermination of the Maoris. On the contrary, we believe that they will be conserved through the action of Christianity, and so rise in the social scale as to be regarded, both by the colonists and the mother country, as a most valuable section of the New-Zealand population.

Our hopes are of necessity dependent on Christianity becoming more deeply rooted in the native mind, and vigorously extending amongst both sections of the population its improving influences. That there is at pre-

sent much that is hopeful and encouraging amongst the natives at the present moment, will appear from the perusal of the following letter from the Bishop of Waiapu, dated November 4, 1861—

"I left home on the first of last month, for the purpose of holding a visitation in that part of the diocese which extends from Turanga to Tauranga. The natives living on this extensive line of coast constitute many distinct tribes, much differing in their progress in Christianity. A striking feature, which attracts the notice of every traveller from Turanga to Hicks' Bay, is, that at nearly every principal village there is a commodious church, substantially built of wood, many of which are so conspicuous that they are seen by vessels which are passing along the coast. These churches are for the most part the resort of attentive congregations. The people, too, are desirous of having native ministers, and have contributed upwards of 700*l.* as an endowment fund for their support. At most of the villages there is a neatly-finished house, called 'Te whare minita,' which is kept exclusively for the accommodation of the English or native clergyman who may visit them. The religious state of the natives may be said to be healthy, and the people are disposed to conform to the instructions which are given to them. The number of natives confirmed in the different villages was 441, and it was a pleasing feature that many of them were young persons who had been baptized in infancy. Some time ago it was a cause for much regret that the young were growing up without much regard for the religion which had been professed by their parents, but now there has been a reaction among them. The state of the natives to the west of East Cape is very different. Religion is at a low ebb. The people are cold and indifferent, and many, who seem to have begun well, are gone back. The consequence is, that, with four exceptions, there are no places of worship. The subject of endowment for the support of ministers has not been taken up, for the people are careless about having any to live among them. An indication is given of the state of the people in the fact, that, while the population is about equal to that on the other side of the Cape, the confirmations will not altogether exceed twenty-four. I must, however, in justice, add, that the natives at Tauranga appear to be in a better state than I have observed them to be on former visits.

"One object I have had before me on this journey was, to make arrangements for the assemblage of a diocesan synod, which is to consist almost entirely of natives. bringing together of a select body of nat at this period to consult upon the affair the church, in which they are all alike in ested, is a matter of the first importa Not only do we want unity of action, there are very many things to be set in or which can best be done by enabling t who are interested to make personal obse tion, where matters are under better reg tion than their own. At every princ village along the Bay of Plenty, this, toge with other subjects of importance, has l brought under consideration, and I had advantage of being accompanied by s natives of influence, who supported me substantial arguments. The result is, a number of natives will return with u attend the synod. The general effect, to our meetings at various places has been, the people have expressed an approval of new ideas which have been placed be them, so that we may hope that a salu change may be brought about under blessing of God upon these efforts.

"Yesterday was a day to be remembere Tauranga. Ihaia Te Ahu, a native teacl who had lived with the Rev. T. Chapı upwards of twenty years, was admitted deacons' orders, and will reside at Mr. Cl man's old station, Maketu. It had long l Mr. Chapman's desire that this native sh be admitted to the ministry; and the g old man, now in his 73rd year, will be to say in the words of Simeon—'Lord, lettest thou thy servant depart in peace;' he sees in Ihaia a substitute for his labours. The Rev. S. M. Spencer, of T wera, was also ordained priest, and will r therefore, be in a more efficient position carrying on his labours. The Rev. C. Volkner, is to try the locality of Opoti and, if he is able to remain there, labours may produce a reaction in t quarter. In my journey along the Bay Plenty I observed a strong feeling in fav of the Maori King; and one day wl I had taken passage in a canoe, the nati were pulling to a song, the last wo of which were, 'Let the King be crown But in this matter there is a prospect better days, and we hope to hear spee that the arrival of Sir George Grey has b followed by a restoration of confidence peace. On every side, therefore, while are looking up to the hills from whe cometh our help, we see abundant enc ragement, for we have proof that the L of Hosts is with us, and that the God Jacob is our refuge."

INTERIOR OF THE TEMPLE OF GANESA, BENARES.

THE NATIVE CHURCHES.

r is manifest that the Church Missionary ociety is summoned to enter upon new and panded labours, and that the command ldressed to us at the present moment is e same with that given to Israel of old Speak unto the children of Israel, that y go forward."

Ve conclude this to be the case from two siderations; first, the rapidity with which native churches raised up from amongst heathen are entering upon their true ition as self-supporting churches, and preparing to become our auxiliaries in great work of extending the knowledge he Gospel amongst the dense masses of vangelized man. Hitherto very much the Society's energies and means have n taken up with the great duty of tending fostering these churches, and our Mis- aries have tarried amongst them in the it of Paul, that wise organizer of churches, yet ever onward evangelist—"We were le among you, even as a nurse cherisheth children; so, being affectionately desirous you, we were willing to have imparted to , not the Gospel of God only, but our s souls also, because ye were dear unto " But through the good blessing of our l on patient and persevering labours, e churches are now in a position to dis- e with the leading-strings in which it been thought requisite to keep them, to enter upon the self-action of a matured e, and thus a large measure of the Society's ngth, as well in men as means, is being free for that onward movement which Lord expects, and the perishing heathen ire at our hands.

at He, who is the great Head of his ch, expects, at the hands of his people, they should break up from the old ps, and advance to new conquests, is ent also from the world-wide opportunity ed before us at the present moment. e was a world opened in the apostolic for the work of Gospel teaching, and who were appointed to sow the seed l up the measure of their labours; so , in writing to the Colossians, Paul could "Which is come unto you, as it is in all rld, and bringeth forth fruit, as it doth in you." But the world of those days but a segment of that which is presented now. The wide world, from the rising , the sun unto the going down of the , lies open before us. Geographical dis- ry has solved mysteries and penetrated own lands. Nay, not only so, but the Lord, in the might and power of his providence, has been breaking down and removing out of the way hindrances and difficulties, political and religious, and He who hath the key of David, "who openeth, and no man shutteth, and shutteth, and no man openeth," has set before us "an open door" into many vast and populous countries, where man, suffering under that deep distress, of which, individually and collectively, he must be the victim, so long as he is left without the Gospel, demands from us immediate aid, and fills our ears with the Macedonian cry, "Come over, and help us."

These are the two great leading facts which are pressed on our attention at the present moment, and on the first of these we would offer, in this paper, a few brief considerations.

These native churches have long been the objects of the Society's solicitude. They have been the offspring of its earlier Missionary efforts, and it has diligently sought to bring them up in the fear, and nurture, and admonition of the Lord. The Committee was enabled to perceive, from a very early period, the service which these formations were designed to render in the great work of Gospel propagation, and sought to deal with them accordingly. So early as November 1849, in the first volume of this periodical, a brief paper was put forth on this subject. That was the Jubilee year of the Society, and was precisely the season, when the results of the previous half century, having become settled and consolidated, were beginning to resolve themselves into the new and interesting phenomena of native churches; and yet, compared with the present standard, those results were in an infantile condition. The ordained natives were only 11 in number; they are now 65: the native catechists and teachers of all classes, 1140; they are now 2095: the communicants, 13,352; they are now above 21,000. Yet even then the embryo churches were recognised, and their future position indicated.

"The leaven of Christianity has been introduced in different directions amidst the dense masses of the heathen: often hidden, still, in that hidden state, it is at work where the eye cannot trace it; until at length the mysterious process which had been going forward evidences itself in unquestionable results. There is a heaving and disturbance of the heathen population. New and strange elements are at work. The stagnant torpid mass is agitated. As from the action of subma-

rine volcanoes beautiful islands are thrown up amidst the wide monotony of waters—future homes for man where he may dwell—so from amidst the monotonous waste of heathenism Christian congregations rise to view, more beautiful to the mind of the believer than the most lovely of the Polynesian isles to the eye of man. It is true that, in their first formation, there is much that appears confused. The various elements of which they are composed are being resolved into their proper harmony of arrangement. The influence of time and circumstance is required to consolidate and strengthen these new combinations. Still they exist. They meet the eye in different directions: they are to be found in portions of our earth where, a generation back, there had been nothing but one unbroken waste of heathenism; in regions where the true God was unknown and unacknowledged; and where multitudes of his intelligent creatures enjoyed his gifts, and rendered no tribute of gratitude to the Giver. . . . .

"In these native churches, the friends of Missions recognise so many important positions which, by the power of God, they have been enabled to win in the very heart of Satan's kingdom. From these, as from so many centres of action, they hope to advance to new conquests. It is to these we look as affording us the hope of a more extended organization. We survey the millions of the heathen in contrast with the paucity of our European labourers: we look on the extent of India, and remember, that even there, where our Missionary force is perhaps strongest, we have only sixty-eight ordained Missionaries: we realize the spiritual destitution of the world, so astonishing at this advanced period of the Christian dispensation: but we see that native churches have been raised up; that, here and there, specks of light are visible on the dark expanse of prevailing ignorance and death. We behold in this the attainment of a great desideratum, the bringing of one section of the native population to bear with evangelical power and influence upon the cognate mass, and we thank God and take courage. We now appreciate the difficulty and value of the first instance of conversion in a heathen land; peculiarly difficult, because new and unprecedented; and valuable, because by it the prestige of heathenism was broken, and the attainment of a second convert facilitated by the simple circumstance that another had gone before. We perceive how prayerfully and energetically former Missionaries must have laboured, and how powerfully the Most High wrought by their instrumentality; and we value the work, not by its extent, but by the influence which it is calculated to exercise.

"These newly-formed congregations are native, and in this consists their importance. They are not colonies of professing Christians unexpectedly introduced from another land, with which the native element has no sympathy, and from which it shrinks back and refuses to identify itself. When the obligation to receive the Gospel is pressed home upon the heathen, they justify themselves in their refusal by the pretext, that, however appropriate for the white man, it is not suitable for them. Such an excuse is no longer tenable. The Hindu perceives the materials of the peculiar work which has been upraised in the midst of his people to be unquestionably Hindu; but he also sees that the influence by which they have been concreted is not Hinduism, but Christianity. This compels him to consideration. He sees Christianity in its results, in its living influence on the life. He sees it exemplified in the practice of those who were recently heathen like himself. He sees it changing man in his conduct towards man, and presenting him, in his social and domestic relations, under an entirely new and improved aspect.

"It is not merely to the native agents, whether ministers or catechists, that we look as the hope of our Missions; but to the native churches, of which they are a portion, as presenting to the surrounding heathen a living exemplification of Christianity in all its variety of relations—to Christian families as recommending it under its most gracious and winning aspect. . . . .

"The training and establishment of these native churches is now, therefore, a matter of primary importance, and the superintendence of thoroughly effective European Missionaries is most necessary for this purpose. These congregations are like the layers from a plant: they have struck root, and look healthy and promising, but their main sustenance is derived through the intervention of the parent stem, nor could they as yet bear to be separated from it. For a period more or less prolonged, as God sees fit, they must be watched over and cared for, until they become stablished, strengthened, settled. . . . .

"What a high office for the European Missionary! How worthy the willing surrender of the best men which the parent church possesses! Choice men are needed, of unquestionable devotedness, of enlarged mind, and experienced in the ministry; men who feel that the highest gifts and talents are

honoured in their consecration to a work like this, and who give themselves to it, because they are persuaded that in doing so they shall have the opportunity of rendering most extensive usefulness to their Master."*

Such were the views entertained, respecting the future of these churches, and during the years which have since elapsed, the Society has persevered in their training and instruction. We do not mean to say, that in this process of development there have been no mistakes. It is scarcely to be expected this should be the case. The questions with which we have had to deal in connexion with the settlement and organization of native churches were unprecedented in the history of modern Missions. In our solutions of them we had no precedents to guide us, unless, indeed, we referred to the Acts of the Apostles, and, in the narrative of Missionary efforts there presented to us, searched out the principles on which the early evangelists acted. This the Society did, and, but for this direction, more serious divergencies from the right path would have occurred. But we were thus conserved from every thing calculated to inflict permanent injury, and the Lord, by his providential interferences, corrected our deviations, and overruled our very errors for good. The mistakes to which we most strongly tended, and in which other Missionary Societies, whose efforts had reached the same point of attainment, were also betrayed, were to pastorize the native churches with European Missionaries, and to meet the expenses connected with the maintenance of Christian ordinances in these churches out of the funds of the Parent Society.

But all this was providentially corrected. The supply of Missionaries was limited—barely sufficient for the proper work of a Missionary Society, that of making Christ known where He had been, as yet, unnamed; of introducing the Gospel into a new section of humanity, and watching over the tender transplant, until, having acquired sufficient root and stability, it commenced to grow, and to tell, with assimilating influence, on the heathen round. But to provide for the pastorate of the new congregations, for this the home supply did not suffice. The necessity of help being raised up from the native Christians themselves became increasingly manifest, and thus was forced on the attention of the Missionaries, and the Committee.

In Sierra Leone, climate told with deadly effect on the health and lives of the Missionaries. In 1825 a fresh body of labourers arrived from Europe to strengthen the Mission and place it on an efficient footing. But three months had not elapsed, when, one by one, the new arrivals succumbed beneath the power of mortal disease. The reports of the period, like a funeral bell, sounded mournfully the knell of those successive bereavements. "Darker than ever were now the prospects of the West-Africa Mission, at least as regarded the human machinery by which it was to be conducted. Seven labourers arrived in the early part of this year (1825), when the demand for them was so urgent, that there was almost a danger of Satan's recovering much of the ground which had been rescued from him at so great an expenditure of life and health. Scarcely, however, had the benefits of the acquisition been felt, when a similar number was prostrated by the hand of death, and three more were compelled to return home; thus leaving the Mission, as regarded human instrumentality, actually in a worse condition than it was previous to the last arrivals." But painful as these dispensations were, they were corrective of error, and promotive of right action. "The severe losses which the Mission had of late sustained in the deaths of its European labourers, induced the Committee to turn their attention more earnestly than ever to the raising up of a native agency, to fulfil the obligations which the Society had taken upon itself of conferring the blessings of the Christian religion on Africa." Then commenced the Fourah-Bay Institution, with Haensel as its first Principal; and the results are sufficiently obvious. At the end of 1825 there were no ordained Africans; now there are 12.

In the other Missions, if time permitted, similar providential pressures might be traced, arising, if not from climate, yet from some other cause, and constraining the Society to the training and employment of native agency. That this was the case in the Tinnevelly Mission appears from the testimony of the Rev. J. Thomas, the senior Missionary in that important sphere of labour. He wrote Dec. 31, 1858—

"The native clergy move about regularly, and it is to them that we must look for fulfilment of pastoral duties, as it is impossible for a European to do all the work: indeed, the charge I now have embraces Mr. Pettitt's and Mr. Hobbs' district, and the Rev. J. Spratt had assisted me in this district of Mengnanapuram, before I visited England in 1848. I cannot help thinking, however, that we have

* Church Missionary Intelligencer, 1849, pp. 148—150.

been led to this course of action by God's ever-ruling providence, and that the employment of native pastors has been gradually forced upon us, by the removal from the field of European Missionaries; and now that the experiment has been made, and, I think, with success, the difficulties which appeared at first have been removed, and the system may, with advantage, be enlarged. But I think that my charge, at present, may be considered as about my maximum, not from the difficulty of doing the spiritual work, but from the impossibility of attending to the troubles, quarrels, complaints, persecutions, &c., of such a mass of people, who will come a distance of five or six miles to complain of the most trivial thing: they are just like children. I am doing all I can to make them think and act for themselves, and great progress has undoubtedly been made in this respect; and now, excepting in cases of persecution or trouble on account of the Gospel, I resolutely refuse to interfere."

Again, the uncertainties connected with the income of the Society, and the occasional falling of its aggregate below the receipts of the two or three years immediately preceding, occasioned anxiety, and induced the adoption of various financial measures, which appeared to be such as the crisis required.

The plan usually pursued on such occasions was to put a check upon extension, until funds improved. But this was, in fact, to interfere with the spontaneous growth of a living organization, and more especially to tamper with those tender and delicate points which constitute the extremities of the work, and in which the power of vitality more especially resides—a process dangerous in the extreme, and attended with this most serious disadvantage, that whereas it is quite possible to interfere with the promising development of any particular branch, it is not in the power of the Society to restore, at its pleasure, the healthful action which had been checked. But sounder views of Missionary policy came gradually to be adopted. The true lesson intended by these interruptions of financial progress was understood, and it was perceived that the Society's expenditure might be reduced, not only without injury, but with benefit to the Missions, and that not by interfering with the new shoots, but by a re-adjustment of the relations of the Society with its older Missions, and by moving the native churches and congregations to a proper sense of their obligations to sustain, out of their own resources, the expenses connected with their own Christian ordinances.

Eventually the convictions and purpose the Parent Committee with reference to native churches were embodied in the foll ing minute, one valuable in many poi more particularly as demonstrating how founded are the accusations brought ag the Church Missionary Society, that i opposed to the extension of the episcopat

"1. The work of modern Missionaries of a two-fold character. The heathen ar be brought to the knowledge of Christ, the converts who embrace the truth are t trained up in Christian habits, and to formed into a native-Christian Chu These two branches are essentially distin yet it is only of late years that the distinc has been recognised by appointing Mis naries to the purely evangelistic branch, un the designation of Itinerating Missionar in contradistinction to 'Station' Missionar

"2. The Missionary, whose labours blest to the gathering in of converts, natur desires to keep his converts under his c charge, to minister to them as a Pastor, to rule them as a native congregation. the two branches have become blended gether: hence also the principles necess for the evangelistic work, one of which 'taking nothing of the Gentiles,' have sensibly influenced the formation of t native Church; as if the word had be 'taking nothing of the Christians.' Where the scriptural basis of the pastoral relatio within the church of Christ, is, 'they th preach the Gospel should live of the Gospel' 'the ox that treadeth the corn should eat the same;' so that, while the Mission properly receives his support from a fore source, the native pastor should receive from the native church.

"3. Under this system, the Mission takes charge of candidates for baptis classes of candidates for the Lord's Supp and communicants' classes. The Mission advances the converts from one class to other at his discretion. When the conve become too numerous or too scattered for individual ministry of the Missionary, appoints a catechist or other teacher, s the Society pays him. The Society es blishes schools, and pays for the teache As the Mission advances, the number readers, catechists, and ordained pastors, schools and schoolmasters, is increased. I all is dependent upon the Missionary; s all the agency is provided for at the cost the Society.

"4. The evil incident to this system threefold:

"(1.) In respect of the Missionary: his hands soon become so full that his time and energy are wholly occupied by the converts, and he extends his personal labours to the heathen in a continually decreasing ratio. His work also involves more or less of secularity and account-keeping. The character of a simple Missionary is complicated with that of the director and paymaster of the Mission.

"(2.) In respect of the converts: they naturally imbibe the notion that all is to be done for them—they are dependents upon a foreign Mission rather than members of a native church. There may be the individual spiritual life, but there is no corporate life: though the converts may amount to thousands in number, they are powerless as a body. The principles of self-support, self-government, and self-extension, are wanting, on which depend the breath of life in a native church.

"(3.) In respect of the Missionary Society: the system entails a vast and increasing expense in its Missions; so that, instead of advancing to 'the regions beyond,' it is detained upon old ground; it is involved in disputes about native salaries, pensions, repairs of buildings, &c.; and as the generation baptized in infancy rises up under this system, the Society has found itself in the false position of ministering to a population of nominal Christians, who in many instances give no assistance to the progress of the Gospel.

"5. This system of Church Missions often contrasts unfavourably with the Missions of other denominations, in respect of the liberality of native converts in supporting their own teachers, and of their self-exertion for the extension of the Gospel; as in the case of the American Baptist Mission among the Karens of Burmah, of the Independents among the Armenians of Asia Minor, and of the wonderful preservation and increase of Christianity in Madagascar after the expulsion of European Missionaries. The unfavourable contrast may be explained by the fact that other denominations are accustomed to take part in the elementary organization of their churches at home, and therefore more readily carry out that organization in the Missions. Whereas in our church the clergy find every thing relating to elementary organization settled by the law of the land; as in the provision of tithes, of church-rates, of other customary payments, in the constitution of parishes, and in parish officers. Our clergy are not prepared for the question of church organization; and therefore in the Missions they exercise the ministry of the word without reference to the non-existence of the organization by which it is supported at home.

"6. This imperfection in church Missions must be remedied by keeping in mind the distinction between evangelizing the heathen, and the ministering to the native church; and by introducing into the native church that elementary organization which may give it 'corporate life,' and prepare it for its full development under a native ministry, and an indigenous Episcopate.

"7. For the introduction of such elementary organization into the native church, the following principles may be laid down:—

PRINCIPLES.

"I. It is expedient that native converts should be trained, at as early a stage as possible, upon a system of self-government, and of contributing to the support of their own native teachers.

"II. It is expedient that contributions should be made by the converts themselves, for their own Christian instruction, and for schools for their children; and that for this purpose a Native Church Fund for an assigned Missionary district should be established, into which the contributions should be paid. The fund must, at first, be mainly sustained by grants from the Missionary Society, these grants to be diminished as the native contributions spring up. Whilst the fund receives grants from the Society, the Parent Committee must direct the mode of its management.

"III. It is expedient that the native teachers should be divided into two classes, namely—

"(1.) Those who are employed as assistants to the Missionary in his evangelistic work, and who are paid by the Society;

"(2.) Those who are employed in pastoral work amongst the native Christians, who are to be paid out of the Native Church Fund, whether schoolmasters, readers, catechists, or ordained pastors, as the case may be; so that they may be regarded as the ministerial agents of the native church, and not as the salaried agents of a Missionary Society.

"IV. It is expedient that the arrangements which may be made in the Missions should from the first have reference to the ultimate settlement of the native church, upon the ecclesiastical basis of an *indigenous* episcopate, independent of foreign aid or superintendence.

PRACTICAL SUGGESTIONS.

"To carry out the foregoing principles, it is suggested—

"8. That, in conformity with Principle I., the converts should be encouraged to form themselves, for mutual support and encouragement, into *Christian Companies*, (Acts iv. 23. The literal translation would have been 'their own friends or relatives.' The translators of the Bible adopted the term 'company,' to denote the new and close brotherhood into which Christians are brought. In Africa the term has already been adopted for their native Associations.) The members of such companies should not be too numerous, or too scattered, to prevent their meeting together in familiar religious conference. Local circumstances will decide the convenient number of a company: upon its enlargement beyond that number it should be divided into two or more companies.

"One of each company should be selected, or approved of, by the Missionary, as an elder or '*Christian Headman*,' to call together and preside over the companies, and to report to the Missionary upon the moral and religious condition of his company, and upon the efforts made by the members for extending the knowledge of Christ's truth. Each Christian company should be encouraged to hold *weekly meetings* under its headman, with the occasional presence of the Missionary, for united counsel and action, for reading the Scriptures and prayer, and for making contributions to the Church Fund—if it be only a handful of rice, or more, as God shall prosper them.—(Principle II.)

"*Monthly Meetings of the Christian Headmen* should be held under the Missionary, or some one whom he may appoint, at which meetings the headmen should report upon their respective companies, hand over the contributions, receive from the Missionary spiritual counsel and encouragement, and commend their common work, in united prayer, to the great Shepherd and Bishop of souls.

"9. That as long as converts are thus dependent for their Christian instruction upon their headmen, and the occasional ministrations of the Missionary or other agents paid by the Society, the work must be regarded as the evangelistic work of the Society. THE FIRST STEP in the organization of the Native Church will be taken when any company, or one or more neighbouring companies unitedly, shall be formed into a *congregation, having a schoolmaster or native teacher located amongst them, whose salary is paid out of the Native Church Fund.*—(Principle III.) This step may be taken as soon as the company or companies so formed into a congregation contribute a fair amount, in the judgment of the Missionary, to the Church Fund.

10. That A SECOND STEP in the organization of the native church will be taken when one or more congregations are formed into *a native pastorate, under an ordained native, paid by the Native Church Fund.*—(Principle III.) This step may be taken as soon as the congregations are sufficiently advanced, and the payments to the Native Church Fund shall be sufficient to authorize the same, in the judgment of the Missionary and of the Corresponding Committee.

"The Christian headmen of the companies comprised within a native pastorate should cease to attend the monthly meetings of headmen under the Missionary, and should meet under their Native Pastor.

"As long as the Native Church Fund is under the management of the Missionary Society, the native pastors paid out of that Fund must remain under the general superintendence of some Missionary of the Society, who shall be at liberty to minister occasionally in their churches, and to preside jointly with the native pastors at the meetings of headmen and other congregational meetings: the relation between the native pastor and the Missionary being somewhat analogous to that of curates with a non-resident incumbent. (See Society's *Minute on Native Pastors.*)

"11. That A THIRD STEP in the organization of the native church will be taken when, a sufficient number of native pastorates having been formed, *a District Conference* shall be established, consisting of pastors and lay delegates from each of their congregations, and the European Missionaries of such district: District Conferences should meet periodically for consulting upon the native church affairs, as distinguished from the action of the Society.—(Principle IV.)

"12. When any considerable district has been thus provided for by an organized native church, foreign agency will have no further place in the work, and that district will have been fully prepared for a native episcopate.

"CONCLUDING REMARKS.

"13. There must be a variety of details in carrying into effect these suggestions. A mere outline is given above. But it will be seen that the proposed scheme of organization will prepare the native church for ultimately exhibiting, in its Congregational and District Conferences, the counterpart of the parish and the Archdeaconry, under the diocesan episcopacy of our own church system.

"14. The proposed organization of the Mission church is adapted to the case as it

is, where the native church is in a course of formation out of a heathen population by the agency of a Missionary Society with limited resources. Under such circumstances, a Society must commence its work by accustoming the converts to support their own institutions in the simplest forms, so that the resources of the Mission may be gradually released, and be moved forward to new ground. In other words, the organization must work upwards. When a sufficient *substratum* of self-support is laid in the native church, its fuller development will unfold itself, as in the healthy growth of things natural. Had the problem been to organize a Mission, where ample funds exist in the hands of a bishop and his clergy for the evangelization of a whole district, as well as for the future endowment of its native church, the organization might work downwards, beginning with a diocesan council, forming the converts into districts and parishes, building churches and colleges, &c. These have been too much the leading ideas in modern Missions; and European ideas easily take root in native minds. But past experience seems to show that such a system, even if the means were provided, would be too apt to create a feeble and dependent native-Christian community.

"15. The foregoing suggestions must be modified according to the previous system which may have prevailed in a Mission. In older Missions the change of system must be very gradual; for when a Mission has grown up in dependence upon European Missionaries, and upon native agency salaried by European funds, the attempt to curtail summarily its pecuniary aid, before the introduction of a proper organization, will be like casting a person overboard before he has been taught to swim: it will be a great injustice to the native converts, and may seriously damage the work already accomplished.

"16. On the other hand, in new Missions the Missionary may, from the first, encourage the inquirers to form themselves into companies, for mutual instruction, and reading the Scripture and prayer, and for making their weekly collections. It should be enjoined upon each company to enlarge its numbers by prevailing upon others to join in their meetings. The enlargement of a Christian company, so as to require subdivision, should be regarded as a triumph of Christianity, as a festive occasion of congratulation and joy, as men rejoice 'when they divide the spoil.'

"17. If the elementary principles of self-support, and self-government, and self-extension, be thus sown with the seed of the Gospel, we may hope to see the healthy growth and expansion of the native church, when the Spirit is poured down from on high, as the flowers of a fertile field multiply under the showers and warmth of summer."

"*July 9th*, 1861."

Such is the eventual status to which the Society desires to promote the churches which, through the instrumentality of its labours, have been raised up from amongst the heathen, to render them self-ministering, self-supporting, and self-propagating churches, with their own native Pastorate, and, except in colonies where European and native races are associated, their own native Episcopate; that thus these churches, possessed of the power of self-action, and homogeneous in their character with the dense heathen masses in the midst of which they are placed, may be fitted to shed abroad ameliorating influences, and rise to the position of co-operative churches.

These efforts have been crowned with success beyond our most sanguine expectations. The Sierra-Leone church, as the eldest born of the Society, has been the first to recognise with a happy consciousness the responsibilities of her maturity, and, with an affectionate and grateful acknowledgment of the maternal solicitude she has experienced, to disencumber the Parent Society of those charges, which she now feels it right to take upon herself. No less than nine churches, with all their establishments and responsibilities, have been transferred to the native pastorate, namely, Kissey, Wellington, Hastings, Regent, Gloucester, Bathurst, Kent, York, and Bananas. In November 1860, these places ceased to be connected with the Parent Society, except by the ties of love and gratitude. The annual charge of these churches will be about 1600*l*. About half of this sum will be raised by penny contributions from the church-members; the remainder from subscriptions and other sources. The native clergy, on being thus transferred from dependence on a foreign Missionary Society to the more proper maintenance afforded by their own churches, forwarded to the Hon. Clerical Secretary the following address—

"*Freetown, Sierra Leone, Jan.* 21, 1862.

"REV. AND DEAR SIR,—We, the undersigned, formerly agents in the service of the Church Missionary Society, desire, at the present stage of our work, humbly to tender our heartfelt gratitude to Almighty God for the many religious privileges we enjoy through the Society as the honoured instru-

ment in the hands of God. We have witnessed a material change in the character of our work. The Sierra-Leone Mission, sustained for more than fifty years by the self-denying zeal and liberality of British Christians, has, during the last year, passed from a Missionary state into a settled ecclesiastical establishment, under the immediate superintendence of the bishop.

"This is the day which many of Africa's staunch friends, who had served her in her day and generation, would have rejoiced to see. The change which has just recently taken place in the condition of the native church of Sierra Leone is too important, we conceive, to be allowed to pass by without some special notice on our part.

"The period seems a very fitting one for calm reflection. We would pause and consider the way in which the Lord has led this Mission from infancy to comparative manhood. We would call to mind that the seeds of the rich harvest, which gladden the hearts of all God's people, were sown years gone by, in much weakness, in tears, yea, in the blood of a host of martyrs, who counted not their lives dear unto them; that we ourselves have been gratuitously educated in the first place, and then employed in the work in which we are now engaged; and that the congregations we are now serving have been gathered and carefully tended for more than half a century by your faithful Missionaries. These are privileges which call forth our gratitude at this important juncture. We pray that a thousand rich blessings from above may, in return, descend upon you.

"The separation, we hope, is merely outward: inwardly we shall still be united in the indissoluble bonds of the Gospel—on our part by respect, affection, and gratitude; on your part, we trust, by your prayerful sympathy, counsel, and guidance.

"May the congregations now under our pastoral care not take any hurt or hindrance by our negligence; but may they continue to grow in grace and in the knowledge of our Lord Jesus Christ. It is with feelings of thankfulness that we record the willingness of our people to come forward for the support of the native ministry. About 600*l.* are being raised among them for this object. But the chief difficulty in the way is the dilapidated state of almost all our churches. And our people, backed by Bishop Beckles (whom may God preserve), are making vigorous efforts towards the restoration of our places of worship.

"We will not take up much of your valuable time by any lengthened remarks; but, commending ourselves and work to the sympathy and prayer of the Committee,

"We remain, Rev. and dear Sir,

"Yours respectfully,

(Signed) "GEO. NICOL.
JOHN JOSIAH THOMAS.
JACOB COLE.
W. QUAKER.
MOSES TAYLOR.
THOMAS MAXWELL.
JAS. QUAKER.
JOSEPH WILSON.
JOHN H. DAVIES.
CHARLES DAVIES."

The New-Zealand church, the next in seniority, is following the example of her elder sister, more especially that section which is under the episcopate of our late experienced Missionary, the Ven. Archeacon W. Williams, now Bishop of Waiapu. An interesting document has been forwarded from New Zealand, the "Proceedings of the First Diocesan Synod of the Diocese of Waiapu," held at Waerengaahika, Turanga, in December 1861. The Synod was composed of the bishop and five clergy, two of them English and three native, and of seventeen Maori laymen. After prayer, the bishop proceeded to read the following address—

"Our Saviour has said that the kingdom of heaven is like to a grain of mustard-seed; it is small in size, but as it grows it becomes large. Formerly there was neither worship of God in this country nor faith, but now they are on the increase. If man is living alone in a spacious country, and his cultivations are injured, or consumed by animals, he does not feel the want of laws and regulations, because he is alone. But when a community is enlarged, laws are required for many things. So it is with the church. As the members increase in different places, a necessity for laws is felt for the regulation of various matters, and it becomes desirable that those laws should be uniform. The absence of such a uniformity in this country was felt many years ago, and this led to the adoption of measures for bringing about a better state of things.

"The first meeting of the General Synod was held at Wellington, in the year 1859. This meeting was for the transaction of business, which relates in common to all the Dioceses of New Zealand, and is to meet once in three years.

"The chief business which was done at that Synod was to pass regulations—

"1. For organizing the General Synod;

"2. For organizing Diocesan Synods;

"3. For organizing Archdeaconry and Rural-Deanery Boards;

"4. For regulating the formation of parishes, that is, of those divisions of a district which come under the care of one clergyman;

"5. For the appointment of pastors to parishes.

"The Synod of this diocese, therefore, is assembled under the authority of the general synod.

"It is now twenty-five years since the Gospel was first introduced to this part of the island, and, by God's blessing, his word has prevailed and prospered, but with varied success in different places.

"The duty which devolves upon us, is to notice such parts of our system as may be defective, and to endeavour to provide the remedy. Let our endeavours be begun, continued, and ended in God, that his holy name may be glorified, and that we ourselves may receive a blessing.

"One of the first matters which demand our attention is to fix upon some systematic course for the erection of churches. In some part of the diocese good churches have been erected, and in those places the congregations are assembled regularly, and a corresponding order in respect of other parts of Christian duty is found to prevail. There are districts, again, without any suitable place of worship; and, as a natural consequence, there is a careless indifference about religion. The tree is known by its fruits. Let the churches which have been erected serve as a stimulus to those tribes which have not as yet been stirred up to exertion.

"When the church is built, the next consideration is the person who is to officiate within it. The worship of God among the natives had its beginning from the foreigner, who was sent hither by the church at the other extremity of the earth. It was after the example of the apostles, who went forth among all nations under the command of Christ. In those early days, when the Gospel was received, the apostles were wont to ordain elders in every city, to whom was committed the care of these infant churches. Such has been the course followed among all nations who have embraced Christianity. When the people have turned to God and believed, persons have been instructed from among themselves, who should become pastors of the church.

"This is the peculiar work which is going on at this place, at Turanga. It is the work of instruction and preparation; the object proposed being, that chosen men should be sent forth as teachers of the people. Let us persevere, then, until the end is attained—until every district shall be supplied with its pastor; then it is to be hoped that the people generally will become more attentive to their religious duties. If the faithful shepherd is in charge of the sheep they will not be devoured by the wolf. Up to the present time four native clergymen have been set apart for the ministry in this diocese.

"It is required in those who are separated for this service that their attention should not be distracted by the business of the world, but that they should be so disengaged as to be able to teach the old and young, and to attend upon the sick. To this end a regulation has been laid down, that if the inhabitants of any district wish to have a clergyman of their own, they must collect money as a means of his support. That money is to be invested in order that a yearly income may be derived from it. The sum of money which has been collected for this object by Ngatiporou and by Ngatikahungunu now amounts to 700*l.*, the particulars of which I will lay before the Synod.

"When the Gospel was first received, every part of our work used to proceed with vigour. Schools were daily attended by the old and young, and weekly Bible classes were resorted to with regularity. Many have now grown weary of these good habits, having attained to a certain amount of knowledge, and have laid them aside. It will be for the Synod to devise some measure by which a better attendance at the Bible classes and at schools may be secured.

"Two central schools have been established in this diocese, the one at Turanga, the other at Tauranga. The object of these schools is to give education of a more advanced character to pupils selected from village schools. After long trial we are better able to discover those who show the best promise of usefulness in after life. It is to this source we look for monitors, teachers, and clergymen, who may carry on the work successfully. Clergymen and teachers should select, in their own localities, the pupils best suited for these central schools.

"There are many other matters to which our attention may be suitably directed. Every member has now the opportunity to bring forward any subject he wishes to place under the consideration of the Synod.

"The work which we are now entering upon is the work of God; we are fellow-workers with Him. Let us look to Him that He may give us right judgment in all our deliberations; then will God be glorified in

all we do, and this our assembly will tend to promote the welfare of his church."

The Report of the Committee appointed to consider the provision to be made for the support of ministers may suitably be transferred to our pages—

"Your Committee have to report that a proposal has been already put forth by the bishop, to those tribes who are wishing to have clergymen, that they should collect the sum of 200*l.*, as an endowment fund; and that this money should be invested, under the hope that it may yield an income of 20*l.* The Committee cordially approved of this proposal.

"The Committee further recommend that the rule which has been laid down on the behalf of teachers shall also be adopted in the case of clergymen, namely, that the natives, who form the charge of the clergyman, shall assemble every Friday, when required, to cultivate food for their clergyman, in order that he may have leisure to attend to his proper duties.

"If any person wishes further to show his regard for his clergyman, by giving assistance in any other way, this is a course to be commended.

"Finally, the Committee beg to lay before the Synod the account of those monies which have been collected up to the present time."

The sum total collected from various places, the names of which it is needless to introduce, and the more so as our readers would find it difficult to pronounce them, amounted to 100*4l.* 12*s.* 3*d.*; of which 25*7l.* 10*s.* has been collected for the Bishop's Endowment Fund,—a fund which, not being required during the lifetime of the present bishop, is reserved for future use.

One paragraph, which carries with it much interest, we extract from the proceedings of Thursday, December 5th—

"The sum of 1*l.* 17*s.* 5*d.*, collected at Waerengaahika, was laid on the table by Wiremu Pere; and a further sum of 3*l.* 15*s.* 1*d.* from members of the Synod was presented by Kemara Te Hape. These sums were collected in consequence of the Resolution of the Synod on the 4th of December, that the Gospel ought to be sent to the nations who are sitting in darkness."

The South-India churches are participators in the same convictions, and are moving rapidly forward in the same direction. During the year ending June 30th, 1861, there has been in these churches an increase of 7 European Missionaries, 27 catechists and readers, 85 masters and mistresses of vernacular schools, and of nearly 3000 persons under of instruction, whom 1700 have been baptized. There has been, also, an increase of 575 communicants, and of upwards of 1000 children in the vernacular schools. In these churches we find now a grand total of 41,315 professing Christians, of whom 28,685 are baptized, and 6715 communicants. These are superintended and cared for by 20 European Missionaries and 23 native ministers. There are in the schools nearly 12,686 children, of whom 3853 are girls.

In the Tamil section we find a well-qualified native pastorate on the increase, and the churches coming forward with encouraging readiness to meet their own expenses, and maintain their own ordinances. The native pastors are 16 in number, and the catechists, readers, and other native agents, upwards of 600. The total of sums raised by these churches during the year 1860 amounted to 10,471 rupees. This sum consisted of contributions to the following objects—Missions, Church-building fund, Lighting of churches, and Communion alms, Endowment fund, Poor fund, Widows' fund, &c.

The district of Nullur contains 3165 professing Christians, of whom 2126 are baptized. One European Missionary is in superintendence. In the district are engaged two native pastors and seven catechists, together with fifty-two readers, schoolmasters, &c. There are, besides, three pilgrims, supported by the native Christians, who devote themselves entirely to itinerating amongst the heathen. The Rev. A. Samuel, the native pastor of the eastern division, bears satisfactory testimony to the character and qualifications of these native agents.

"The catechists have, for the most part, exhibited marks of real piety. It is a gratifying fact that they are regular in their family worship; that they endeavour to bring up their children in the fear and love of God; and that they are diligent in the study of the Scriptures. Their conduct has been so orderly, that neither Christians nor heathen have had occasion to say an ill word of them. They are generally respected. In making contributions to the different Religious Societies they have always shown much zeal. They have, for the most part, been actively engaged in their several duties, instructing the congregations and preaching to the heathen around them. The people entrusted to their care have constantly been visited from house to house. To gain a full acquaintance with the spiritual condition of their people, they frequently meet many of them separately, and converse with them. They itinerate also among the heathen villages around them, and

distribute tracts and portions of Scripture, and, I think, have been both diligent and faithful in the discharge of this duty. It is their plan always to meet together and pray before they set out to preach to the heathen, and also on their return home after preaching. Several of them have accompanied me in my visits to the heathen villages, and often have I been encouraged by the zeal with which some of them have devoted themselves to the work of the Lord. They give a full account of their labours among the heathen, as well as among their congregations, in their journals, which they present at the usual meetings at Nullur. It is a great satisfaction to be able to report that they have also been actively engaged in their several studies. Every Friday has been devoted to their instruction. The subjects in which they have been taught this half-year are, the Epistle to the Hebrews, St. Matthew's Gospel, and a portion of Scripture History of the Old Testament. Besides these, they write outlines of sermons. During the meetings at Nullur, they have been examined and instructed by Mr. Clark in the portions of these subjects which have been prepared during the interval of the meetings. These efforts, combined with the fact that they read with care those tracts and books which treat on religious subjects, contribute much to their improvement in knowledge. At stated periods there are examinations of all the catechists, which are conducted entirely in writing. The best essays are rewarded.

"I now proceed to say a few words about the itinerants. These men, I am happy to report, have been very diligent during the last six months, and have visited nearly every town and village in this extensive district, conversing with the heathen on religious subjects, and distributing religious tracts and portions of Scripture among them. They have, in several instances, visited the same villages more than once during the half-year. During the whole time they have preached the word of God to many thousands of the heathen who are perishing without God and without hope. I have every reason to be satisfied with their sincerity and activity. On one occasion, one of them accompanied me in my visits to the Christian congregtions. As we happened to pass by a heathen town, we met a Naick, sitting by a threshing-floor, and the pilgrim, evidently referring to his former preaching, observed to him, 'You have seen the fruit of your labour. Where is the fruit of mine?' The man replied, 'I have not got a sufficient reward for my labour. My sheaves are little better than chaff.' My companion reminded him of his having constantly visited him and sown the word of God in his heart, and his not having seen any fruit, and exhorted him to repent of his sins, and come to the Saviour for the salvation of his soul, adding, 'The unconverted are like chaff: the chaff is burnt with fire: the unconverted will have their part in the lake which burneth with fire and brimstone.' The man replied, 'I shall wait for a favourable opportunity, when I may, perhaps, become a Christian, and believe in the Lord Jesus for the salvation of my soul.' The itinerants generally visit the heathen in their homes, and it is a gratifying fact that they are well received by the people. In general we have reason to believe that God is magnified by them.'"

The duty of religious contribution is being more powerfully felt and acted upon. In the beginning of 1861, a general fund for benevolent objects was established in the western division, and meetings held in all the congregations to raise contributions. At each place two or three speakers addressed the meeting, and then the head of each family named whatever he was inclined to give, the women and children coming forward afterwards, and paying their contributions. The people not only willingly gave, but stimulated each other to give, contributing, according to their ability, from one anna to twelve rupees. The Rev. E. Sargent, in a letter dated Sept. 11, 1861, writes—"Last Sunday morning a Shanar put two sovereigns in the sacramental plate." In the eastern division a Sangam has been established; public meetings are held in the various congregations, and collections made, which are afterwards divided between the district church building fund, endowment fund, poor fund, &c.

In Dohnavur, another of the Tinnevelly districts, containing about 2500 native Christians, an increasing readiness has been exhibited in the formation of endowment funds, the people having contributed, in 1858, 76 rupees; in 1859, 83 rupees; and in 1860, 173 rupees. Funds are also being raised for the prosecution of Missionary work among the heathen. The people contributed to this object, in 1858, 54 rupees; in 1859, 91 rupees; and in 1860, 141 rupees. The collections are made principally by means of the baked earthen collecting-pots. One of them was found to contain 7 rupees, or 700 dûts and half dûts. When the contributor was asked how he had collected so large a sum, he answered, that he had endeavoured '*to remember day by day the mercies of God.*'

The Paneivilei district contains about the

same number of native Christians as Dohnavur. Here the work of gathering in from amongst the heathen is encouragingly progressing, and this in a great measure through the exertions of the native Christians themselves. The Rev. J. T. Tucker says—

"Gnanamuttu, the reader, is a very diligent man. He presented to me twenty-three candidates for baptism, out of whom, after examining them, I accepted twenty-one. I therefore baptized them with much pleasure at noon. I gave an exposition on the Lord's Prayer to about a hundred new converts. Since my last visit, through the zeal and teaching of Gnanamuttu, assisted by the other new Christians, seven or eight more heathen families have given up their idols, and placed themselves under Christian instruction; so that in this village, where all were heathen eighteen months ago, there is not a heathen Shanar left, and, in consequence, the idols of the place have perished. May it please God to pour out the Holy Spirit abundantly upon these babes in Christ! . . .

"I rode in the evening to Madathupatty, where there are upwards of a hundred new converts. They met me about a quarter of a mile from the village, and, soon after I arrived, they assembled in their new church for prayers. I preached with a great deal of joy to them for nearly an hour, on the command of the Lord to go and preach the Gospel to every creature. . . . .

"*Dec.* 4—The new church was crowded with people at the morning service. There were about a hundred present. I read prayers, then heard each man, woman, and child repeat the Lord's Prayer, and afterwards preached to attentive hearers on the address of St. Paul to the Athenians, as written in the seventeenth chapter of Acts. As soon as the sermon was over, the new converts brought the three large idols that they and their forefathers had worshipped, together with much clothes and other things used in devil-dancing, and delivered them over to me. Two of the idols were of stone, and we determined to turn them into steps leading into the church; the third idol was of burnt clay, about the size of a woman; I was not a little pleased to see the children smash it all to pieces. The idols and cloths, &c., came out of two devil temples, which these people have willingly pulled down, and delivered over to me the land, &c., on which they were built. On the site of one, we propose to build the catechist's house.

"There is also a large stone-built madam (resting house), which was erected at the expense of the headman among the converts, connected with which is an income from palmyras and land of about seventeen rupees per annum. This also was given over to my charge, and I directed that in future the income should not be spent in the way of assisting in the worship of idols."

Here, also, efforts, in the direction of the self-supporting system, and collections for the extension of Christianity among the heathen, are discernible. Mr. Tucker is again the writer—

"*Oct.* 30—I spent an interesting day at Mannariandittu, where a new brick and chunam church has just been erected. It has cost upwards of 550 rupees, 200 of which were contributed to it by the Native Missionary Society, 104 rupees by the natives of the village, and the rest by friends and the Church Missionary Society. The church was opened for divine worship to-day. By twelve o'clock it was literally crammed with people. There must have been upwards of two hundred present. The Rev. A. Isaac read prayers, and I preached on Habak. ii. 20. The faces of the people indicated that they were much delighted with their new church. . . . .

"*Nov.* 12—The Missionary pot (box) Meeting was held in the church at eleven o'clock A.M. The first thing was to break the pots and count the sums collected, which amounted to Rs. 132 . 13 . 11. There was a goodly number of Christians present. They were addressed by six speakers, two headmen of the congregation, one schoolmaster, and three catechists. All the speeches were good, and breathed the spirit of the Gospel. The catechist David's speech was a remarkably good one. The sum total collected for the Pot Society during the past year, including the collection after the meeting, amounted to Rs. 155 . 11 . 11."

We have to thank God for these evidences of spiritual growth, and of increasing usefulness, and that in so many different directions, —West Africa, New Zealand, Tinnevelly; and no doubt, if time permitted, facts of like character might be brought forward from other portions of the Mission field. It is indeed highly desirable that the native churches should be brought forward into the position of self-supporting and co-operative churches. Not only would the men and means of the Society be set free for a greater onward movement, but the safety and continued healthfulness of these churches would thus be best provided for. Situated as they are in the midst of heathenism, they are safe only as they are aggressive.

We are well aware, however, that there are congregations to be found within the circle of the Society's labours which are not in this state of healthful development. Our churches in Kishnagurh are not thus active. But wherever a Christian congregation exists it is indispensable its members should be aroused to a just sense of their obligations to become themselves hearty recipients of the truth as it is in Jesus, and thus be qualified to act as zealous communicators of that truth to others.

Let us consider how this may best be done. If a body of people deserves at all the name of a Christian congregation there must be amongst them some spiritual persons, who have attached themselves to the Lord Jesus. Let them be searched out, and recognised, and brought together for mutual encouragement and prayer. Let the scattered embers of the fire be collected. They will countenance and give encouragement to one another, and the languid smoking fire be kindled into a flame. By degrees they will begin to work on those around according to their measure of ability. On such efforts a blessing may surely be expected, because spiritual persons are the temples of the Holy Ghost, in which He dwells, and through which, as a spiritual organization, He is pleased to work. As, therefore, they thus work, they reproduce themselves, and the numbers of spiritual persons in the congregation are increased.

Let it be remembered that the spiritual persons in a congregation are its heart and centre, the solid nucleus around which the nebulous elements of unconverted and undecided persons collect, and to whom, as God blesses the means employed, they become, in a larger or less measure, assimilated. To such applies the language of the prophet, "the holy seed shall be the substance thereof;" and they are a seed, and that in a double sense: they are a seed in the sense in which Abraham's posterity was a seed: they are the product of the seed of the kingdom, the word; and yet as the means, by the right employment of which others shall be brought to the knowledge of the truth, they are fitted to become the seed of a more extended harvest. And they are the substance of the congregation to which they belong, for it is in connexion with this as its centre that the whole body consists, and is kept together. Let such persons be duly recognised and wisely used, and they will be found to exercise on the mass a peculiarly penetrative and binding influence. Their influential practical Christianity will give them weight of character, and they will not fail to win their way by gracious loving actions. Without such a nucleus of converted persons a congregation can be held together only by the outward bonds of forms and ordinances; and these by themselves are so unequal to bind and firmly unite, that a congregation so circumstanced is incapable of any thing like united action; and if such an attempt be made, like a rope of sand it will fall to pieces.

But where there are any such, there is hope for that congregation, even if they consist of not more than two or three, for two or three suffice to secure the Lord's presence, according to the promise, "Where two or three are met together in my name, there am I in the midst of them." Let not the minister isolate himself from these. Let him group these around him, and hold them next himself. Let him put them upon action to teach and to admonish. Let them be to his ministry as the crystal globe which is around the central light, and through the transparent medium of which that light shines forth with augmented lustre. It is this we conceive which is recommended in the "Practical Suggestions," which form a part of the "Minute on the organization of native churches," viz. that the converts should be encouraged to form themselves for mutual encouragement and support into native companies; one of each company being selected or approved of by the Missionary as the elder or Christian headman, to call together and preside over the companies." These selected persons are the spiritual element we speak of. No man is qualified for, or ought to be entrusted with, such an office, except so far as he may be concluded to be truly spiritual and converted. Such persons, when invited to become each the centre of a little company, which they are to assemble for the purposes of reading the Scriptures and of prayer, are recognised as the substance of the body, and will prove, by the blessing of God, the means of a great improvement, and the seed of a better and richer harvest.

"Our Saviour did not entrust the progress of his Gospel to the inferences of his disciples. 'Go ye into all the world, and preach the Gospel to every creature,' his parting injunction, is imperative upon his church, as though it were a law from Sinai. But the church in this regard, what is it? Surely not that bodiless phantom which some imagine; a certain ecclesiastical wraith to be conjured at will, within the mist of which individual Christian responsibility may be indefinitely divided and absolutely lost. The church

which receives that word of its Sovereign Head is 'the congregation of faithful people;' in our Saviour's time present upon Mount Olivet, and represented by its apostolic pastors; in our Saviour's omniscient sight, then present in all 'those who' should believe in Him 'through their word.' Nor is it possible for the church, give it what definition you will, to become obedient to this injunction, unless its members feel their individual responsibility, and individually offer their earnest co-operation. Though all the constituted ecclesiastical authorities in Christendom should sleep, the command would not lie dormant. When the Saviour enters into judgment with his church, the blessing or the woe will light upon individuals. And for the consummation of his merciful purposes to the world, He enjoins—if indeed his grace will not wait for—the unanimous co-labouring of the souls whom He has saved. Then is full obedience rendered by a church, when every Christian member feels his personal responsibility, and all acting upon all, by sympathy and mutual co-operation, the pastors leading and encouraging, the people fellow-helpers, the leaven leavening the whole lump, the light spreading as it is reflected from every heart, the influence combining and collected, is manifested by consenting energetic effort, as the voice, the will, the act of the church."*

Let it be observed, in conclusion, that an analogy appears to exist between the individual believer and a Christian church. In the believer there are two principles, the flesh and the spirit, each contrary to the other; the better principle in the position of power and ascendancy, and the other, subdued indeed, yet still rebellious, and full of an evil resistance. Still, if the Christian being in an healthful state, the divine principle be properly in the ascendant, it will so dominate as to be enabled, notwithstanding the opposition of the old Adam, to use the energies of the man in the service and to the glory of God.

So in a congregation, in which there is an election of grace. In that congregation there is a carnal and a spiritual element; but if the congregation be in an healthful state, the spiritual element will be so in the ascendant, as, although not without contradictions and difficulties, to use the energies of the congregation to the promotion of the Lord's glory and the advancement of his kingdom. The better disposed elements, although not yet converted, will approximate to the spiritual centre, and permit their strength and influence to be employed in a great measure for spiritual purposes; and thus the whole body is caused to move in a direction that is decidedly favourable to the progress of Christianity. If indeed the eclectic course were to be adopted, which some contend for, and all the spiritual persons in the different church organizations were to be drawn out of them, that they might be collected into one sun, the momentum in the right direction would be lost by these several bodies with the abstraction of the spiritual element, and they would become first inert, and then obstructive. Moreover, the leaven, taken out of the lump, and placed in an isolated and exclusive position, would no longer have the same opportunities of diffusing its corrective influence, and, as an instrument for the conversion of those around, would become in a great measure useless. Happily, this theory, when attempted to be reduced to practice, has proved itself an impracticability. The carnal element, despite of all efforts to the contrary, has crept into the eclectic body, and, gathering strength, has demonstrated its power by disunion and disruption.

* "Bedell's Sermon on Jubilee of Church Missionary Society."

LOWER BENGAL AND ITS PEOPLE.

We have proposed to ourselves an arduous task; it is no less than the exploration of the map of India, province by province, and district by district, so as to leave no portion of it with which we have not in some degree acquainted ourselves, and this with a view to ascertain the proportion which our existing measure of Missionary effort bears to the vastness of India and the greatness of its necessities. One section only of the extended area *has been* dealt with, and that, as we are well aware, very imperfectly—the districts of Lower Bengal, the great alluvial plain through which the Ganges, the Megna, and their affluents, by numberless and ever-shifting channels, find their way to the great ocean. We have also endeavoured to search out the various points of Missionary labour, often widely separated from each other, which shed a feeble ray on the surrounding darkness; and from Calcutta, as the great centre where they are most thickly clustered, have looked

broad on the maximum of effort, and the magnitude and the urgent nature of the want to be supplied. Let our readers again cast their eyes over these vast territories, containing millions of people, and remember, that of the twenty-one districts lying between the Megna and the Garrow Hills on the east, the Himalaya on the north, the frontiers of Behar and the south-western agency on the west, and the Bay of Bengal on the south, there are not less than ten districts, containing a population of some eleven millions, in which no Missionary station is to be found, while three others appear, each with only one Missionary station. What necessitude is here! What is the condition of these dense multitudes? Is it such that they need no interference on their behalf? What can be expected of human nature, when, with all its unhappy tendencies, it is not only left in destitution of the one great corrective, but exposed to that tremendous power for evil which false religions possess. The alluvial soil from which the inundations have recently withdrawn themselves, first saturated with moisture, and then acted upon by the intense heat of a tropical sun, yields a prolific vegetation. Can we be surprised if, when the religion of a man, instead of discouraging, patronizes his sin, the result is a superabounding of vice and crime?

Let us go among this people and learn something of what they do, and how they live—what may be the stamp of national character. Let us go down to the Ganges, God's good gift to the native of India, but by him abused into an object of idolatry and of cruel and superstitious usages. We reach the Baboos Ghât, Calcutta, "a flight of steps leading to the water's edge, surmounted by a vast-pillared, porch-like edifice, built by a native gentleman, whose name it bears, and shrouded by a very fine pepul tree, which the pious Hindus, more particularly the women, returning from their morning ablutions in the river, may be seen to water from the brass lota, or vessel, which invariably accompanies them." Embarking in a boat, the European part of the city is soon left behind, and the congregated fleet of native storevessels from the provinces that crowd the bank near the northern division of the city has been nearly passed, when Cremation Ghât appears in sight, where such of the Hindus as can afford to do it, burn their dead. Others—the poorer classes—leave their dead upon the bank of the river, to be carried away by the next tide, rendering necessary certain police regulations; "the employment of boats and men belonging to them, called domes, whose office it is to remove, by sinking, all offensive objects found floating in the river." Bathing in the Ganges, how ablutionary of sin in the estimation of the Hindu! The distant sight of the Ganges brings a blessing; the application of a few drops of its water removes pollution; "daily bathing in it is highly promotive of present and future happiness," "immersion in its waters on certain auspicious days of the moon, and certain conjunctions of the planets, may wipe away the sins of ten births, or even of a thousand." In the prospect of death, its efficacy for good is beyond calculation. "To think intensely on the Ganges at the hour of death, should the patient be far distant, will not fail of a due reward;" to die in the full view of it, is pronounced most holy; "to die on the margin in its immediate presence, still holier; but to die partly immersed in the stream, besmeared with its sacred mud, and imbibing its purifying waters, holiest of all." Hence the sad scenes which meet the eye, the results of this wide-spread superstition. There, at a ghât, lies a poor woman on a low bed, raised only a few inches above the ground. She is dying, not so much from sickness as from exposure to the hot blazing sun. But no one heeds her. There, again, a man or woman may be seen sitting by the stream. They are sprinkling a dying child "with the muddy water, and endeavouring to soothe his sufferings with the monotonous, but plaintive lullaby—'Tis blessed to die by Ganga, my son: to die by Ganga is blessed, my son." And, lo, there is another victim to popular superstition. He is "seated up to the middle in water. The leaves of a sacred plant are put into his mouth. He is expected to repeat, or, if unable, his relatives repeat in his behalf, the names of the principal gods. The mud is spread over the breast and forehead, and thereon is written the name of his tutelary deity. The attendant priests next proceed to the administration of the last fatal rite, by pouring mud and water down his throat, crying out, "O, mother Ganga, receive his soul!" The dying man, unwilling to die, may implore his friends to desist, but his intreaties are drowned amid the shouts of "Hurri bol! Hurri bol!"

Along its extended course, from Hurdwar, where, through an opening in the mountains, the river bursts forth into the plains, until, at the end of 1200 miles, it enters the Bay of of Bengal, the Ganges receives continually these sad contributions, the sighs and groans of dying men and women, who, under the consciousness of sin, and the prospect of another and dread existence, into which they

are about to enter, know no other hope than that which Ganga gives.

Let it not be supposed that these are sad details which belong to the past only, and which have long since been removed by the ameliorating action of the Gospel. They still exist, alike our sorrow and reproach; and, in fact, are of such frequency, that the European eye familiarized with such scenes passes them by as a thing of course. Along the banks of the wide-flowing stream, suicide and murder continue to be perpetrated day and night. The scenery on the river is often beautiful. The rich foliage descends in many places to the very edge of the stream, and the tree often dips its pendants into the water at full tide. The bamboo flings its long branches down with all the grace of the willow, the numerous species of palm-trees rise in regal majesty above, and the fine feathery foliage of both is relieved by the bright masses of the neem, the pepul, and a host of others, some bearing resplendent flowers of a thousand dyes. At intervals between the pagodas, which generally communicate with villages a little inland, whose thatched roofs are discernible between the trees, pretty houses appear, inhabited by Europeans or rich native gentlemen, standing in the midst of beautiful gardens, full of gorgeous flowers, which blossom in profusion all the year round, interspersed with groves of mango, tamarind, and other fruit-trees, in attractive variety.

But amidst the beauties and the profusion of nature, the sad spectacles which have their origin in man's sin and estrangement from God, obtrude themselves upon the unwilling sight. There floats by a human body, dishonoured and cast forth as though it were the carrion of some beast, and the vultures have claimed their right to deal with it, for they are feeding upon it as it descends the stream. There is a marvellous indifference to the value of human life in India. If, instead of a senseless corpse, that object were a living person struggling for life, his apathetic countrymen, although near at hand, would not throw out a rope to save him. But are we not still more hardhearted, if, when souls are perishing in the deep waters of idolatry and sin, we put forth no sufficient effort for their rescue? The selfish Hindu stops his ears and turns away his eyes from the poor sufferer near him, struggling in vain to escape from that strong grasp of death which is bearing him down; but how many professing Christians, safe, as they think, in the possession of their own privileges, with a far more inexcusable selfishness, decline to help the souls that are perishing for the lack of knowledge.

At particular points along the river—Hurdwar, Allahabad, Ganga Saugor, &c., and at particular seasons, there is supposed to exist in the waters of the river a special sanctity. Of the last of these places, as alone lying within the limits of the territory we are exploring, we shall at present speak. The festival takes place in January. Then may be seen boats crushed together, row on row, for a vast extent in length, and in appearance numberless. The people that have come in them swarm everywhere, multitudes on multitudes. Tents and shops are set up on the sands and in the jungle, and a populous city, full of streets, lanes, and bazaars, is extemporized in a few days, and there, with wonderful intensity, is prosecuted the work of idolatry and blind superstition. "Crowds of infatuated men, women, and children, high and low, may be seen bathing in the waters, and worshipping Ganga by bowing or making salaams, and spreading their offerings on the shore, consisting of rice, flowers, cowries, &c., for the goddess to take when the tide arrives."

Amidst these infuriated multitudes may be found, standing out in bold relief, many and practical illustrations of the nature and influence of Hindu religious notions. The late Missionary Lacroix has left a sketch of one such scene. "In the evening, after the labours of the day, all of us took a walk together through the whole mela, and held conversations with many of the people, especially shopkeepers. Having reached the extremity of the fair, near the sacred bathing-place, we observed a few solitary beings surrounding a funeral pile in full blaze. It was the funeral of an aged female, a hundred and ten years old, we were told. The last duties were being performed by her son, grandson, and great-grandson. None of them wept, nor did they appear to feel any sorrow: on the contrary, their countenances were lit up with a gleam of joy. We inquired the reason of this seeming want of feeling on their part, to which they replied that the present event was one of the most fortunate that ever could have happened; that their progenitor had lived to a good old age; that she had died in the most auspicious time, viz. at the time of the full moon (which it was), on the most auspicious day, *i. e.* the principal day of the mela, and at the most sacred spot in Bengal, Ganga-Saugor! What more could they desire? The happiness of the old woman was complete; and these concurring circumstances would cause them to be re-

rded by their neighbours as a highly-voured family. Alas! how blinding is olatry! We endeavoured, in a few words, point out to the relatives of the deceased better way, even Christ Jesus, and re-rned to our boats for the night."

But what is the effect produced by these grimages and pageants on the popular ind? Let the festival of the Doorga, and e Churruk Poojah answer that question. rvati, the wife of Siva, was honoured by e gods, according to the mythological fables the Hindus, with the title of Doorga, the me of a giant whom she destroyed. This is the ten-armed goddess. "In one of her ght hands is a spear, with which she is ercing the giant, and with one of the left e holds the tail of a serpent and the hair the giant, whose breast the serpent is ting. Her other hands, stretched over her ad, are filled with different instruments war." Her festival takes place in Sep-mber. "Immense sums are lavished upon it; all business throughout the country is suspended for several days, and universal stivity and licentiousness prevail." In the streets of the native city, Calcutta, its ar approach is indicated by the profusion images unceremoniously exposed to sale, e the commonest commodity." Let it be membered that there are the permanent and the transitory images. The former, of gold, silver, brass, copper, crystal, stone, or mixed metal, are to be found in the houses the wealthy natives, and receive daily rship; but for the ceremonial purposes the festival, multitudes of temporary ages are prepared, of all sizes, and of such ap materials that the poorest may pro-e himself. It is a thriving season with e image-makers, a craft as numerous in lcutta as it was at Ephesus in the days Demetrius the silversmith; and let it be membered that the same Gospel which threw Diana's worship is with us to ain the same glorious triumph over the latry of India, if only indeed we are thful and bold to use it. In every di-tion the images may be seen, borne by the rchasers to their own houses. Festivity d superstition, strangely intermingling, mmodate themselves with wonderful tility to the yearnings of the carnal mind; r man would be religious in his license, t his short-lived gratification may not be turbed by the dread of penal consequences. tablishment is on the increase. Some are oving into the interior. They are those o are business residents in Calcutta, and y carry back with them the earnings and profits of months, all to be lavished on the festival: many of them are native *employés* of the British Government, whose offices are, by proclamation, shut for a whole week during the Doorga festival.

The festival extends over a period of fifteen days, of which three especially are high days. On the first of these, the officiating Brahmins are employed in consecrating the images, which thus are supposed to become the peculiar local habitation of the divinity. Then poojah, or worship, commences, into the movements or genuflexions of which we shall not adventure ourselves. After the worship of the day, carousals begin, the people sit down to eat and to drink, and then rise up to play. "The spectators are entertained with fruits and sweetmeats. Guests of distinction have atar, or the essence of roses, and rich conserves are abundantly administered. Musicians, with various hand and wind instruments, are introduced, and abandoned women, richly dressed and almost covered with jewels, dance their wanton dances, and rehearse their indecent songs in praise of the idol, amid the plaudits of surrounding worshippers."

On the third day, buffaloes are offered in sacrifice. After the beasts are all slain, the multitude, rich and poor, daub their bodies all over with the mud formed with the blood which has collected where the animals were slain, and dance like furies on the spot. They then go into the street dancing and singing indecent songs, visiting the houses where images have been set up.

The day after, the idols are conducted with music and procession to the river, the stages on which they stand being placed in the centre of two boats, filled with people, dancers, musicians, singers, and here, in the presence of thousands, the same unutterable abominations to which we have already referred, are again enacted, and Hindu idolatry appears in its true character, as the merciless irritant of all that is shameless and degrading in the fallen nature of man.

The profusion of offerings presented during the ceremony is incredible. At the celebration of the festival a wealthy native has been known to offer eighty thousand pounds weight of sweetmeats, eighty thousand pounds weight of sugar, a thousand sorts of cloth garments, a thousand suits of silk, a thousand offerings of rice, plantains, and other fruits. On another occasion, a wealthy native has been known to have expended upwards of 30,000*l.* sterling on the offerings, the observances, and the exhibition of a single festival, and upwards of 10,000*l.*

annually ever afterwards to the termination of his life. "In the city of Calcutta alone, at the lowest and most moderate estimate, it has been calculated that half a million, at least, is annually expended on the celebration of the Doorga Poojah festival."

The Churruk Poojah is another of these popular expositions of Hindu idolatry.

"To the south of Calcutta is a spacious level plain between two and three miles in length, and a mile or a mile and a half in breadth. On the west it is washed by the sacred Ganges, on whose margin, about the middle of the plain, Fort William rears its ramparts and battlements. Along the north is a magnificent range of buildings, the Supreme Court, the Town-hall, with other public edifices, and in its centre, most conspicuous of all, the arcades, columns, and lofty dome of Government House. Along the whole of the eastern side, at short intervals, is a succession of palace-like mansions, occupied as the abodes of the more opulent of the English residents. In front of this range, facing the west, and between it, therefore, and the plain, is the broadest and most airy street in Calcutta, well-known by the name of Chowringhee. Chiefly to the north of the plain, and partly to the east, beyond the ranges of European offices and residences, lies the native city, stretching its intricate mass of narrow lanes, and red brick houses, and hive-like bamboo huts, over an extent of many miles, and teeming with half a million of human beings. At a short distance from the south-east corner of the plain, across a narrow belt of suburban cottages, lies the celebrated temple of Kali Ghât. The grand direct thoroughfare towards and from the native city is along the Chowringhee road," and along this road, on the morning of the festival, pours from the native city, as its source, a mighty stream of human beings. They go to do honour to Kali, that beneficent deity, to whom the blood of a man is the most acceptable and delightsome offering; Kali, whose blood-stained brows and breast, her necklace of skulls, and her ear-rings of dead bodies, are so winning in their aspect, and so fitted to dispel all fear; Kali, to please whom the worshipper must be prepared to torture his own flesh; Kali, the patroness of the murderer and the thief: is it wonderful if they who worship her become pitiless, as she is? Amidst the throng may be recognised her special devotees, having their loose robes and foreheads plentifully besprinkled with vermilion or rose pink. Two or three of them are decked in speckled, or parti-coloured garments, uttering ludicrous, unmeaning sounds, with garlands of flowers hanging about their necks, or tied around the head, "having their sides transpierced with iron rods, which project in front, and meet at an angular point, to which is affixed a small vessel, in the form of a shovel: others, covered with ashes, carry in their hands iron spits or rods of different lengths, small bamboo canes, or hookah tubes, hard twisted cords, or living snakes, whose fangs have been extracted, and bend their limbs into unsightly attitudes, chanting legendary songs." Besides these, are musicians, with horned trumpets, gongs, and tinkling cymbals, and large hoarse drums, making most discordant sounds; and mingled with these are processions of persons bearing flags, banners, models of temples, images of gods, with portable stages on which men and women act "ridiculous, and often worse than ridiculous performances."

The temple stands in the midst of a court, surrounded by a high wall. On entering the court, a portico first presents itself, from which a narrow pathway leads to the temple. At the gate of the temple a party of Brahmins waits to receive the offerings. On one side are flowers, consecrated by having been presented to the goddess; on the other side a heap of money—copper, silver, and gold. The worshippers present their money, and receive a gift of flowers as a token of Kali's approval; while there, within the temple, sits the misshapen block, fit demon to preside, in its grim ugliness, over the dense heathen darkness around. To complete the scene, in another part of the court, crazy fanatics, or deliberate impostors, perform the Churruk Poojah, or swinging rite, so designated from chukra, a discus or wheel, or present their sides, or arms, or tongues, to be transpierced or perforated.

These are some of the popular expositions of the Hindu system. They are not done secretly and in a corner, but in the light of day. They appeal, through the eye and ear, to the worst tendencies of the human heart. The idol-worship gives licence to, and provides gratification for, the sinful heart of man; and the sinful heart, glad to be pampered, instead of being coerced, loves and upholds the evil system, which, under the name of religion, ministers to its cravings. Idolatry can be overthrown in India only by the free action of that Gospel, which dissolves the alliance by regenerating the heart. But what must be the effect of these shows and pageants on the public mind? How fearfully must not this taint the youthful imagination, and prepare it for the commission of actual

ime! The Hindu brings his children with
m to the spectacle. They are but children,
pecially the girl, for, if a little older, she
uld be in seclusion; but, young as she is,
e is not too young to learn evil. The little
l that looks so graceful in her neat white
alin, tastefully arranged as it is, without
nd, gusset, or seam, with her large and
trous black eyes, her rich jet hair, fastened
a well-formed knot, crowning the head,
d surmounted by a crimson flower, she
not taught to read, but she is brought to
a mela, and there she reads with her eyes
d ears. Oh, what a book of abomination
there spread open! There, through sights
d scenes, she becomes familiarized with
ings of which she ought to know nothing,
d, precocious in the ways of vice, becomes
ld in evil, while yet young in years. Inno-
nt childhood! it must be very young in-
ed, all but babyism, to have place in the
mily life of heathen India. No sooner
es the tender bud begin to unfold itself,
han a canker-worm fastens upon it, and it is
poiled.

It is the pageantry and display of Hindu
idolatry that renders it so infectious. Its
melas are model scenes of immorality. The
xperiences and acts of vice, under the sanc-
ion and patronage of religion, are there recom-
mended for universal imitation, and the gods,
by their own example, initiate their worship-
pers into the practice of iniquity. Krishna,
the ninth avatara of Vishnu, is celebrated at
great length in some of the Puranas, and
from these have been derived those ballads,
which, commemorating his worth, his might,
and his licentiousness, help to defile the
popular mind of India.

We have dealt only with the more open
and public phases of Hinduism, those which
are patent and legible to every European
resident in India. But there are secret
orgies and depths of unutterable pollution of
which we dare not speak. The system which
insists so strongly on outward ablutions,
vitiates the atmosphere with its impurity,
and taints the very springs of thought. The
Pharisaical Brahmin usually bathes twice,
and, if rigid, thrice a day. He is careful how
he contracts ceremonial defilement. "In
walking or sitting he must carefully avoid
the touch of bones, rags, saliva, and count-
less things besides; to avoid that of a dog he
would run far; that of a Pariah would set
him frantic; nor is that of a European much
more welcome." But moral evil, this he
freely mingles with. Oh for the enlighten-
ing influence of one sentence to dispel this
darkness. "There is nothing from without
a man that, entering into him, can defile him;
but the things which come out of him, those
are they that defile the man."

The whole system is demoralizing in its in-
fluence, and fitted to sink a people into the
lowest depths of national and social debase-
ment. Its principles are evil; its worship
vitiating. The expiation of the guilt of sin
by external acts, without any reference to
the disposition of the mind, is one of its
destructive principles. "The Hindus may
go on committing wilful offences every day,
and as regularly wiping them off, and die at
last pure, and in peace, and pass through the
water of the Ganges to happiness in a new
state. For the violations of conscience,
which, although smothered, is not extinct—
for the disregard of truth, of justice, and of
mercy—their system has enabled them, with-
out making any the slightest compensation to
men, to give sufficient satisfaction to their
gods. To them they pay a certain quit-rent,
or acknowledgment, for liberty to do whatever
their inclination or ability may prompt them
to, as far as their fellow-creatures are con-
cerned. Can we hesitate to say what must
be the effect of such principles on their
character? Among such a people crimes
must prevail."

Thus disadvantaged, subjected to influences
of the most baneful yet powerful description,
because they act under the name and guise
of religion, can we wonder if the general
character of the Hindus is such as to render
them objects of deep commiseration.

"Of the Bengalese, it is true most ge-
nerally that they are destitute, to a won-
derful degree, of those qualities which are
requisite to the security and comfort of so-
ciety. They want truth, honesty, and good
faith, in an extreme, of which European so-
ciety furnishes no example. In Europe those
principles are the standard of character and
credit; men who have them not are still so-
licitous to maintain the reputation of them,
and those who are known to be devoid of
them sink into contempt. It is not so in
Bengal. The qualities themselves are so ge-
nerally gone, that men do not found their
pretension in society upon them; they take
no pains to acquire or to keep up the credit
of possessing them. Those virtues are not
the tests by which connexions and associations
are regulated; nor does the absence of them,
however plain and notorious, greatly lower
any one in public estimation, nor strip him
of his acquaintance. Want of veracity, espe-
cially, is so habitual, that if a man has truth
to defend, he will hardly fail to recur to
falsehood for its support. In matters of in-

terest, the use of lying seems so natural, that it gives no provocation: it is treated as an excusable indulgence, a mode of proceeding from which general toleration has taken away offence, and the practice of cheating, pilfering, tricking, and imposing, in the ordinary transactions of life, are so common, that the Hindus seem to regard them as they do natural evils, against which they will defend themselves as well as they can, but at which it would be idle to be angry. Very flagrant breaches of truth and honesty pass without any deep or lasting stain. . . . .

"In the worst parts of Europe there are, no doubt, great numbers of men who are sincere, upright, and conscientious. In Bengal, a man of real veracity and integrity is a great phenomenon: one conscientious in the whole of his conduct, it is to be feared, is an unknown character. Everywhere, in this quarter of the globe, there is still much generous trust and confidence, and men are surprised when they find themselves deceived. In Bengal, distrust is awake in all transactions: bargains and agreements are made with mutual apprehensions of breach of faith; conditions and securities are multiplied, and failure in them excites little or no surprise. . . . .

"Such is the power of money, that no crime is more frequent, hardly any less thought of, than perjury. It is no extraordinary thing to see two sets of witnesses swearing directly contrary to each other, and to find, upon a minute investigation, that few, probably, of the evidences on either side have a competent knowledge of the matter in question. Now as these corruptions begin, not in the practice of the courts of law, but have their origin in the character of the people, it is just to state them in illustration of that character.

"Selfishness, in a word, unrestrained by principle, operates universally; and money, the grand instrument of selfish gratifications, may be called the supreme idol of the Hindus. Deprived, for the most part, of political power, and destitute of boldness of spirit, but formed for business, artful, frugal, and persevering, they are absorbed in schemes for the gratification of avarice.

"The tendency of that abandoned selfishness is to set 'every man's hand against every man,' either in projects, or in acts of open force. From violence, however, fear interposes to restrain them. The people of the Lower Provinces, in particular, with an exception of the military caste, are as dastardly as they are unprincipled. They seek their ends by mean artifices, low cunning, *intrigue*, falsehood, servility, and hypocritical obsequiousness. To superiors they appear full of reverence, of humble and willing submission, and readiness to do every thing that may be required of them; and as long as they discern something either to expect or to fear, they are wonderfully patient of slights, neglects, and injuries. But under all this apparent passiveness and meanness of temper, they are immoveably persisting in their secret views. With inferiors, they indemnify themselves by an indulgence of the feelings which were controlled before; and towards dependants, especially towards those whom an official situation subjects to their authority, they carry themselves with the mean pride of low minds. In the inferior, and by far the most numerous class of the community, where each man is nearly on a level with his neighbour, the native character appears with less disguise. The passions have a freer range, and new consequences are seen to result from the absence of the primary virtues of society. Discord, hatred, abuse, slanders, injuries, complaints, and litigations, all the effects of selfishness unrestrained by principle, prevail to a surprising degree. They overspread the land, they come perpetually before all men in authority. The deliberate malice, the falsehood, the calumnies, and the avowed enmity with which the people pursue each other, and sometimes from father to son, offer a very mortifying view of the human character. No stranger can sit down among them without being struck with this temper of malevolent contention and animosity, as a prominent feature in the character of the society. It is seen in every village, the inhabitants live among each other in a sort of repulsive state, nay, it enters into almost every family. Seldom is there a household without its internal divisions and lasting enmities, most commonly too, on the score of interest. The women partake of this spirit of discord. Held in slavish subjection by the men, they rise into furious passions against each other, which vent themselves in such loud, virulent, and indecent railings, as are hardly to be heard in any other part of the world.

"Though the Bengalese in general have not sufficient resolution to vent their resentment against each other in open combat, yet robberies, thefts, burglaries, river piracies, and all sorts of depredations where darkness, secresy, or surprise can give advantage, are exceedingly common, and have been so in every past period of which any account is existant. There are castes of robbers and thieves who consider themselves acting in their proper profession, and, having united their far

lies, train their children to it. Nowhere in the world are ruffians more adroit or more hardened. Troops of these banditti, it is well known, are generally employed or harboured by the Zemindars of the districts, who are sharers in their booty. They frequently make attacks in bodies, and on those occasions murder is very common. But besides these regular corps, multitudes of individuals employ themselves in despoiling their neighbours. Nor is it only in large and populous places and their vicinity that such violences are practised: no part of the country, no village, is safe from them. Complaints of depredations in every quarter, on the highways, on the water as well as the land, are perpetual. . . . .

"Benevolence has been represented as a leading principle in the minds of the Hindus; but those who make this assertion know little of their character. How is it possible that benevolence should be vigorous where justice, truth, and good faith, are so greatly wanting? Certain modes, indeed, of distributing victuals to mendicants, and a scrupulous abstinence from some sorts of animal food, are prescribed by the religion of the Hindus. But the ostentatious distribution is frequently commutative; an offering from the gain of iniquity bestowed on idle and sturdy priests. And though a Hindu would shrink with horror from the idea of directly slaying a cow, which is a sacred animal among them, yet he who drives one in his cart, galled and excoriated as she often is by the yoke, beats her unmercifully from hour to hour, without any care or consideration of the consequence. . . . .

"The domestic state of the better ranks is more concealed from general view; but from the knowledge which is acquired, and from the peculiar usages by which marriage is governed among the Hindus, we have no reason to believe that it is often sweetened by generous attachment or rational enjoyment. The parties betrothed by their parents whilst mere children, transplanted, with minds uncultivated and inexperienced, from the maternal zenana into one of their own, united whilst reason is still in its infancy, can give little more account of the situation in which they find themselves than animals of a lower species. Affection and choice have had no influence in this connexion, nor does it often happen that the former is studied and improved. The parties continue passive under that law which first brought them together. According to the despotic manners of the East, the husband is lord, and the wife a servant: seldom does he think of making her a companion or a friend. Polygamy, which is tolerated among the Hindus, tends still more to destroy all rational domestic society. The honour of the family, and the preservation of its caste, the most awful of its concerns, depends on the reputation of the wife. She is secluded from all eyes but those of her nearest relatives, and the most terrifying and disgraceful punishments are held out against misconduct. From so early an union, and such subsequent care, Europeans may suppose that order and decorum reign in the Hindu zenanas; but the conclusion is founded on conjecture, rather than upon actual knowledge. The profound reserve and caution observed by the men in their conduct, and even in their conversation, respecting their family connexions, keep all foreigners at a distance; and it is to the honour of the English that there is perhaps no instance of their attempting an invasion of the domestic recesses of the Hindus. But those who have an opportunity of living among the natives in the interior of the country see reasons for apprehending that the purity of the female character is not always so well preserved in reality as in appearance.

"In a residence of several years entirely among the natives, the present writer heard so many charges of irregularity, and saw so many disorders among the inferior ranks, that he could not but believe the existence of a gross laxity of behaviour and principle in this great branch of morals, in some degree at least reaching to the better classes. But the disgrace and loss which follow to the family from the proof of dishonour in the wife are such as to induce the parties concerned to hush up all matters of that sort, and to take their revenge in some secret way: they will seldom seek redress openly, unless the affair has already become notorious. Accusations by others of such contaminations in families are very common among the lower Hindus, and scandals of the same kind pass among the higher orders. Enmity, it is true, may be supposed to have its share in these charges: it may occasionally fabricate them, and is undoubtedly active in bringing them forward: but that it should always invent them, and should persevere in a succession of inventions which experience was ever ready to discredit, is not to be conceived. The truth is, the Hindu writers, and the Hindu laws, express the worst opinion of their women, and seem to place all security in vigilance, none in principle. And, indeed, what fund of principle can minds, which have received no improvement in education, and in which reason as yet has hardly begun

to act, carry into a premature and unchosen conjugal relation? a relation, the early commencement of which is probably to be ascribed to the apprehension of parents for the conduct of their children. Imperious dominion, seclusion, and terror, are the means afterwards used to enforce the fidelity of the wife. But opportunities of guilt are not wanting.

"It is not, however, asserted or believed, that the infection of depravity has overspread the whole mass of females, many of whom, doomed to joyless confinement through life, and a violent premature death, are perhaps among the most inoffensive and suffering of the Hindu race. As to the men, they are under little restraint from moral considerations. The laws of caste impose restrictions and fines for offences of the nature in question, so far as that distinction is concerned, but leave great scope for new connexions, and for promiscuous intercourse, which is matter of little scruple or observation. Receptacles for women of infamous character are everywhere licensed, and the women themselves have a place in society. The female dancers, who are of this order, make the principal figure in the entertainments of ceremony given by the great. Indecency is the basis of their exhibitions; yet children and young persons of both sexes are permitted to be present at these shows, which have admittance even into the principal zenanas. Licentious connexions are therefore most common, though subsisting apparently without that intoxication of passion which hurries on the mind against conviction, and carried on without much concealment, nay almost with the insensibility of brutes. On such points the Hindus seem to advert to no rule except what the law enjoins: there is no sentiment, diffused at large through society, which attaches shame to criminality."

Such are the views expressed by Mr. Charles Grant respecting the character of the Bengalese, seventy years ago. Has there been such an improvement in the national character of that people that these statements are no longer applicable? We answer one question by another. Has the national mind been brought under the corrective influence of Christianity? If not—if the action of the great specific be as yet limited and partial, how could there be any general improvement in moral character? British law, no doubt, has come more generally and forcibly into action, and has made itself felt in the suppression of various crimes in which the Bengalee, when more at liberty to do as he pleased, freely indulged himself. But in this case it is only the substitution of one kind of moral evil for another. It is as when one of the intersecting rivers of Bengal deserts the old channel in which it had been accustomed to flow. The channel is deserted, not because the river has ceased to flow from its fountain-head, but because it has found some new and more convenient course. Thus Thuggee has been hunted down, until, like the wild beasts of the forest, it dares not show itself in the organized portions of the country. Infanticide has received a death blow, and the Talookdars of Oude have formed themselves into an association with a view to its suppression. But forgery increases. The subtilty of the native has laid hold on the machinery of British law, and has used this as an occasion for a more luxuriant growth of this sin than India has ever witnessed.

Mr. Grant wrote his pamphlet entitled, "Observations on the State of Society among the Asiatic subjects of Great Britain, particularly with respect to morals, and on the means of improving it," in 1792, and it was printed by order of the House of Commons in 1813. Mr. Campbell published his treatise, "Modern India, or a Sketch of the System of Civil Government," in 1852. The statements of the two writers as to the moral status of the native people of India are identical. "Truth," writes Mr. Campbell, "certainly is not in the nation; but the difference is, that some lie with more cunning than others. A Bengalee makes up a story with all sorts of premeditation and circumstance, and supports it by all artifice: while a northern Jat lies in a good-humoured way, and may be reasoned with and induced to cut down his statements." As another decided characteristic of the people, he speaks "of that want of patriotism and extreme selfishness which only looks to a man's own case, and cares not what may befal his neighbour." Again, "while the whole population is, to a certain extent, socially one, they have no political unity whatever." He speaks of the facilities for the commission of crime "afforded by the open nature of the country, the character of the dwellings, the habits of the natives, the want of public spirit in the people, the character of the criminals, rather professional than accidental." He mentions the solemn fact, "that the great majority of murders are of a domestic description, generally the result of passion or of wounded pride; and in most cases there is a woman in the matter. The most common executions are those of husbands for the murder of wives, who are, or are supposed to be, no better than they should

be, or of persons suspected of being too intimate with them;" and he adds—"these cases being not so much a question of police as of social habits, there is no preventing them."

The great mass of the native people of India is now, as to religion and morals, precisely what it was seventy years ago. No great national amelioration has as yet been effected. And are we satisfied they should remain so without corresponding effort on our part? Let us not disguise the question. The heathen are now what they were in the days of the apostles. The Hindus, like the ancient heathen, have changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Demoralization was, in the olden time, the unavoidable result and just punishment of this abandonment of God; "and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient." And so it is now. As the product of rampant idolatry, there has sprung up in India the same dense growth of evil with the enumeration of which the apostle closes the first chapter of his Epistle to the Romans. The same vices abound. The same strong repulsive features of unlikeness to God reveal themselves in the human character, and the same unfitness for his presence, when, at death, time is exchanged for eternity. How pitiable the condition of a poor idolater! How cheerless his path through life! He has to bear the sorrows inseparable from humanity, without the consolations which come from God. He has a consciousness of sin, and he knows not where to find healing. He seeks the idol's shrine and presents his offering, but he is nothing bettered: he may be blunted, but he is not comforted. And when at length death comes, how dark and uncertain is the prospect! Under what a gloomy necessity does he find himself to move onward, he knows not whither! Is suicide common amongst the heathen? Can we wonder at it? It is the act of one, who, if he could do so, would not only kill his body, but put an end to his existence altogether. And is it true that there are millions in this state, all within our reach, to whom we might render the greatest service which one man could bestow upon another, if only we had the willing mind? Are there families of various ranks of Hindus, in whom ignorance and superstition, sin and sorrow, have been perpetuated from generation to generation? Are there densely-populated towns, where tens of thousands, hundreds of thousands, live and die in utter ignorance of the true God, and Jesus Christ whom He has sent, and in this advanced period of our rule in India, and after all the mercies experienced in the suppression of the late mutiny, are they still without Missionaries? Oh that we could see these people as they are, if only the sad spectacle might arouse us to effort!

But what is Calcutta doing?—What the Church of England Christians at Calcutta?—What the wealthy residents in the Chowringhee road? They cannot be altogether ignorant of the character of Hindu idolatry. The Churruk Poojah, with its noise and dust and excited multitudes, are a disquietude to them, and they often wish, no doubt, that the temple of Kali Ghât lay wide in some other direction, so that they might not see or hear the multitudes that it attracts. But it is better as it is. These crowds, these sights, remind them of their duty; and that is, to hold forth the word of life amongst these dark idolaters. There is at Calcutta a Church Missionary Association, formed with a view of diffusing the knowledge of Christ among the native population in and around Calcutta, and enabling the Christian community to assist in the efforts thus made. This is well: it is precisely that which is to be desired. Calcutta sits as a queen upon the waters, and is justly described as a city of palaces. Great means for service are at her disposal, and great reason she has for such thankfulness as may prompt to their improvement, for her preservation amidst the horrors of the mutiny was all but miraculous. Moreover, the experience of that perilous crisis served to convince all Englishmen, that just so far as the natives are converted to Christianity are they reliable subjects of the British crown, and thus the necessity for increased efforts in that direction is obvious. What, then, may be the amount of funds contributed to the Calcutta Church Missionary Association? We find that, for the last year of which we have a report, the contributions amounted to not quite 6000 rupees. Why, the *Native* Christians of the Tamil churches contribute more than this to Gospel purposes, and that out of their deep poverty. In 1855, they contributed 6775 rupees; in the next year, one of scarcity, 5632 rupees. How are we to understand this? The fact is, this Association was only intended to meet by local funds the local expenses connected with the Church Missionary stations in Calcutta. Thus we find upon the list of charges, native orphan boarding schools, vernacular schools, the salaries of the native teachers for the 125 native Christians at Kistapore, the lighting of Trinity church

and Tuntonia chapel, and the expenses connected with the Christian Instruction Branch. But now, to these objects a most important one has been added—the commencement of direct evangelistic efforts amongst the native population generally of Calcutta. "Five months ago," writes the Rev. J. Vaughan, in his Report for 1860, "it was resolved to set apart two readers, who should give their chief time and energy to the diffusion of Christian knowledge in the streets and lanes around the Mission station." That is well. There rests on the Church Missionary Society an obligation to put forth increasing efforts for the enlightenment of the dark districts of Lower Bengal, but the obligation to the discharge of the same duty rests still more strongly on the English Christians of Calcutta. They are in the immediate presence of this heathenism. They see it. It obtrudes itself continually upon them, and they must feel it, and that painfully, unless, indeed, English Christians in Calcutta become so familiarized with the darkness and degradation of the native people, as to lose all desire for their improvement. There is undoubtedly a danger lest such deadness might supervene. There is the more reason for Christian action. Every Christian who would retain the vigour of his Christianity in the midst of a dense heathen population must be aggressive. Realizing the misery of the heathen, filled with compassion for them, he needs for his own sake, for the conservation of his own Christianity, as well as for their sakes, to identify himself personally and energetically with wise and resolute efforts to impart to them that heavenly boon, the possession of which is his own greatest blessing, and the want of it their greatest curse. It is not enough by subscription to recognise the Church Missionary Society, or any other kindred institution, and to devolve on it the responsibilities which attach to the individual himself. There is much that must be done by English Christians on the spot, if Missionary efforts are to be prosecuted with any thing of effectiveness. The initiative lies in Calcutta. Friends there must represent, encourage, and move to action. They do so in the Punjab. Friends there must search out the state of the population in the adjacent districts, their darkness, their dreariness, their superstition, their degradation; they must, by contributions such as are proportionate to their own wealth and the misery of the heathen around them, prove they are in earnest themselves; and then, by strong appeals, move to effort friends at home. Why, Lower Bengal is not yet known! So we gather from the following pregnant sentence in the "Englishman's Weekly Mail" of April 3rd of the present year—"Bengal must be mapped and studied: the ignorance which exists with reference to the larger portion must be dispelled." If this be needful for fiscal and administrative purposes, is it not equally so for Christian purposes? Might not English Calcutta take the lead in this matter, and move Christians at home to more enlarged efforts for the evangelization of the surrounding districts? We trust, therefore, that the two readers now in the employment of the Calcutta Church Missionary Association will prove to be only the germ for more extended action; that not only shall the streets and lanes around the Mission station be visited, but the mazes of the native city be penetrated, and the message of Gospel mercy be heard in their very midst. We trust that the Lord's people in Calcutta will look out for suitable native agents to do this work, and take care that they be duly fitted and equipped; and that for these and other evangelistic purposes there will be no lack of funds. Nay more, that many an earnest look of compassion will be cast on the dark outlying districts, and that the details of Hindu life in those neglected places where the Gospel is unknown will be laid hold upon, and placed before us with such reality as to stimulate us at home to increased exertion.

But also, our native congregations in Kishnagurh and elsewhere must be aroused from their present dull and stagnant state. That they should remain as they have been is hurtful in the extreme to the cause of Christianity in India. Measures need to be adopted respecting them, such as we have suggested in the former part of this Number.

May it be with us at home and abroad as with the Jews in Haggai's time, when the Lord stirred up the spirit of the people; when the leaders and men of rank, as well as those of inferior station, shared in the reviving influences, and they arose and did the Lord's work in the Lord's house.

EDUCATIONAL DESTITUTION IN BENGAL AND BEHAR.

THE improvement in the financial position of India, as placed before the public in Mr. Laing's recent budget, if indeed veritable, is satisfactory. Instead of a deficit, the year ending March 31, 1862, leaves behind it, as we are informed, an available balance, one which, during the progress of the current year, it is estimated, will so improve, that the grant for educational purposes has been increased by 146,453*l.*, the entire apportionment being thus raised to 500,000*l.*

It is not so much the increase of the grant which is important, as the renewed acknowledgment, upon the part of the Government, of its obligation to the discharge of a great duty, its admission of the inadequacy of existing efforts, and the avowal of its intention to increase those efforts as rapidly as may be justified by the financial improvement of the country.

The educational destitution of India is extreme. Its inhabitants, in this respect, are far below the people of China and Japan. And it is humiliating to remember, that perhaps in no portions of India is this destitution greater than in those which have been longest under British rule. In recent articles of this periodical, Bengal and Behar have been specially under consideration. These articles have been, to a considerable extent, geographical and statistical. But we have dealt with these elements in the hope of bringing more forcibly before our readers the religious and moral degradation of these provinces. In order to induce sympathy towards any object, the first requisite is to invest it with reality. And yet what numbers are there not, at home, in whose eyes India, its provinces and populations, have as yet obtained no such realization? The map of that great country lies before them, and over certain portions appear the names of Behar, Bengal, Orissa But there exists in the mind no such knowledge in connexion with these names as to excite sympathy and arouse to effort. Men are content with generalities—that Hindustan is a great country, inhabited by Hindus and Mussulmans, and that, annexed to the British Crown, it is ruled by the Queen's representative.

Human life is there in its various ages and relationships, the young and the aged, the parent and the child, the wife and the husband, but under what circumstances these relationships are acted out, we of this favoured portion of the western world often pause not to inquire. It is taken for granted that men live and act much in the same manner as we English people do at home, and that idolatry, after all, does not so affect them as practically to place them under any very decided disadvantage. Hence the apathy that exists to so large an extent on the great subject of India's improvement. Hence the crude ideas entertained that such improvement may be accomplished by secular education, and a more liberal and enlightened policy, so as to admit distinguished natives to a place in the Legislative Council, and otherwise invest them with administrative functions. It is assumed that there is in the native character a foundation to build upon. We assert there is none until Christianity has gone before to do its work, and, clearing away the jungle, has prepared the way for cultivation. Christianity—the Christianity of the Bible, pure reformed Christianity—is what India needs. Nothing less will suffice to raise her out of the deep pit in which she is lying. If any doubt exist on this point, it must arise from an imperfect acquaintance with India's degradation. Let us endeavour, then, still further to sound the depths of it, and proceed to view Bengal and Behar in their educational aspect. In doing so, we shall avail ourselves of a statement on this very subject, drawn up by Dr. Duff, and submitted by him to the Calcutta Missionary Conference of June 1858, introducing from this document such extracts as may be most effective for our purpose.

The juvenile population of Bengal and Behar, that is, the proportion of the entire population which is under fourteen years of age, is estimated at no less than 13,200,000, of which the half, or 6,600,000, are of a school-going age. Of these, it has been computed, from the researches of Mr. Adam, and other sources of information, that not more than 7¾ in 100 receive instruction of any kind, "leaving 6,088,500, or about six millions of children, capable of receiving school instruction, wholly uneducated." Let it be observed, then,—and we would entreat our readers to record this fact in the note-book of their memory,—that in the provinces of Bengal and Behar alone there is to be found, of children of school age, wholly uneducated, a number "more than double that of the entire population of Scotland, including men, women, and children."

But it will be said—have not the results of Government educational efforts so progressed, as materially to diminish this amount of destitution? We are in a position to reply to this question.

In the East-India reports recently published, presenting statements of the moral and material progress of India during the years 1859, 1860, we find that there are at present 289 colleges or schools maintained by Government, attended by 18,387 scholars; and 303 aided schools attended by 21,979 scholars, thus giving a grand total of 592 schools and 40,366 scholars; of female schools there are at present in operation only 10, containing about 367 children. It is true, and we readily announce the fact, that during the interval of time between the 31st of December 1854, and the 30th of April 1859, there has been an increase of 445 schools, and 27,501 scholars; but yet the total of 40,000 is only a fraction when contrasted with the six millions of uneducated children in the seven provinces. Nor if the result of Christian Missionary education be added, will the entire amount be otherwise than fragmentary. That class of education indeed, from its superior character, is peculiarly valuable and effective. Still in a numerical point of view our original statement remains unaltered; there are in the same provinces above six millions of children entirely destitute of education.

If such be the educational condition of the children, what is that of the adults? From tables and statements furnished by Mr. Adam, this result has been deduced, that the aggregate average of more or less instructed adults for all the districts into which investigations had been carried, and which may be regarded as fair specimen districts, "is no more than 5½ per cent., leaving 94½ of every 100 adults wholly destitute of all kinds or degrees whatsoever of school instruction." In Calcutta, indeed, and its neighbourhood, where is to be found the greater number of those young men who have passed through Government or other educational institutions, the average of five and a half per cent. would have to be increased, but with this exception it must be regarded as correct. Hence we arrive at the appalling conclusion, that in the provinces of Bengal and Behar alone there are twenty-one and a half millions wholly uneducated; an amount "exceeding the entire population of England and Scotland united, including men, women, and children."

Now let it be remembered that the uncultivated field has still its productive energies, and that these are called into action by the chance-seeds that fall upon it,—the seeds, probably, of useless and hurtful plants blown hither by the wind, or carried by the flight of birds. These are greedily received and embraced, and, as they germinate, the strength of the field is given to the growing plants, and thus of undesirable products there is a plentiful yield. So with the uneducated mind; there are productive powers, not, indeed, in the same activity as when under cultivation; yet they exist: and the Hindu system of idolatry, as explained in previous articles, appealing to the senses, sows abundantly those seeds of corrupt practices and habits which are congenial to the natural mind. These, as they fall, are welcomed, the heart opens to receive them, and the products yielded are such as we might expect. Dr. Duff, in the paper to which we have alluded, says—

"There is in that system, not merely the absence of any principles fitted to elevate the moral character, but the positive presence of every principle fitted to destroy it. Think of the mantras, or popular formularies for inflicting damage or mortal injury on enemies. Think of the rites and ceremonies for obtaining success in invading the rights of property and violating the sanctity of a neighbour's home. Think of the promiscuousness with which persons of all sexes, with scarcely a covering, perform their ablutions in tanks and sacred streams. Think of the wanton and lascivious dances, constantly exhibited before the idols, with their fitting accompaniments of filthy and abominable songs. Think of the apathy, the hard-heartedness, the unfeeling disregard of human suffering produced by the distinctions of caste; th[illegible] self-inflicted cruelties, and the brutal ex[illegible] posures of the sick and the dying. Think [illegible] the boundless license to all vice and cri[illegible] afforded by the unseemly characters of t[illegible] gods, the very objects of devotion and w[illegible] ship, whose unworthy exploits are perpetua[illegible] rehearsed amid the excitement of festivi[illegible] music, and song; how they quarrelled w[illegible] each other, kicked and abused each ot[illegible] and in their various social feuds and dome[illegible] scuffles often bore away the most unmist[illegible] able badges of their folly and shame, in the loss of an eye, a tooth, or a head; how in their personal bearing and demeanour towards others, they were ever and anon guilty of the worst possible excesses—excesses of dishonesty and fraud, of lying and deceit, of intemperance and licentiousness, of ferocious cruelty and bloody revenge: in a word, how the popular gods of Hinduism, whose lives and actions are constantly imaged before the mental eye of their deluded votaries, are beings who seem to differ from the most depraved of the race of man only by their superiority in power and wickedness; beings whose society, if they were merely human, would be systematically shunned by the wise

and the good; whose movements would be scrupulously watched by the myrmidons of a vigilant magistracy; whose most frequent homes ought to be the penitentiary or the jail; and whose exit from the stage of time might well be the penalty-consecrated pathway of the most reprobate of felons! Think of all this, with seriousness and sobriety, and then say, whether the unavoidable tendency of the whole be not to blunt the sense of decency—to extinguish all feeling of delicacy—to replenish the imagination with thoughts of impurity—to pollute the best of the affections—to sear and deaden the conscience, and so render it insensible to the distinctions of right and wrong, truth and falsehood—to stunt the growth of every nobler and more generous aspiration—to excite into inordinate development every grosser and more prurient inclination of the naturally corrupt heart;—in a word, to habituate to scenes, sentiments, and practices, which cannot fail to issue in a depravation of all morals and a deterioration of all manly character. And yet, is not this—with exceptions so few, and modifications so partial and unimportant, as not materially to affect the general estimate—is not this indisputably, in its broad and characteristic lineaments, a painful but faithful portraiture of the actual condition of the great masses of the native population?"

Such, indeed, is their condition: how then does it fare with the minority which has received a partial instruction under native system? They are the recipients either of that which is regarded as a learned education, or of one which is simple and elementary; and these again, in their structure, vary as they apply to the Mussulman or Hindu section of the population. And first, as regards Mussulman learned education dispersed through the media of Persian and Arabic. Of the Persian schools, Mr. Adam found that the books in use were employed, not for intellectual development or moral cultivation, but for the purpose of conveying lessons on the knowledge of sounds and words, in the instruction of sentences, or in anecdotal information; while again, of the Arabic schools, some were intended exclusively for instruction in the formal or ceremonial reading of certain passages in the Koran, while those of the higher order, which are intimately connected with the Persian, provide no higher condition of learning than such as might be supposed to exist "among the nations of Europe before the invention of printing." The subjects taught are not of a liberalising and improving character; and as to the mode of teaching, no words can possibly convey any adequate conception of the indolence and listlessness, the drowsiness and sleepiness, the disorder and anarchy, which reign paramount in a Persian-Arabic institution. Dr. Duff says again—

"Perhaps, the only consolation consists in knowing that in the provinces of Bengal and Behar the whole scheme of purely Arabic education is prosecuted by comparatively so small a number of students. For when we reflect on the genuine spirit of the Mohammedan system,—how it inculcates a rigid monotheism, or lifeless, empty deism, which, 'by denying the Trinity, and, with it, all personal manifestation of the Deity, limits its idea to the depths of eternity, without admitting any true or living communication of the Godhead with what appertains to time, and thereby naturally allures the metaphysical pride which, in this abstraction, hath made itself its own God;'—how the sensual Eudaimonism, to which it 'opens so free a scope, must rally round the apostle of lust the multitude that burns with all the passionate glow of the fervid south, and place under his control all the wild fiery energies of that region;' thus re-establishing the reign of sensuality on earth, to be terminated by a 'paradise of lust' in the world to come;—how the ethical pantheism which it professes, 'while it furnishes a pretext, a motive, and a palliation to all the pretences of the mighty, to the ambition of usurpers, the violence of pride, and the arrogance of tyranny, and at the same time consoles and disarms the injured and the oppressed by the inevitableness of destiny, must draw to its preacher the men of the sword, of violence, and of blood;' thus encouraging the craving thirst for conquest, stimulating the malignant passions of hatred and revenge, and even commanding 'irreconcilable enmity, eternal warfare, eternal slaughter, to propagate throughout the world a belief in its blood-stained prophet of pride and lust;'—when we calmly reflect on all this, we may be disposed to reckon it a gracious interposition of Providence, that the study of the higher Arabic literature is, in point of numbers, at so low an ebb, instead of regretting that the more advanced disciples of this 'pure old doctrine of all-conquering Islam and of all-surpassing faith,' are so few in number, and drink so scantily at its original well-heads."

In the learned schools of the Hindus, the Sanskrit is used as the medium of conveying instruction in Hindu literature, law, philosophy, and religion. Sanskrit learning is open to all the respectable classes of natives, with the exception of law, the six systems of

philosophy, and the mythological poems, which are reserved for those of the Brahminical caste. Practically, however, "the Brahmins monopolize not only a part, but nearly the whole of Sanskrit learning." With these studies, idolatrous and demoralizing influences are largely mixed up. Even the law is made the vehicle of false religion, while logic wastes the power on hair-splitting distinctions. Medical schools are full of quackery; astrological schools full of fable; philosophical schools replete with various schemes alike devoid of truth. Then there are Puranic schools, where the extravagant legends of the gods are propounded; and Tantric schools, where the polluting mysteries of the Hindu faith are more specially dealt with; and Vedantic schools, where Pantheism is expounded. The result is summed up in the following sentence—

"When, then, to the useless, the frivolous, and the puerile acquisitions of Sanskrit learning, which, instead of truly bracing and invigorating the mental faculties, tend rather to dilute and rarify them into a vain and subtilizing spirit of error, we add the towering pride thereby engendered, the callousness of feeling, the total insensibility to the wants and miseries of man, together with the defence which it involves and entails of all that is blasphemous in crudite Pantheism, and all that is revolting in the popular idolatry, we surely have a picture, in which the resemblance of each better light is wholly shrouded and eclipsed by the reality of the darksome shadows."

In the elementary schools instruction is chiefly given through the oral dictation, the sounds, by dint of incessant repetition, being fixed in the memory. What is the character of the instruction thus laboriously given to the Hindu mind in its opening season of youth and of inquiry? Besides the rhyming arithmetical rules of Subhankar, we can discover nothing that might not with advantage be dispensed with. Extracts from the Puranas describe the love adventures of Krishna, and hymns extol the praises of Durga. "But the works or pieces that are best known and in most general use throughout the country appear to be the following. The Chánakya, a series of slokes, or brief sententious sayings, in the proverbial style, avowedly in praise of learning and precepts of morality; the Gangá Bandaná, describing the virtues of the river goddess; the Saraswati Bandaná, or salutation to the goddess of learning, which is committed to memory by frequent repetition, and is daily recited by the scholars in a body before they leave school, all kneeling, with their heads bent to the ground, and following a leader or monitor in the pronunciation of the successive lines or couplets; the Guru Bandaná, a doggrel composition containing an expression of the respect and devotion due from the scholar to his teacher; the Guru Dakhsiná, another doggrel composition which, in glowing terms, describes the fee or reward which Krishna and his brother Balarám gave to their teacher, after having finished their education, and which is constantly sung by the elder boys of a school from house to house, to elicit donations for their master."

The most respectable of the school compositions is the Chánakya, which contains many passages negatively unexceptionable, and a few positively good; but the work never rises above a secular sort of prudence, and often descends into the depths of a low worldliness. "The spirit of enmity, revenge, selfishness, covetousness, and carnal indulgence, is not merely sanctioned, but positively inculcated." Some of the slokes which these poor boys are compelled to commit to memory are such as could not be presented to an English reader. An intelligent native having been requested by Dr. Duff to furnish to him translations of some of the slokes, or metrical couplets, as learned in these schools, sent one specimen enclosed in a note, of which the following is a literal copy—

"Sir,—I beg to state that when I was translating this sloke, which I learned by heart when very young, from my Guru mahashai, or teacher, without at the time understanding the meaning of it, whether it implied a dog or an ass, a kind of unpleasurable sensation arose in my mind which made me indeed miserable. Afterwards, the whole mind rebelled with frown and anguish against the ideas which that sloke conveys, as if they were more than virulent venom, fit only to bring destruction on man. Therefore I humbly beg that you will kindly excuse me for not translating the other slokes, which are more or less obscene than the one already translated; for I am afraid they will make me unhappy too, nay, they will make me worse. I wish that all the waters of forgetfulness would come to wash away from the tablet of my memory such slokes as these—they are most baneful."

We can understand why it is that the idea of female education is repulsive to the Hindu. Such education, and hitherto they have known no other, taints and depraves.

A glance at the interior of these schools, and of the influence by which the pupil is

moved to the pursuit of learning, may suitably conclude this sketch of the indigenous schools of India. "If," says Dr. Duff, "the scheme of teaching be throughout one of dull, dry, plodding, monotonous mechanism—acting on head and heart with all the force of a congealing efficacy—the scheme of discipline may be truly characterized as throughout a reign of terror. Kindness, patience, generosity, love—all are alike unknown here. Fear is the first and last and only motive brought into play; punishment the first and last and only stimulant. In varying the modes of this punitory discipline the utmost ingenuity is exercised. With the cane the master is always armed, as with an instrument as indispensable to his vocation as the eyes for seeing or the ears for hearing; and it is in constant and faithful exercise. The open palm and clenched fist are also vigorously applied to the back, the cheek, and the head. These are but the common droppings that fall with the frequency and fulness of tropical showers. Of the other varieties constantly exhibited, the following may be taken as those of most ordinary occurrence. A boy is made to bend forward with his face toward the ground; a heavy brick is then placed on his back, and another on his neck; and should he let either of them fall, within the prescribed period of half an hour or so, he is punished with the cane. Or a boy is condemned to stand for half an hour or an hour, on one foot; and should he shake or quiver, or let down the up-lifted leg before the time, he is severely punished. Again, a boy is made to sit on the floor in an exceedingly constrained position, with one leg turned up behind his neck. Or, still worse, he is made to sit with his feet resting on two bricks, and his head bent down between both legs, with his hands twisted round each leg, so as painfully to catch the ears. Again, a boy is made to hang for a few minutes, with his head downwards, from the branch of a neighbouring tree. Or his hands and feet are bound with cords; to these members so bound, a rope is fastened; and the boy is then hoisted up by means of a pully attached to the beams or rafters of the school. Again, nettles, dipped in water, are applied to the body, which becomes irritated and swollen: the pain is excruciating and often lasts a whole day; but however great the itching and the pain, the sufferer is not allowed to rub or touch the skin for relief, under the dread of a flagellation in addition. Or the boy is put up in a sack along with some nettles, or a cat, or some other noisome creature, and then rolled along the ground. Again, the fingers of both hands are inserted across each other, with a stick between and two sticks without, drawn close together and tied. Or a boy is made to measure so many cubits on the ground, by marking it along with the tip of his nose. Again, four boys are made to seize another, two holding the arms and two the feet; they then alternately swing him and throw him violently to the ground. Or two boys are made to seize another by the ears, and, with these organs well outstretched, he is made to run along for the amusement of the bystanders. Again, a boy is constrained to pull his own ears, and if he fail to extend them sufficiently, he is visited with a sorer chastisement. Or two boys, when both have given offence, are made to knock their heads several times against each other. Again, the boy who first comes to school in the morning receives one stroke of the cane on the palm of the hand; the next receives two strokes; and so each in succession, as he arrives, receives a number of strokes equal to the number of boys that preceded him—the first being the privileged administrator of them all. When a boy wants to go out, the common practice is to throw a spittle on the floor: if it dries up before he returns he is punished with the cane; or, if not, a boy hostile to him may, with or without the cognizance and connivance of the master, come and wipe it out, in order to ensure his punishment. When, instead of teaching, the Guru mahashai, or master, betakes himself to the making or copying of almanacs and horoscopes, as he constantly does, to eke out his scanty allowances, the boys, too, very naturally betake themselves to extraneous modes of diversion and employment, such as playing and pinching, chattering and frolic, waggery and abuse; but when, forgetting themselves too far, they become obstreperous, and the noise swells into tumult, the teacher is suddenly roused into red burning wrath, and gives vent to his uncontrollable fury in a crushing tempest of indiscriminate flagellation, intermingled with the loud sound of vituperative epithets too gross and shocking to be recorded here.

"No wonder though the Patshala, or vernacular school, should be viewed, as it uniformly is, as an object of terror by the young. The conductor of it is the ghost that haunts and scares the young. When a child misbehaves, the most severe and awe-inspiring threat of the mother is, 'Call the Guru mahashai to take him to school.' Apart from its general influence in paralyzing the intellectual and moral powers, this system of

error leads to many specific practices of a baneful tendency. It superinduces the habit of crouching servility towards the master in his presence, and the rendering of many menial and even dishonest services. To propitiate the dreaded tyrant, the boys are glad to prepare his hookah, to bring fire for smoking, gather flowers for his puja, sweep his lodging, wash his brazen pots, cleave thick pieces of wood for fuel, &c. They are induced to go to the bazaar with their written plantain-leaves, and to give them to the shopkeepers as packing materials, in exchange for cowries, fish, tobacco, fruits, betel-nut, pawn, &c., which they present as offerings to the master; or they are positively encouraged, for his sake, to bring, that is, in reality, to purloin or steal, wood, rice, salt, dhal, oil, &c., from home, or from anywhere else; seeing that those who succeed, by fair means or foul, in presenting such gifts most frequently, have the best chance of escaping the dreaded rod, the best chance of being praised for cleverness, though the greatest dunces; for diligence, though the greatest sluggards; and for knowledge, though the greatest ignoramuses.

"On the other hand, as might be expected, the system tends to generate the spirit of hatred, retaliation, and revenge towards the master. This spirit practically shows itself in various ways. For example, in preparing his hookah, it is a common trick for the boys to mix the tobacco with chillies and other pungent ingredients, so that, when he smokes, he is made to cough violently, while the whole school is convulsed with laughter; or beneath the mat on which he sits may be strown thorns and sharp prickles, which soon display their effects in the contortions of the crest-fallen and discomfited master; or at night he is waylaid by his pupils, who, from their concealed position in a tree, or thicket, or behind a wall, pelt him well with pebbles, bricks, or stones; or, once more, they rehearse doggrel songs, in which they implore the gods, and, more particularly, Kali, to remove him by death; vowing, in the event of prayer being heard, to present offerings of sugar and cocoa-nuts.

"Once more, the system naturally, and even necessarily, leads the young to regard the Pathsala, not as a place of healthful, renovative, mental exercise, but as a sort of dungeon or grievous prison-house, to escape from which is the chiefest of all ends, as the desire to do so is the most powerful of all instincts. Many, accordingly, are the pretexts and expedients resorted to, in order to escape the 'durance vile' of scholastic imprisonment. The boy often runs off, for several days, to the house of a relative or friend at a distance; and, on his return, asseverates that he was sent there by his parents. To throw boiled rice on domestic vessels ceremonially defiles them; hence, when a boy is bent on a day's release from school, he peremptorily disobeys his admonishing mother, saying, 'No; if you insist on my going, I shall throw about the boiled rice,'—a threat which usually gains him the victory. If a person of a different caste, or unbathed, or with shoes on his feet, touch the boiled rice or pot of another, it is polluted; hence, when a boy effects his escape from school, he often hastens to some kitchen, touches the boiled rice, or the pots in which it has been boiled, and thus becomes himself polluted; and until he bathes, no one can touch or seize him, without being polluted too. A temporary impunity is thus secured. At other times, the boy finds his way to filthy and unclean places; where he remains for hours, or a whole day, defying the master and his emissaries to touch him—knowing full well that they cannot do so, without partaking of his own contracted pollution. So determined are boys to avoid the torturous system of discipline, that, in making good their escape they often wade or swim through tanks, or along the current of running drains, with large earthen pot over their head, so that suspicion of passers by, or of those in pursuit is not even excited, seeing that nought appears on the surface but a floating pot. When they run off, and climb into the lofty bouring tree, where they laugh to efforts of their assailants to dislo In the recent case of one person to our informant, the runaway mained for three days on the t nut tree, vigorously hurling th as missiles, at the heads of all to ascend for the purpose of s

Such are the provinces Behar, viewed educationally average specimen of the tion of the many millions

What is to be done wi human life? Shall we at the prospect of atten way of improvement w tion, sunk in such a de the more difficult the ennobled the man be dresses himself to what course shall t taken? Let prim and the masses facilities of rea

cannot read has never learned to use his eyes for the most important of those purposes for which they were intended. Without this his eyes only look upon the present; they help him neither to the past nor to the future. Above all, he is shut out from that Book in which God speaks to man. We repeat, then, let the masses be taught to read and write, and let an effort be put forth for this object, and with the simplest possible machinery. Let the admirable system suggested and acted upon by Thomason, in the North-west Provinces, be largely brought into requisition. Let the indigenous village schools be adopted, improved, and used for the purpose of teaching the simple arts of reading and writing. We are quite aware of the difficulties to be met and overcome, "the sensitiveness of the native masters as to interference, and their obstinate attachment to the old methods; the indifference of the masses of the people to educational advantages: these no doubt are difficulties, and have been strongly felt. It were comparatively easy to meet a want of which people are conscious; but in this case more is necessary, for we have to generate the very sense of the need which we are anxious to supply. Yet even so, something can be done. If all native masters are not willing to be used in the carrying out of such a scheme, others will be found more manageable: if the great majority of the children of school age are kept back through the indifference of the parents, others will come and be benefited. The number of children taught to read and write will thus be increased, at first, it may be, by a very small proportion; yet let the 7¾ per cent. of the instructed be raised to ten, and the 92¼ of the uninstructed be diminished to ninety, and a beginning will have been made. It is because there are so few that can read and write, that the advantages of such acquirements are so little appreciated. As their numbers increase, attention will be excited, and the demand which we seek to stimulate will begin to be felt, and come into action.

As primary education increases, the efforts of the Missionary in putting into circulation the great remedy for India's suffering state will be much facilitated. There will be many more able to read copies of the Scriptures and Christian books; and as these are read, and the people become accustomed to the phrases and facts of Scripture, the preaching of the Missionaries, as they itinerate, will be better understood, and thus be less obstructed in its approaches to the citadel of the heart.

To this great duty, that of providing the people of India with the means of elementary education, the Government needs to be constrained by the force of public opinion. It will not do, at the commencement of such an undertaking, to adhere rigidly to the principle, that wherever the people of a village undertake to raise half the expense of establishing an efficient school, the Government will give a grant in aid equal in amount. This is expecting too much in the first instance. The desire for education, wherever it exists, is as yet weak. It ought to be gently fanned and cherished. To insist upon this covenant would be to put it out. There may be in a village a desire for a school, yet not strong enough to meet a requisition so burdensome as this; and therefore, if the people cannot have the school, except on such hard terms, they forego the wish, and the matter is at an end. If a wish be expressed, let it be entertained, albeit the Government, in the first instance, has to bear all the expenses. Let these first schools be specimen schools: they will reproduce themselves; and as the desire for education increases, and the people learn to appreciate its advantages, they will readily take upon themselves their apportionment of the expenses. There is the greater obligation on the Government thus to aid the educational necessities of India, when it is remembered how large a portion of the public revenue is now raised by direct taxation from the natives. Let it be remembered, moreover, that the Anglo-vernacular colleges and seminaries of the Government do not touch the masses of the people. They are far below the reach of these institutions. Education must stoop down to the deep pit of ignorance in which they are lying, and, to effect this, must approach them in the simplest of forms, that of elementary vernacular schools.

In giving extension to a scheme of this kind, one which is already, although on a small scale, in existence, there would be this additional advantage, that although Government would not teach Christianity, yet would it facilitate its action. In the other case, not only does it not teach Christianity, but it administers an education, the fruit of which is infidelity. In the one case it would not hinder, nay, it would help on—indirectly, indeed, yet materially—the great cause of the Gospel. In the other case its funds and efforts are expended in giving increase to an element which is anti-Christian, nay, not only so, but anti-social, and which, as it gains strength, will work out into political life, and increase the difficulty of rightly governing India.

We have prayed that voluntary Bible classes

might be engrafted on the system, and the Hindu have the opportunity, should he be willing to avail himself of it, of coming under that better instruction, which would counteract the unhappy tendencies of the education he is receiving. It was for the sake of our national character, as well as from compassion to the Hindu, that we pleaded for this—the minimum of improvement. Had the concession been made, the Government would no longer have occupied the invidious and dangerous position of formally excluding Christianity; and that when the opportunity of access to it appears so necessary and needful for the Hindu, to save him from infidelity. It would then have been in a position to have said to the students in its institutions, we do not insist on your receiving Christian instruction; but if you desire to have it, we not only interpose no hindrance, but we afford you the opportunity; and behold, therefore, the opportunity is there, if you are disposed to use it. As, yet, however our application has been unsuccessful, and the "Minute on the subject of religious instruction in the Government schools, by the Hon. J. P. Grant," late Lieutenant-Governor of Bengal, and the letter from Dr. Kaye, which supplements it by different arguments, arrive at the same untoward conclusion, that even should the alumni desire it, the reading of the Christian Scriptures, and instruction in Christianity, are not to be permitted, either during school hours, or within the walls of the Institutions. "Government schools and colleges," we are informed, "are not intended for any but secular education." But this secular education is infidelizing the people, and shall such a course be persisted in?

Notes on this subject have been placed in our hands by one long conversant with official life in India, who knows its people thoroughly, their necessities, and how they may be met. We have ourselves so often discussed the subject that we gladly avail ourselves of a friend, so well qualified to express an opinion on this grave question—

"1. Can this Christian nation be justified in giving to the millions of our Indian fellow-subjects an education practically atheistical—for such it must be, so long as the Bible is withheld, and all instruction in its truths prohibited, even to those willing to be taught—for this is the system now administered, and authoratively prescribed by the despatch of July 19, 1854, in the following paragraph—

"'The free resort of pupils of all classes *to Government* schools, even at times when unusual alarm has been excited in the mi of the natives, is a sufficient proof of the co dence which is felt in the promises of Gov ment, that no interference with religious lief will be allowed in their schools; and confidence Her Majesty's Government wo be very reluctant to disturb by any cha of system which might give occasion to n apprehension. They are unable, therefore, sanction any modification of the rule of st religious neutrality, as it has hitherto b enforced in the Government schools; an accordingly remains, that the Holy Scriptu being kept in the library, and being open all the pupils who may wish to study the and the teachers being at liberty to affo instruction and explanations regarding the to all who may voluntarily seek it, the cour of study in all the Government institutio be, as heretofore, confined to secular subject

"An education, 'limited exclusively' to cular knowledge, given to a people, as India, ignorant of the one true God, and his moral laws, and of their own respon bility to Him as their Creator, can have one tendency—to destroy in the Hindu Mohammedan youthful mind all reveren for, and trust in, his own hereditary cre and to leave him, without any faith—prac cally, therefore, wholly infidel, and, so far the Government education can make him, a atheist. For it must be remembered tha this education offers him no substitute fo the faith it destroys; and that there are in India, as in all heathen countries, no home or family teachings, nor other agencies in society, to provide the moral element, nor to implant in his mind even the most elementary religious truths, which might counteract the inevitable tendency of the Government system. It may indeed have been found in some cases that some Bible light and truth have been obtained by the young men in the colleges and higher Government schools, through the medium of English literature. But this can be but partial, and imperfect at the best. But if the existing system is to be carried out throughout India, and the principle that secular knowledge alone is to be exclusively taught, is to be the rule in the vernacular and all other Government schools established for the masses, there cannot be a question but that it must lead to general scepticism, and the people will grow up uninfluenced in heart or raised by any faith. But this surely is not a result aimed at or desired by any friend to the education of India, still less can it be held to be compatible with our plain and manifest duty as Christians, either to God or man.

"2. We cannot believe, also, that it is und policy, or for the interests of India or ngland, that the Government should pur- e this course. It is perfectly certain, from l experience, that if we are to seek the per- anent well-being of India, her moral must hand in hand with her material and in- lectual progress; for if the moral element wanting in her society, and there is no ch thing as moral principle known and ght to her people, we shall but put back day of her advancement; nor can her s rise to their just position, and to an ality with the European, if they be with- t moral principle, and their education ex- de and bar the entrance of all Bible th into their minds. We may give the lowing extract from a recent number of Indian journal as an illustration—

"'The *Indian Field* sketches the life of vind Persad Pundit, whose death we no- ed last week. He belonged to a respect- le Cashmerian Brahmin family settled in eerbhoom. He began life as a common rear in the employ of Messrs. Alexander nd Co., the original proprietors of the coal mines now owned by the Bengal Coal Com- pany. He then went to the court at Hooghly, and rose in the course of time to be a deputy- collector. He acquired a putnee of a piece of land at Searsole, and wrote to his son-in- law to build a house there, and to see whe- ther coal was not to be found in the neigh- bourhood. The son-in-law discovered some on the edge of a pond, a sample of which he sent to Govind Persad. The latter saw its value at once, obtained leave of absence to visit Searsole, and made arrangements for the working of the mine. The yield the first year was one hundred thousand maunds. At the age of thirty-nine he was a Talookdar, and the proprietor of an extensive colliery. Yet the moral element was wanting and his end is the jail.'

"So also it is certain that there exists not at the present moment any natural bond or tie between ourselves and our Indian subjects. There is no section of them now, in heart, bound to ourselves. We are aliens to them, and they to us; but let any portion of them look to and recognise the Bible as their guide, and the God of the Bible, and at once they are one with us by one of the strongest of all ties. Further, without Bible instruction, how, we might ask, are they to understand and appreciate our legislation, and our measures for their welfare? How are they to acquiesce in and administer our criminal law, which, founded upon British law based on the Bible, knows no caste distinctions, but accounts all men equal, and hangs the Brahmin—to the utter subversion of all Hindu law—for the murder of the lowest outcast; and even goes further, and executes and imprisons as murderers those who may take part in the sacred rite of the cremation of the widows? It must, therefore, be alike our interest, and our true policy, if we are to govern by the light given to us by the Bible, that we should enable the people to understand us and our views. But this can alone be done by permitting and even encouraging the teaching of the Bible to all willing to be instructed in it as a part of their education, and thus, and thus alone, shall we disseminate truth, throughout the length and breadth of India, whilst we secure intellectual progress. To sever these, and, whilst the intellect is sedulously cultivated, to leave the people to pick up morals, and any knowledge of religion, through the stray and few rays of light which may perchance reach them from Missionaries, or other Christian channels, is deliberately to consign the great mass to wander in error and darkness, and to a low state of morals for generations; for if all the moral teaching in India is to be prohibited in the Government schools, and left entirely to the Missionaries and to private efforts, it must be a long period before these can reach, if they ever do, the tens of thousands in the Government schools, when these are spread through districts into which Christian agencies have not yet entered, or, if they have entered into them, are only in extreme feebleness.

"But this brings us to the consideration, What are the obstacles which prevent the introduction of Bible knowledge through a voluntary class in the Government schools? It is alleged that danger to our rule may arise from the measure. Those who use this argument most strangely overlook facts and past experience, for the British Government has already done that; *e. g.* the abolition of Suttee, of infanticide, the permission to slaughter the cow, &c., prohibitions which did enlist native prejudices against them; and even the education now given directly tends to overthrow caste, and their sacred writings: these were and are attacks upon their prejudices, but what danger has arisen from them; or has the apprehension of it prevented these measures being carried through? And how can it be now supposed that a mere voluntary reading of the Bible, an act which involves nothing at variance with Hinduism, can be dangerous? All that can arise from it, we are told by one apparently not friendly to the cause we advocate, is, that for a short

time the schools might lose some of the scholars. So says Dr. Kaye in his letter written in support of Sir J. P. Grant's Minute. 'I am inclined to think that the only injurious effect (of an outward kind) that would follow on making the Bible a text-book in the schools, would be a temporary diminution in the number of the scholars. I have the authority of a very able and intelligent Hindu (on the educational staff of the North-western Provinces) for saying that the idea of there being something in the Bible that ought to make the Hindus shrink from reading it, was originally suggested to the Hindu by Europeans. They acted as if they thought he ought to be afraid of it, and he naturally took the alarm.' We have also the authority of Sir J. Lawrence, and the rulers of the Punjab, that there would be no real difficulty or danger in the measure; and we might indeed claim that the Government itself, by its Premier, and the Secretary for India, had pledged themselves, that the measure should be carried out. What we now ask and claim is, that Lord Palmerston's words should be redeemed."*

These arguments are unanswerable, and we must, therefore, persist in our agitation. We have asked for an extension of elementary education on the Thomason system; we ask also for a modification of the existing system, as pursued in the higher seminaries of public instruction in India. As at present constituted, they will not answer the intentions of the Government. They will not improve the morals of the native, or render him a better member of society nor will they supply the Government with reliable agents for offices of responsibility.*

Secular character can never renovate those springs of thought and inclination in the human heart, which now by nature are unhappily tainted with evil. It may change the direction of the evil tendencies, and cause them to flow in new channels, but this is all that it can do. We shall have the sins and crimes of the educated instead of the uneducated mind. These latter are beginning to spring up and promise to flourish luxuriantly in the field of India. One crime of this class is thus adverted to by Mr. Campbell in his work on Modern India.

"The great school for forgery was in the investigation of claims to revenue free lands. Government having announced its intention of respecting all alienations of former governments, and no ancient records existing, these titles, for the most part fraudulent, could best and most unanswerably be made out by the production of written grants of the emperors, and such documents were eagerly sought for. Forgery became a branch of the legal profession, just as conveyancing is with us, and the professors of the art attained great skill. I have turned up the collection of a forger who had the seals of every possible emperor, minister, and governor. It was but, Name your emperor, and say how much land you want, and a most imposing-looking grant was produced, all ancient and musty, and tattered and torn, but still preserving in legible characters the great seal of the emperor, signature of the prime minister, consignation of the governor of the province, and the carefully particulars of the grant. The same applies are now largely used in civil suits of all kinds."† So the records of the Bengal courts inform us. In the "Englishman's Weekly Mail" of April 3, 1862, we find the following sentences—"Another trial occurred a few days ago in Nuddea, arising from the discovery of manufactories for forged documents . . . . . The prisoner, Chunder Koomar Nundi, was convicted, and sentenced to three years' imprisonment, for having in his keeping, knowing them to be forged, 'pottahs, taidads, petitions, sunnuds, kokkahs, papers stamped and plain, some with seals impressed or etched, some with signatures, old stamped papers with writing wholly or partially effaced, papers containing the genuine signatures of public officers and other persons, and other papers attached, on which these signatures have been imitated,' and, in fact, the stock of a forger on an extensive scale. . . . . We are informed that the Commissioner of Burdwan, when these regular manufactories were brought to light, sent instructions demi-officially to all the magistrates within his circle, to endeavour to ascertain if there were any such places within their jurisdiction. In every one of them a manufactory of this kind was discovered." This is not the crime of the illiterate, but of the educated mind. What, then, must mere secular education be expected to do? Can it rectify the mind, and impose new and elevated principles of action? No; the old principles will remain unaltered, because it has no power to change the sinful bias of the human heart: all that it can do is to change their mode of action, and, diverting them from the old channels which they had been accustomed to pursue, to lead them forth to the practice of new sins more consonant with an increased but unsanctified intellectualism. It

* *Vide* Lord Palmerston's remarks to Deputation—"Recent Intelligence," Sept. 1859.

† Campbell's Modern History, p. 536.

is true, even the best scriptural education may be abused, and Bible-taught persons be found in our prisons. But without adverting to the fact that these are exceptional cases, we say that they who have given this education are not responsible for such results. They have kept back nothing. They have given instruction in all that God has commanded to be taught. But where the Bible and Christianity are excluded themes, there the education given is essentially defective; and for unsatisfactory results, which will be, not the exceptions, but the ordinary produce of the system, they who are satisfied to afford such an education, are responsible, and that because of the unchristian reserve which they have practised, and must expect to reap the fruits.

THE SOUTH-INDIA CHURCHES.

In our last Number we placed before our readers various indications of healthful growth in the native churches, which, through the good hand of our God upon us, have sprung up in various parts of heathendom, and the prospect thus afforded to the Society of their becoming, at no distant period, self-supporting and co-operative churches; a position indeed into which the eldest of them, the Sierra-Leone church, has already entered, thus affording to her younger sisters an encouraging example.

On that occasion we introduced such evidences of this growth in the important elements of self-support and reproductiveness as the materials at our disposal permitted us to do. But an important document came into our hands yesterday (June 17th), and, late as it is in the month, we hasten to refer to it, as full of encouraging statistics, and supplementing, in an effective and satisfactory way, the statements already made. The document to which we refer is a statement of the sums raised by the native Christians in connexion with the South-India Mission of the Church Missionary Society during the year 1861, not including those contributed from other sources, and published in the "Madras Record" for May 1862. The editor of the periodical introduces this tabular statement, with some well-put and pertinent observations.

"There are, perhaps, few of the statistical returns of a Mission which have more interest than that which indicates the amount of practical support the native Christians are prepared to give to the religion they have embraced. In days, too, when the dependency of the native churches upon foreign aid is felt more than ever to cramp the progress of Mission work, both by limiting the means of the great Missionary Societies and by indirectly quenching that spirit of self-dependence and exertion which should ever characterize the native church itself, it is with more than usual satisfaction that we can point to such a statement. The native Christians of Tinnevelly and Travancore, in connexion with the Church Missionary Society, have raised for charitable and ecclesiastical purposes, during the past year, the sum of rupees 14,335. 1. 8, being no less than rupees 2429. 6. 2 above the amount raised in 1860; rupees 4981. 10. 9 over that raised in 1859; and rupees 5984. 3. 7 above that raised in 1858; thus showing a progressive increase in the spirit of liberality of the most encouraging character."

These contributions are apportioned to various purposes, which may be classified under the following heads:—first, home charities, including poor fund and widow's fund; secondly, the providing of things necessary for public worship; thirdly, the increase of church accommodation, under the head of church building and repairs. Then comes an apportionment having special reference to the maintenance of their own ministry, the endowment fund; and lastly, "contributions to Missions," in which the Tamil Christians recognise the important duty of communicating to the heathen around them the faith they have received, and becoming thus Missionary churches in the midst of the land. The largest apportionment is to Church building and repairs, the amount being 3674 rupees; then, after "Miscellaneous," the particulars of which are not supplied, comes "Missions," to which is set apart the sum of 2465 rupees. The Endowment fund, to the amount of 1555 rupees, occupies the next place; and finally "the Poor funds."

The Tinnevelly Mission is subdivided into thirteen districts. In eight of these a European Missionary is resident; two more are under the charge of ordained natives; and the three remaining are merged into one large district, superintended by one European Missionary, with two native pastors to assist him in the discharge of the various ministerial duties. The Report for 1861 of

these united Mission districts—Mengnanapuram, Satthankulam, and Asirvadhapuram—drawn up by the superintending Missionary, the Rev. A. Dibb, is before us, and some of its interesting statements we transfer to our pages.

"It has been the peculiar privilege of the Mengnanapuram district to enjoy the superintendence of the same Missionary for about three and twenty years, and to this circumstance, under God, much of its prosperity is to be attributed. The report of this district is indeed that of 'a field which the Lord hath blessed.' But the other two districts now combined with it have been marvellously prospered too; and altogether we have to rejoice in the glorious results which have been attained since these districts became the scene of Missionary labours. Many souls have gone to heaven—not a few after having laboured well in the Lord's vineyard—and many more are safely going thither; a goodly number of catechists and teachers have been raised up, who, in many a village and hamlet, are daily employed in ministering the word of life. Some are working even in the neighbouring island of Ceylon, one in the more distant island of Mauritius.

"The contrast between the former state of things in these parts and the state of things at present, is so gratifying, that one can hardly help making it. When the Missionary Rhenius visited Mengnanapuram in 1831, his report was by no means favourable. 'About a dozen persons,' he writes, 'were to have been baptized; but, on examining them, they were either so dull on account of the heat, or so really stupid, that I deferred the baptism.' When Mr. Thomas left Tinnevelly, however, at the beginning of the year, there were in the village of Mengnanapuram alone upwards of seven hundred baptized Christians, of whom upwards of one hundred and fifty are communicants. In former days girls could not be got into a village school at all, and now upwards of one thousand girls are in daily attendance. When Mrs. Thomas commenced a boarding-school, it was with eight girls in a barn: there are now eighty in a beautiful Gothic building, called the 'Elliot-Tuxford School.' Then all of the village schoolmasters were heathen: now they are all Christians; and not only so, but selected, and many of them well trained besides. In those days the people came to church in very dirty clothes, and with their hair in sad disorder. Rhenius mentions the case of a mother demanding of him, 'How would it be possible for her to find husbands for her daughters if they were so fantastical as t comb their hair?' But now we see ever Sunday a neat and attentive congregation o about a thousand intelligent hearers. Bu this state of things has not been attaine without conflict with many difficulties. Th ignorance and wickedness of the people, an the strength of their superstitions; gian Pagan fighting hard in the front, and gian Pope supporting him with all his might i the rear; the early want of Christian books the paucity of men who knew how to us them so as to edify others; the sickness o the Missionary; want of the sinews of war the needful funds;—these have been grea and formidable difficulties in the way. Thes the conflicting interests of worldly men hav been in the way likewise. There hav always been 'workmen,' like those of Ephe sus, who knew that the very attempt t propagate Christianity put their craft i danger; 'masters,' too, like those of Phi lippi, who knew that in what degree soeve Christianity prevailed, in the same degre the hope of their gains was gone; 'swine herds,' like those of Decapolis, who ha rather suffer from a legion of devils than b rid of them at the expense of a herd o swine; 'elder brethren,' like those in th parable, who were annoyed to see their pro fligate and degraded fellow-countrymen wel comed into the father's house; and 'patriots like those of Macedonia, who, regarding th earnest preaching of the Gospel as being ca culated to trouble a city and to turn th world upside down, cry out continually 'These men do exceedingly endanger ou Indian empire, teaching customs which it is not lawful for the natives to receive, neither to observe, being Hindus.'

"For so great a moral change to have been wrought in the face of such difficulty and opposition, some powerful instrumentality must, of course, have been at work; and it is worth the while of any man to consider what that instrumentality is. The organization of the Mission, it is true, has been good, and the plans pursued have been methodical; a good amount of attention has been paid to education, and the whole work has been under unremitting inspection and oversight; baptism and the Lord's Supper have been rightly and duly administered, and all the admirable discipline of our Church, its liturgy, rites, and ceremonies, have been conducted by duly-constituted bishops, priests, and deacons. All these have been among the instrumentality used. But they have not been by any means the principal part. An open Bible and a preached word have been the real, th

grand instrumentality, and these have been effectual, not through human might, wisdom, or power, but by the Spirit of God. The British and Foreign Bible Society has enabled the Missionaries to lay open the Book of God to the people, and their own care has always been to preach the Gospel which that book reveals. Any one who will take the trouble to look through the Reports of the Tinnevelly Church Missionaries for the last twenty years, may see that the Christianity they have sought to propagate has been, not general,—but distinctive; not formal, but doctrinal; not corrupt Christianity, but Protestant. The Gospel they have laboured to preach has been the Gospel of Christ, and not another Gospel. It has been a pure Gospel, without addition; a free Gospel, without restriction; and a full Gospel, without reserve. It has been that Gospel which assumes man to be what he most certainly is, a poor, fallen, ruined creature, whose understanding is darkened, whose will is depraved, and whose affections are debased and grovelling. It has been that Gospel which, while assuming this to be man's terrible condition, points out a complete and available remedy; which tells of the Saviour's blood that it 'cleanseth from all sin;' of the Redeemer's righteousness, that it is available, in all its spotless purity, for any poor creature who feels his need of it, on the instant of his believing in Jesus. It has been that Gospel which points to God the Father, reconciled to believers through Jesus Christ, and 'so loving the world' as to be Himself the author of that reconciliation; to God the Son, as the one Mediator who is able to save to the uttermost them that come to God by Him; to God the Holy Ghost, whose love is shown in the great work of regenerating, illuminating, and sanctifying all the elect of God dispersed in this naughty world.

"A careful review of all the reports of this district since its commencement, and my own personal observation of things as they are, have enabled me to make this statement; and I can but express, at the close of it, my earnest desire and prayer to God that all of us, who are called to continue the work of the Tinnevelly Mission, may have grace to do it aright; to carry it out on the same principles on which it was begun; preaching the same doctrine in the same spirit of faith and love. As the Mission advances, new difficulties arise, and new questions spring up, which must be met and adjusted; but the same blessing which enabled the fathers of the Tinnevelly Mission to overcome past difficulties will enable us to overcome all ours, and that blessing will not fail us if we abide faithful, and go on honouring God by trusting to His own written word and His own appointed preaching of the Gospel."

In that prayer we fervently join. It is not enough to send out a Missionary; the question is—is he of the right stamp, a man approved of God? It is not enough to know that one or more Missionaries are in occupation of a certain field, but the question is, what are they doing? Do they teach and preach Jesus Christ? Is it precious seed, the seed of the kingdom, the word, in its purity and genuineness, which they are engaged in sowing, or are they sowing the field with mingled seed? It is only as the truth of the Gospel is faithfully preached that sinners will be converted and souls saved, and a work be accomplished so permanent in the power of divine grace, that, surviving the vicissitudes of time, it shall be found to praise and glory and honour at the appearing of Jesus Christ. By other means a work may be raised up, pretentious in its aspect, and attractive of the praise of man, but which, devoid of durability, will either, like the house built upon the sand, collapse by a sudden ruin, or degenerate into a heavy formal mass, without spirituality in itself, and without life-giving action towards the heathen around.

In the working of the congregations in this large district, comprising no less than 11,278 persons, Mr. Dibb has been helped by two native clergy, four inspecting catechists, and fifty catechists. The usefulness of the native clergy has been, to a considerable extent, interfered with by their being only in deacons' orders, a disability which, we doubt not, will soon be removed. Constant intercourse is maintained with the catechists, Mr. Dibb meeting them once a month for the inspection of their reports, and more frequently still for the purposes of study and devotion, the subjects in hand on these occasions being the Bible, Church history, Thirty-nine Articles, and Elliott's Horæ Apocalypticæ. Of these men the report says—

"Of course there are varieties of character among them, and different degrees in their spiritual growth; but, as a whole, they are a body of men with whom I feel it a privilege to be connected. Their office is to labour for the welfare both of the Christian congregations amongst which they reside, and of the heathen who dwell around them. This they do among the heathen, by preaching to them, and endeavouring to persuade them to accept the offer of God's mercy made to them in Christ;

to lay down the weapons of their rebellion, and to come in under the Gospel amnesty. Their work among professing Christians is to warn and instruct them in Christian doctrine, and to assist them in their endeavours to 'lead a quiet and peaceable life in all godliness and honesty ; to grow in knowledge, in stability, and in grace ; and to bring up their children in the nurture and admonition of the Lord ;'—no easy task in this heathen land, where the majority is bad, and where 'public opinion,' and 'the spirit of the age,' are all for idolatry, superstition, and vice.

"How far their labours are successful may be gathered, to some extent, from the following facts—First, that, with a few exceptions, every catechist was able at the close of the past year to put his finger upon some individual cases (that had occurred in his own charge) of persons who had been so influenced by Christian truth as to overcome caste pride, and to bear, patiently and resignedly, persecutions and other trials, and to labour, pray, and give for the propagation of the Gospel among their heathen fellow countrymen. Secondly, that several of them could specify cases of heathen, formerly bitter in their opposition to the truth, who had laid aside their opposition and become Christians, or, if not so, yet at any rate the friends of Christians. Thirdly, that the people of the congregations above named, though by no means wealthy, and of a nation exceedingly fond of money, have subscribed during the year for the building and repair of their own churches, Rupees 1116 . 7 . 5 ; for the lighting and cleaning of churches, rupees 373 . 1 . 8 ; for the purchase of land, &c., to be applied to the endowment of native pastors, Rupees 350 ; for the relief of their own poor, Rupees 220 . 4 . 5 ; for the relief of the poor in Travancore and North-west Provinces in the famine, Rupees 85 . 10 . 7 ; for the Bible, Tract, and Book Societies, Rupees 289 . 12 . 7 ; and for miscellaneous purposes, Rupees 648 . 12 . 1, in all, Rupees 3084 . 0 . 9. Fourthly, that although some of the catechists have, on particular occasions, experienced rough treatment at the hands of the heathen to whom they have preached, yet, upon the whole, they unanimously affirm that there is a growth in the intelligence and interest of the heathen towards their message, and a diminution in their opposition to it."

The village schools in this district are 73 in number, comprising 2155 children, taught by 67 masters or monitors. and 31 mistresses.

"The education given in these schools is purely vernacular, and the end we try to keep steadily in view, is to enable the children to do their duty in that station of life to which it has pleased God to call them. In accordance with this design, we make it our great point that children should know the facts of Scripture history, and understand and feel the doctrines of the Gospel, and the use of the Bible in our schools is yielding its blessed fruits. A short time ago, I stood by the cot of a native girl, educated in one of our schools, who was suffering great pain from an illness which threatened to be fatal; and speaking to her of that Saviour in whom she had been taught to trust, I said I hoped she found Him precious now. Her reply showed of what use the Bible had been to her. Settling her face, which had been distorted with pain, she replied, 'I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.' If ever there was a time when I deeply felt the preciousness of Bible teaching, or was resolved to give it the very first place of my educational plans, it was then."

Amidst the many and important responsibilities connected with so large a body of professing Christians, it is a cause of thankfulness to find that the heathen are not forgotten.

"The catechists have for many years been accustomed to spend two days every week in preaching to the heathen of their respective neighbourhood, and to this arrangement, no doubt, is owing the general and increasing acquaintance which the mass of the people are making with Christian truth. But during the last six months I have directed that the catechists should note down in their journals the number, first of villages, which they visit for the purpose of preaching ; second of persons whom they are enabled to address ; and third, of tracts which they distribute. The result has been a statement that, during the past six months, about 200 villages have been visited four times each. On these occasions an average of 2500 persons at least, have been spoken to on the subject of Christian religion, and 1021 tracts have been distributed among them. More than a hundred persons have been brought over from heathenism to put themselves under Christian instruction, and, as before related, it has been observed by all the catechists that the heathen now listen with much greater willingness and with more intelligence to the message of the Gospel.'"

BEHAR.

LEAVING behind us Lower Bengal, we proceed to enter the province of Behar, which next claims our consideration. Until recently the traveller, in his advance from Calcutta to the North-west Provinces, had to choose the river route, if the season permitted it, or that afforded by the Grand Trunk Road. But to these has been now added the railway, which is open as far as Rajmahal. There is no country in which the system of railways is calculated to confer greater benefits than India. The want of means of intercommunication has isolated its districts, and left each shut up in its own ignorance and prejudice. The surplus produce of one region has not been available to supply the deficiencies of another, and men have had no encouragement to grow more than was requisite for their household wants, for there was no market where they might exchange their surplus produce for the growth of other lands. This stagnant state, of which caste has availed itself to fasten, like a hideous excrescence on the human character, must, as railway extension goes forward, give place to a freer circulation, in which the native, led out of the retirement of his own locality, and the narrowness of his own views, will be brought within the reach of Missionary influences of various kinds, and as he moves about from place to place, will find his caste system as unfitted for his new circumstances, as the plate armour of ancient times for the requirements of modern warfare.

But our journey up the valley of the Ganges is one of exploration, and the railway transit would be too rapid to suit our purpose. He who travels by railway sees little, hears little, of the country which lies between his termini. Now and then the eye catches the features of some pleasant spot where he would wish to pause awhile, but the rate of progress cannot be arrested, and the next moment he finds himself within the recesses of some deep cutting, which jealously refuses him all view of the country through which he passes. Now, as we are anxious to transfer ourselves and our readers into the very midst of India, so that its districts and people shall pass before us in a kind of panoramic representation, we must decline to profit by the rapidity of the railway, and decide to use the slower progress afforded by the old Trunk Road, claiming the liberty of selecting the localities which appear to us most worthy of examination, and omitting others,—a kind of intermitted observation which is easily reconcileable with palkee travelling, which, pursued as it is by night as well as by day, sometimes affords the traveller the opportunity of looking abroad, and at other times wraps surrounding objects in the veil of secrecy and night.

After passing Burdwan, the Rajah's palace and pleasure-grounds, its tanks and raised roads running through rice-fields and bordered with trees of jack, bamboo, and pride of India, the traveller advances over a flat and apparently rising country, bordered westward by some few conical hills, about 1000 feet high. "The lark singing merrily at sunrise, and the accessories of fresh air and dewy grass, remind one of some moorland in the north of England, rather than of the torrid regions of the East."

After crossing the Damuda valley and its coal-fields, many pilgrims to Juggernauth are met, most of them on foot, a few in carts or pony gigs of rude construction. The vehicles from the upper country are distinguished by a far superior build, the horses being caparisoned with jingling bells, and the wheels and other parts bound with brass. The costumes are as various as the religious castes, and the many countries to which the travellers belong. The most thriving-looking wanderer is the bearer of Gunga's holy water, who drives a thriving trade, his gains increasing as his load lightens, since the further he wanders from the sacred stream, the more he gets for the contents of his jar. And so the circumstances of to-day are precisely the same with those which existed sixty years ago, when Chamberlain itinerated through these districts. In May 1804 he writes, "Hundreds of people are now encamped under the trees just by me, who come from a great distance, and are going to Juggernauth. I have been among them, have preached the Gospel, and told them of the sin and folly of going on so fruitless an errand. Some heard attentively, and with apparent conviction, among whom were many women. I asked, 'Where are you going?' They answered, 'To Juggernauth.' 'Who is he? What is he? What shall you gain by seeing the Rutt?'* They replied, 'We shall get future good.' 'How can this be? He can do nothing for you, for he cannot move himself. He has eyes, but he cannot see;

* The monstrous carriage in which the idol is placed.

ears, but cannot hear. He can neither hurt nor help you. Why then are you so foolish as to mock the holy God and reproach your Maker? Who made you? Who gave you birth? Did this Juggernauth?' 'No,' many exclaimed; none said 'Yes.' 'Why then do you worship it? Hear, and I will tell you good and true news, by which you may obtain salvation.' Here I proclaimed the good news of salvation." That faithful Missionary has entered into his rest, and the generation of deluded idolaters to whom he preached has passed off this earthly scene; but their descendants have inherited their idolatrous propensities, and the tide of destructive superstition is still rolling onward, bearing with it to destruction myriads of souls. And now we want more Missionaries,—ten for the one who testified in those days, for Juggernauth has had enough of victims, and it is time the dreadful holocaust should be stayed

The hilly country begins about 120 miles from Calcutta, near Raneegunge, and the general level, proceeding to the north-west, is gradually raised. About the village of Gyra, sunrise discloses Parasnath, at the base of which the level of the Trunk Road is more than 900 feet above that of Calcutta. "The hills between Raneegunge and Parasnath are not continuously connected with each other; they form no chain, but partake more of the character of isolated elevations, leaving tracts of open and undulating country between them." When first seen, Parasnath "appears against the clear grey sky in the form of a beautiful broad cone, with a rugged peak, of a deeper grey than the sky. It is a remarkably handsome mountain, sufficiently lofty to be imposing, rising out of an elevated country, the slope of which, upward to the base of the mountain, though imperceptible, is really considerable; and it is surrounded by lesser hills of just sufficient elevation to set it off." These hills are covered with bamboo-jungle and brushwood, affording shelter to a few bears and tigers, jackals in abundance, and occasionally foxes.

Travelling to the north-west, "the hill is on the right side of the Trunk Road. Its crest runs from east and a few degrees south, to the west and a few degrees north. Its highest points are at both ends, the first and higher one on the western, the second and lower one on the eastern termination: the distance between them is about a mile and a half. Mid-way, and to the south of a straight line drawn between them, is a third summit, lower than either of the others, but differing very little from the second." Its height is 4477 feet above the sea, or 4459 feet above the level of Calcutta. "The three summ are connected by a slightly undulating ri the crest of the hill, on both sides of wl the ground immediately begins to sl downward, leaving only a narrow strij ground to walk upon."

The most convenient point whence ascend the mountain is from the villag Maddaobund, on the north base of the mo tain, or opposite from that on which Grand Trunk Road runs. The village is s ated at an elevation of 1230 feet, in a cl ance of the forest. The snow-white do and bannarets of its temple are seen throu the pine-trees, tamarind, peepul, and bany by which it is sheltered. "The ascent of mountain is immediately from the village a pathway worn by the feet of many a ; grim from the most remote parts of Ind for Parasnath is a mountain of pecu sanctity, being the eastern metropolis Jain worship, as Mount Aboo, where their libraries and most splendid temples, the western.

The Jains constitute a sect of Hindus, some important points differing from t main body, but in other respects followin similar practice, and maintaining like o nions and observances. One essential f ture of the Hindu system is the distribut of the people into four great tribes, and t marked point, which, in their opinion, d tinguishes them from Mléch'has, or Barb rians. This division the Jains retain. B while they recognise as subordinate deiti some, if not all, the gods of the prevailin sects, they refuse to give any preferentia worship to the five principal gods. Instea of these they have mounted to the highes place, certain deified saints, in this respec resembling the Buddhists, although differin with them as to the personages they hav deified. In the Calpa Sutra, a work of great authority among them, and divided into six chapters, the first chapter is occupied wit the superior deities, that is, the Jinas, o deified saints; the second chapter relates t the inferior gods, and, amongst them, th gods of the Hindu mythology. In the firs chapter twenty-four Jinas are enumerated who have appeared in the period of the past and twenty-four others, who will appear in the age of the future. Of the twenty-four Jinas of the past, the first is supposed t have reigned 6,300,000 years, at the end o which period he resigned the empire to hi sons, and, having employed 100,000 years in passing through various stages of austerit and sanctity, departed from this world o the summit of a mountain called Ashtapad

The second, like the first Jina, of a yellow or golden complexion, was in stature 450 poles, his life extending itself to 7,200,000 great years. These long periods with, however, occasional retrocessions, diminish from Jina to Jina, until we find the twenty-third in number living only 100 years. This is Parswa, or Parswanatha, supposed by Colebrooke to have been the true founder of the sect. This celebrated Jina, of a blue complexion, and having a serpent for his characteristic, was born at Benares, Bhelupura, in the suburbs of that city, the place of his nativity, being for that reason esteemed sacred. At thirty years of age he commenced his series of religious austerities, completing them in seventy years, and then dying on Mount Sammeya, or Samet, that is, the hill Parasnath, which is therefore esteemed by the Jains as specially holy, and is visited by pilgrims from the remotest provinces of India. The Calpa Sutra, like other religious books of the Jains, is composed in the Prakrit called Magadhi, a language believed by Colebrooke to be the same with the Pali of Ceylon. Such is the obscurity of this language, that the Sanskrit is used by the Jains for translations or commentaries. Its chief subject-matter consists of the life and institutions of the last of the by-gone Jinas, who quitted the state of a deity, and, relinquishing the longevity of a god, became incarnate of a woman, that he might obtain immortality as a saint. His death is supposed to have occurred 2400 years since. The several Jinas are described as attended by numerous followers, distributed into classes, under a few chief disciples. The last Jina had nine such classes of followers under eleven disciples. Of these latter, nine died with him, and two, having survived him, subsequently attained beatitude. The last alone has left successors, and from him are traced the different Sachas, or orders of priests, many of which appear still to exist. Absurd as are the fables of the Hindus, the Jains are still more extravagant in their inventions. The Machandra's Vocabulary,* another work of great authority among them, distinguishes time "into Avasarpini and Utsarpini, adding that the whole period is completed by twenty cötes of cötes of Sagara, or 2,000,000,000,000,000 oceans of years. I do not find that he anywhere explains the space of time demonstrated Sagara, or ocean. But I understand it to be an extravagant estimate of the time which would elapse, before a vast cavity filled with chopped hairs could be emptied, at the rate of one piece of hair in a century." The two great periods already referred to, into which time is divided, are, the one the declining period, in which mortals, through intermediate gradations, pass from extreme felicity to extreme misery, while in the other, or rising period, they ascend in the same order from misery to felicity. During the three first ages of the declining period, men lived for one or two or three palyas; that is, the time requisite to empty the cavity of chopped hairs at the rate of one piece of hair in a century. "Their stature was one or two or three leagues, and they subsisted on the fruit of miraculous trees, which yielded spontaneously food, apparel, ornaments, garlands, habitations, nurture, light, musical instruments, and house hold utensils. In the fourth age men lived ten millions of years, and their stature was 500 poles. In the fifth age the life of a man is a hundred years; and the limit of his stature seven cubits; in the sixth he is reduced to sixteen years, and the height of one cubit. In the next period this succession of ages is reversed, and afterwards they recommence as before."

Another material point in which they differ from the Hindus is "the rejection of the Vedas, the divine authority of which they deny; condemning, at the same time, the practice of sacrifices, and the other ceremonies which the followers of the Vedas perform, to obtain specific permanent consequences in this world or in the next."

"The world, which according to the Jainas is eternal, is figured by them as a spindle resting on half of another; or, as they describe it, three cups, of which the lowest is inverted, and the uppermost meets at its circumference the middle one. They also represent the world by comparison to a woman with her arms akimbo. Her waist, or, according to the description first mentioned, the meeting of the lower cups, is the earth. The spindle above, answering to the superior portion of the woman's person, is the abode of the gods; and the inferior part of the figure comprehends the infernal regions. The earth, which they suppose to be a flat surface, is bounded by a circle, of which the diameter is one raju. The lower spindle comprises seven tiers of inferior earths or hells, at the distance of a raju from each other, and its base is measured by seven rajus. The upper spindle is also seven rajus high, and its greatest breadth is five rajus. Its summit, which is 4,500,000 yójanas wide, is the abode of the deified saints: beneath that are five Vimánas, or

* Colebrooke on the Religion of the Hindus, p. 296.

abodes of gods. Next, at the distance of one raju from the summit, follow nine tiers of worlds, representing a necklace (graivéyaca), and inhabited by gods, denominated, from their conceited pretensions to supremacy, Ahamindra.

"The earth consists of numerous distinct continents, in concentric circles, separated by seas forming rings between them. The first circle is Jambu dwipa, with the mountain Sudarsa Méru in the centre. It is encompassed by a ring containing the salt ocean; beyond which is the zone, named Dhátucí dwípa, similarly surrounded by a black ocean. This is again encircled by Pushcara dwípa, of which only the first half is accessible to mankind, being separated from the remoter half by an impassable range of mountains, &c.

"They conceive the setting and rising of stars and planets to be caused by the mountain Suméru; and suppose three times the period of a planet's appearance to be requisite for it to pass round Suméru, and return to the place whence it emerges. Accordingly they allot two suns, as many moons, and an equal number of each planet, star, and constellation to Jambu dwípa, and imagine that these appear, on alternate days, south and north of Méru. They similarly allot twice that number to the salt ocean; six times as many to Dhátuci dwípa; twenty-one times as many, or forty-two of each, to the Cálódadhi; and seventy-two of each to Pushcara dwípa."

The sect of the Jains is considered by Colebrooke to have been founded about B. C. 600 by Parswanatha, and established by Mahavira, his successor, their historical records being first committed to writing about 980 years after Mahavira, or about A. D. 380, and the most ancient Jain temples having been founded about one hundred years previously.

The sect contains two grand sub-divisions, the Suclambaras, distinguished by their white dress, and the Degambaras by their nakedness, or else tawny apparel, as also by some particular tenets and diversity of doctrine; but they both agree in the absurd notions already referred to, concerning the earth and the planets, the ascetics of the orthodox sect, in the last stage of exaltation, imitating the Degambaras in the disuse of clothing.

"One of the peculiarities which belong to the religion of the Jains is the remarkable and even ludicrous extent to which they carry their scruples respecting the destruction of animal life. 'Their absurdities in this matter are far beyond those of the Hindus. With one exception,—the sacrifice of the ram,—they esteem the destruction of a sentient creature, however minute, as t most heinous of crimes; and continually ca at their girdles a small broom, suspended a string, with which they tenderly swe aside every insect which they may observe their path, lest they should accidentally tre upon it. To so senseless a length do th carry this principle, that they will not plu any herb or vegetable, or partake of any s of food, which may be supposed to cont animalculæ; so that the only articles of s tenance remaining to them appear to be ri and a few sorts of pulse, which they co with milk. They affirm, indeed, that it is foul a murder to kill an insect as to slay man; and so extreme is their precaution avoid the commission of the crime, that it with great reluctance, and only when reduc to the necessity by urgent thirst, that th will drink water: even then, they invariab suck up the fluid through a piece of fi muslin. In like manner, when they requi water for ablution, or any unavoidable hou hold purpose, they carefully strain it peatedly before they venture to use it. T most noxious vermin and insects are a treated with the same consideration as t most harmless creatures; and if, throug persevering annoyance, they are compelle to deprive certain odious insects of the asylum usually found upon their persons, they re move the tormentors with the utmost care and tenderly place them out of harm's way."

It may be mentioned that the images o the Jains have the curly hair and Africa features peculiar to the Buddhist idols.

At Maddaobund, Jain temples appea small, yet well built, and carefully kept and in the month of February, the crowde bazaar shows the sanctity in which these an other shrines are held. Natives of all caste colours, and provinces of India, are to b found there, many from the west and nort west, Rajpootana, the Madras Presidency, an central India. Gaudy poojahs are performe then. A car, covered with gilding and silk and drawn by noble bulls, festooned an garlanded, appears filled with idols. A pr cession formed in front opens into an avenue up and down which gaily dressed boys pace dance, shaking castanets, the attendant wo shippers singing in discordant voices, beatin tomtoms, cymbals, &c.

The path to the summit of the mountai lies first through woods of common trees with large clumps of bamboo. From a ridg 500 feet high is obtained a superb view o the village, with its white domes half buri in the forest below, which is seen stretchin

forth many miles to the northward. Crossing a valley, the path strikes through a thick forest of Sal and other trees, spanned with cables of Scandent Banheria stems. At 3500 feet the vegetation becomes more gnarled and scattered, and as the dampness increases, more mosses and ferns appear; until the traveller, emerging from the forest, finds himself at the foot of a great ridge of rocky peaks, stretching east and west for three or four miles, along which are seen, occupying the various prominences, five or six small temples, the stations visited by the devotees. "The situation of the principal temple is very fine, below the saddle in a hollow facing the south, surrounded by jungles of plantain and banyan. It is small, and contains little worthy of notice but the sculptured feet of Parasnath, and some marble Boodh idols, cross-legged figures, with crisp hair, and the Brahminical cord." Pilgrims may be seen in various parts of the mountain in considerable numbers, passing from one temple to another, and generally leaving a few grains of dry rice at each.

The view from the crest is beautiful. To the north are ranges of low wooded hills, and the course of the Barakal and Adja rivers; to the south extends a more level country, the ranges lower, and the Damoda river clearly traceable from the whiteness of the granite blocks, which, from the lowness of its waters, lie exposed along its course. East and west rise "several sharp ridges of the mountain itself: the mountain flanks appear clothed with impenetrable forest, here and there interrupted by rocky eminences, while to the north the Grand Trunk Road crosses the plains, like a white thread, as straight as an arrow, spanning the beds of the mountain torrents with picturesque bridges."

Leaving Parasnath, we enter Behar, the ancient Magadha, whose King, Nanda, was contemporary with Alexander the Great, and by whose successor, Chandragupta—the Sandracottus of the Greek writers—Seleucus was opposed in his efforts to extend the Greek conquests into Eastern India, the war resulting in a treaty between these monarchs, Seleucus giving his daughter in marriage to Chandragupta, who in return agreed to furnish Seleucus annually with fifty elephants. The third king after Chandragupta appears to have extended his sway over a considerable part of India. Prinsep, from the old Pali inscriptions scattered throughout so many remote parts of India, has shown that Asoca exercised authority from a point far northward of Delhi as far south as Taprobane or Ceylon. His government, also, to a considerable extent, appears to have been marked by civilization, many of the ancient writings appearing to have been edicts for the establishment of hospitals and dispensaries in different parts of his kingdom, and also for the sinking of wells, and planting shady trees along the public highways, for the benefit of travellers. This ascendancy was gradually lost, until, about the fifth century of the Christian era, rendered subject to the kings of Canoug, Maghada ceased to be recognised as a separate state; and the site of its capital, Palibothra, whose commerce is said to have been so extensive, and where, from the encouragement given by the kings of Maghada to learning, so many treatises were to be found in the Maghadi, or Pali dialect, is now a matter of conjecture.

But Maghada was also the cradle of Buddhism, that wide-spread superstition of eastern lands. At Palibothra, Gautama, or Sakyu, was born, in the seventh century before the Christian era, attaining the perfection by which he became Buddha in B.C. 588, and dying, at the age of eighty, in 543 B.C. He traversed the extent of India for the propagation of his opinions, and twice visited Ceylon. He no doubt hoped to supplant, by this new system, the more ancient Brahminism. In this, however, it was unsuccessful. Eventually expelled from Hindustan, it found compensation for the defeat which it sustained there, by the ascendancy which it obtained over Thibet, Mongolia, the Burmese empire, and Ceylon, besides the privilege conceded to it in China and Japan, of being admitted on an equality of footing with the pre-existing religions.

Such have been the pristine glories of Behar: what it is at the present time we shall now investigate. The province is divided into eight districts. Of these the most easterly is Bhagulpore, having Bheerbhoom on its south, and Purneah and Maldah on its eastern frontier. To the west of Bhagulpore lies Monghyr and Tirhoot. Immediately south of the Ganges lies Patna, having Monghyr on its east, Behar on its south, and Tirhoot on its north. Westward of these three provinces lie Shahabad, south of the Ganges, and Sarun, north of the Ganges, while Chimparun is inserted between the base of the Himalaya, Tirhoot on its south-east, and Sarun on its south-west. Thus Patna is the central district, having the others grouped around it. The total of population throughout these districts may be estimated at nearly nine millions.

"Generally speaking, the people of the province of Behar are a manlier race than the

Bengalees, and, on the other hand, they have much less acuteness." They are more remote from the great European centres, and education is at a lower ebb than even in Bengal. There are, however, a considerable number of persons "who can read and write Hindui in the Kaithi character, a corruption of the Dev Nagri, and the desire for education is increasing." The language spoken in Behar is chiefly Hindui, but the Mussulmans commonly use Hindustanee, or Urdu. The proportion of Mussulmans, however, is less in Behar apparently, than in Bengal, and they are principally resident in the cities.

Patna is one of the smallest of the Behar divisions, the eastern area being 1835 square miles, with a population of between 800,000 and 900,000, or about 460 to the square mile. In the census in the Punjab territories of 1855, we find it placed among the thickly-peopled districts of India, and with an average assigned to it so high as 656 to the square mile. Extending along the south bank of the Ganges, from the conflux of the Saone for eighty-four miles, it is most advantageously situated for cultivation. "The pergunnahs running along the river are peculiarly fertile, producing the finest crops of all descriptions of grain and sugar-cane. The towns on the bank of the river are healthy, and a considerable traffic is carried on in cloth, grain, sugar, and rice." Fine topes of trees exist throughout, groves of pan and toddy palms, which, higher up the river, are very rare. "In the gardens, pafaw, croton, jatropha, and all kinds of the orange tribe and the cocoa-nut, indicate, some by their presence, and many by their profusion, a receding from the desert north-west of India and its dry winds, and an approach to the damper regions of the many-mouthed Ganges."

At Patna are the opium godowns (stores) of Government.

"The East-India Company grant licences for the cultivation of the poppy, and contract for all the produce at certain rates, varying with the quality. The produce is made over to district collectors, who approximately fix the worth of the contents of each jar, and forward it to Patna, where rewards are given for the best samples, and the worst are condemned without payment; but all are turned to some account in the reduction of the drug to a state fit for market.

"The poppy flowers in the end of January and beginning of February, and the capsules are sliced in February and March, with a little instrument like a saw, made of three iron plates with jagged edges, tied together. During the north-west, or dry winds, the best opium is procured, the worst during the moist, east and north-east, when the drug imbib moisture, and a watery, bad solution of opiu collects in cavities of its substance, call passewa.

"At the end of March the opium ja arrive at the stores, and continue accumulati for some weeks. Every jar is labelled a stored in a proper place, separately test with extreme accuracy, and valued. Wh the whole quantity has been received, t contents of all the jars are thrown into gre vats, whence the mass is distributed to made up for balls for the markets. Th operation is carried on in a long paved roo where every man is ticketed, and many ove seers are stationed to see that the work is pr perly conducted. Each workman sits on stool, with a double stage and a tray befo him. On the top stage is a tin basin contai ing opium sufficient for three balls, in th leaves, another basin holding water: in th tray stands a half hemispherical cup in whic the ball is worked. To the man's right ha is another tray, with two compartments, o containing their pancakes of poppy pet pressed together, the other a cupful of stic opium water, made from refuse opium. T man takes a brass cup and places a panc at the bottom, smears it with opium wa and with many plies of the pancake make coat for the opium. Of this he takes abo one-third of the mass before him, puts i inside the petals, and agglutinates many othe coats over it, the balls are then again weighed, and reduced or increased to a certain weight. At the end of the day each man takes his work to a rack with numbered compartments, and deposits it in that which answers to his own number. Hence the balls (each in a clay cup) are carried to an enormous drying room, where they are exposed in tiers, and constantly examined and turned, to prevent their being attacked by weevils, which are very prevalent during the moist winds: little boys creep along the racks all day long for this purpose. When dry, the balls are packed in two layers of six each, in chests, with the stalks, dried leaves, and capsules of the plant, and sent down to Calcutta. A good workman will prepare from 30 to 50 balls a day, working for 10 hours, and the total produce is 10,000 to 12,000 a day. During a working season 1,353,000 balls are manufactured for the Chinese market alone.

"The poppy-petal pancakes, each about a foot radius, are made in the field by women, by the simple operation of pressing the fresh petals together. They are brought in large baskets, and purchased at the commence

ment of the season. The liquor with which the pancakes are agglutinated together by the ball-maker, and worked in the ball, is merely inspissated opium water, the material for which is derived from the condemned opium (passewa), the washing of the utensils, and of the workmen, every one of whom is nightly laved before he leaves the establishment, and the water is inspissated. Thus not a particle of opium is lost.

"A powerful smell of opium pervades these vast buildings, which Dr. Corbett assured me did not affect himself or the assistants.

"Even the best East-India opium is inferior to the Turkish, and, owing to peculiarities of climate, will always be so. It never yields more than five per cent. of morphia, whence its inferiority, but is as good in other respects, and even richer in narcotine.

"The care and attention devoted to every department of collecting, testing, manipulating, and packing, is quite extraordinary, and the result has been an impulse to the trade, beyond what was anticipated. The natives have been quick at apprehending and supplying the wants of the market, and now there are more demands for licences to grow opium than can be granted. All the opium eaten in India is given out with a permit to licensed dealers; and the drug is so adulterated before it reaches the retailers on the bazaars, that it does not contain one thirtieth part of the intoxicating power that it did when pure."[*]

The same system continues to be pursued by the Queen's Government as under the rule of the East-India Company, and the public revenues are enriched by the growth and sale of opium. In Mr. Laing's budget for 1862-63, we find the following paragraphs—

"In any estimate of the financial prospects of India, opium necessarily demands our first consideration. We are deriving a net income of 4,000,000*l.* a year from this source, and if, as is sometimes asserted, this income is altogether precarious, our position is still one of great hazard.

"I have thought it right, therefore, to take every means in my power of thoroughly satisfying myself on this head, before I ventured to propose any reductions of existing revenue.

"The result is, that I can see no reason why the revenue derived by India from opium should be considered more precarious than that derived by England from gin or tobacco.

"I believe the cry of the precariousness of the opium revenue has originated very much from the strong aversion felt to it in certain quarters on moral grounds.

"This is not the place to go into any lengthened argument as to the moral bearings of the question. I have heard the most contradictory opinions advanced, in perfect good faith, by respectable men who had been in China, some denouncing opium as a deliberate poisoning of the Chinese for the sake of filthy lucre, others contending that it had produced a most beneficial effect, by substituting a comparatively tranquil stimulus for the wilder excitement of intoxicating drinks, which led to bloodshed and crimes of violence.

"My own belief is, that the truth lies between the two extremes, and that opium is neither very much better nor very much worse than gin.

"This much seems certain in speculating on the probable continuance of a demand for opium in China—Every civilized or semi-civilized race of mankind seems to affect some peculiar form of nervous stimulant; and as the natives of northern Europe take to alcohol, so the Chinese take to opium. Possibly, in each case the craving is for something to supply an innate want. The Englishman, the Dane, the German, and the Russian, resort to that, the specific effect of which is to raise the spirits, and produce temporary exhilaration.

"The Chinese, whose greatest deficiency, as shown by the whole history, religion, and literature of the race, is in the imaginative faculties, resorts to that which stimulates the imagination, and makes his sluggish brain see visions and dream dreams.

"Be this as it may, the fact is certain, that under all circumstances, and in all climates, as the Englishman is a drinker of beer, so is the Chinaman a smoker of opium.

"We have, therefore, at the bottom of our opium revenue, one of those great natural instincts of a large population upon which English Chancellors of the Exchequer confidently rely for half their revenue.

"It is, of course, theoretically possible, in the case of gin, whiskey, rum, and tobacco, that the exhortations of the temperance advocates in the former case, and of the ladies in the latter, might, at any moment, so far prevail, as to induce the population generally to abstain from habits which are in many cases pernicious, and in many more wasteful and disagreeable.

"Should they so prevail, the finances of

[*] Dr. J. D. Hooker's Himalayan Journals, vol. i. pp. 75—78.

England, and, indeed, of almost every country of the civilized world, would collapse far more suddenly and hopelessly than ours would in India by the failure of opium.

"But, as I have said, an English Chancellor of the Exchequer goes on with equanimity, relying on a taxation of 400 or 500 per cent. *ad valorem* on spirits and tobacco for 20,000,000*l.* of his revenue; and while this is the case, I can see nothing in any general considerations as to opium, to prevent us from doing the same.

"The question is altogether a specific one of selling price and cost of production. Is there any thing in the actual condition of our opium revenue, to render precarious the continuance of that which has gone on steadily growing for the last ten or fifteen years?

"With the short supply and excess prices of the last two years, no doubt this was the case.

"We were not in the least degree weaning the Chinese from the use of opium, but we were stimulating the production of a native article, which, although inferior in quality, was fast entering into competition with us.

"But the question is not one of maintaining a price of 2000 or even 1500 rupees a chest for Indian opium.

"Measures have already been taken which will increase the average production of Bengal opium to about 50,000 chests a year, while that of Malwa exceeds 40,000, and the question is, at what price is China likely to take this quantity off our hands?

"On referring to the returns of the last ten years, I find the following results as to the supply of Indian opium exported to China each year, the average price, and the approximate amount which China has paid to India each year for opium.

Year.	No. of Chests.			Average price of Calcutta Sale.	Approximate sum paid for opium by China.
	Bengal	Malwa	Total.		
1852-53....	3[illegible],52[illegible]	27,111	[illegible]2,632	1104	6,[illegible]00,000
1853-54....	42,403	28,473	70,876	887	6,200,000
1854-55....	49,979	24,072	74,051	711	5,250,000
1855-56....	49,89[illegible]	25,99[illegible]	75,39[illegible]	834	6,225,000
1856-57....	42,272	29,589	71,861	891	6,300,000
1857-58....	40,128	39,797	79,925	1285	10,240,000
1858-59....	30,871	42,000	72,871	1487	16,[illegible]00,000
1859-60....	25,253	44,002	69,255	1675	11,500,000
1860-61...	2[illegible],263	40,703	61,966	1121	11,750, [illegible]0
1861-62....	24,06[illegible]	36,[illegible]00	70,063	1600	11,200,000
Average of five years 1857-62...	.....	.....	71,083	885	6,120,000
Average of five years 1852-57	.....	.....	70,600	1523	11,000,000

"This table shows, that notwithstanding great fluctuations of price and of supply from year to year, the opium trade with China is amenable to certain general laws.

"There has been a progressively increasing demand, which, being met by a stationary supply of about 70,000 chests a year, has, in ten years, nearly doubled the price, and called into existence a supplemental native supply, estimated by those acquainted with the trade at from 20,000 to 30,000 chests, selling at perhaps two-thirds of the price of Indian opium.

"There is conclusive evidence, therefore, that, as matters stand, China requires every year a supply of 100,000 chests of opium, and is prepared to spend from 12,000,000*l.* to 15,000,000*l.* on the article.

"When I say China, I mean that part of the vast empire with which we have commercial relations, for of the interior we know very little. It is probably supplied largely by native opium, as the late expedition saw an extensive poppy cultivation above Hong-Kow.

"Now to maintain our existing revenue, all we require is, not to maintain existing prices, but that China shall, one year with another, take from us either 80,000 chests at 1000 rupees a chest, or 100,000 chests at 800 rupees a chest. We can produce opium in Bengal, even with the present high price to the cultivator, at 400 rupees a chest, and experience has proved, that with a pass duty of 400 rupees a chest, Malwa opium admits of rapid extension.

"In fact, the cultivation of opium is so profitable to the ryot, and so popular, that we can get almost any quantity we like at those prices, especially in our own territories, where the profit to the cultivator is not curtailed by excessive land assessments, transit duties, profits to middlemen, and usurious interest on advances.

"This year, our net revenue from opium is at a low point, for we are paying a high price for double the production which we are bringing into the market.

"Our gross receipts are about 6,000,000*l.*, but we are paying, not 1,000,000*l.*, which would suffice for the quantity we have to [illegible] this year, but 2,000,000*l.* for the crop which will only come into the market next year.

"The conclusion, therefore, is irresistible that there is no risk of our actual opium revenue diminishing, unless the demand of China should so far fall off as to be unable to spend 8,000,000*l.* a year on Indian opium, while this year, and for the average of the last five years, they have been spending 11,000,000*l.*

"Should they continue to spend 11,000,000*l*, our net revenue from opium must infallibly improve; and if, as some think, Indian opium, if it could be sold at about 450 dollars a chest in China, would almost supersede the native article, there is really no limit to the progressive increase of revenue from this source. I think myself, viewing the matter as dispassionately as I can, that the probabilities are rather in favour of an increase than a decrease of opium revenue for the next few years; but I am satisfied if I have established that the existing revenue is not more precarious than any other revenue depending on a widely-diffused artificial taste among a vast population."

The above paragraphs contain a financial statement and a defence of the Government in its persistent use of opium as a source of revenue. We do not ourselves perceive what analogy exists between the revenue derived at home from a tax on spirits, and that accruing from the Government system in India as regards opium. The Government at home neither distils the spirits, nor grows the tobacco; neither is it the monopolist and salesman of either article. But with respect to opium, the Government in India is both. The distillery laws in this country limit the power of distillation to a few, who are thus placed under the strictest surveillance, and are obliged to pay a heavy duty on every gallon of proof which they distil. The Government system at home does not therefore increase the production of the article, or render it more easy of access to the consumer. The Government of India, by the system persisted in, does largely increase the growth of the drug, and brings it within the reach of thousands of Chinese, who would otherwise be beyond the influence of so dangerous temptation; for, according to Mr. Laing's statement, the opium of native growth in China does not amount to more than one-third of the quantity transmitted from India. And now, in order to discourage the growth of native opium, and drive it out of the market, our Indian statesmen are prepared to sell East-India opium at a greatly reduced price, while, that the revenue may suffer no diminution, measures have be taken to double the yearly growth. Thus the Chinese, so far as we are concerned, are to have every facility afforded them for the indulgence of their destructive propensity. We are prepared to transmit to the Chinese coast double the quantity of the drug at greatly reduced prices. It will thus be brought within the reach of all classes of the Chinese population; and its abuse, and the evils which result, will thus be proportionably increased. It is very true that "every civilized or semi-civilized race of mankind affects some form of nervous stimulant;" and it is also true, that, whatever it be, men are not satisfied to use it in moderation, but to a very large extent abuse it; but that is no reason why we should take upon us, as a nation, to become the purveyors of the stimulant, and open a gin-shop or an opium den for all customers. And when we remember the great injury inflicted on large masses of mankind by the abuse of nervous stimulants, to engage ourselves, for the sake of revenue, in a traffic which, while it brings gain to us, must necessarily become the cause of great evil to a people who, under the disadvantage of a heathen state, and without the conservative power of Christianity, are the less able to resist the seduction to which they are thus exposed, cannot be regarded otherwise than highly reprehensible. We may not do moral evil even to secure the highest kind of good; much less are we free to do that which is morally wrong, in order to obtain a mere pecuniary advantage.

Patna city is almost eight miles long, on the banks of the Ganges, with a population of nearly 300,000, of which one-fifth are Musulmans. It was on beholding the dense population of this city, lying in the unbroken darkness of heathenism, that, fifty-six years ago, Henry Martyn was constrained to exclaim, "The sight of the multitudes at Patna, and along the banks of the river, filled me with astonishment and dread. What shall be done for them all? I feel constrained to pray, and to beg your prayers, for a double, yea, a tenfold portion of the Spirit, to make me equal to my work." There remain, not the same multitudes, for they have passed away, but as dense multitudes, in the midst of whom we know not whether there be now one single Missionary; the Baptist Missionary who had been there, after twenty years' residence in India, having returned last year to Europe. At that time the number of church members was eleven!

Behar, to the south of Patna, is of much larger extent, its area in square miles being 5688, and its population nearly a million and a half. "It is a well-watered tract, being traversed or bounded by numerous rivers, among which may be enumerated the Sone, the Phalgu, and the two Punpuns." More than two-thirds of its area are under cultivation, the remainder being occupied by hill and jungle. Rice, throughout the district, is generally the most important crop: the grain, which is very fine, is largely exported, being much in demand for the Calcutta market.

And thus, in the use of Patna rice in our domestic economy, we are reminded of those districts from whence it comes, and of their great necessities. It is remarkable how many reminiscences of this kind are crowded within the limits of an English home, contributions of distant lands, which have thus ministered to our comfort and convenience, and, in our prayers and efforts for the extension of Gospel light and truth, ought not to be forgotten by us. Wheat, barley, sugar, cotton, and opium, are also among the productions of Behar. "The manufacturing industry is important, being employed in producing fabrics of cotton, blankets, silk fabrics, carpets, &c., coarse jewellery and cutlery, saddlery, &c. Ardent spirits are distilled in large quantities, especially from the Mahua flowers. Perfumes from sandalwood, roses, and jasmines are also made to a considerable extent."

The towns in this district are numerous, and Gya, Behar, and Sherghotty, in particular, are places of importance. Of these, Gya is the largest, and is one of those holy places to which pilgrimage is made. The town consists of two parts; one, the residence of the priests, and of the population connected with them; the other, named Sahibgunge, the quarters of the great bulk of the population. The streets in the last-mentioned portion of the city are wide, straight and have on each side a row of trees, between which is a road for carriages, with a footway on each side. The old town, inhabited by the priesthood and their relatives, is a strange-looking place: the buildings, however, are much better than those of Sahibgunge, the greater part of the houses being of brick and stone, and many of them having two, or even three stories. The architecture is very singular, with corners, turrets, and galleries projecting with every possible irregularity. The streets are crooked, narrow, uneven, and filthy in the extreme. The torrent Phalgu is considered a holy stream, and ghats give access to its waters, for the purpose of ritual ablution.

The number of pilgrims annually has been estimated at not less than 100,000.

The Hindus think they have to go to Gya to deliver their ancestors from purgatory. Formerly there were 365 holy places, at which they had to make offerings for this purpose, but now, for their sins, they say there are only forty-five, and at these places they offer food, flowers, fruit, and money. The priests, who make a complete trade of this delusion, are a peculiar class, and are called Gyamals. "They have a number of Missionaries, who go to all parts of India, and try to bring the people to this place. They go about extolling its benefits and importance, and some of the Gyamals themselves will be away from one to five years at times, to induce some great man to visit the shrines," and they are very successful. Pilgrims flock thither from all quarters, and the offerings are large, varying from one rupee to one hundred thousand. One of the offering places is Vishnupad, or, Vishnu's foot. This is the last-built and most revered structure, a building in an "elaborate style of architecture, eighty-two feet in length, and surmounted by an octagonal pyramid of about 100 feet high. It was built at a cost of 30,000*l.*, by Ahalaya Bai, a superstitious princess of Indore."

At this holy place are to be found the same sad scenes which characterize the various centres of pilgrimage in India. Exposure to the hot sun, fatigue, want of needful food, generate sickness among the people, and the sick, dying, and dead are to be seen lying about in every direction. In this large place of superstition and misery there is one Missionary, who, in the last Annual Report of the Baptist Society, says, "The Lord has graciously permitted me, last year, to preach his Gospel, mostly to large assemblies, and to disseminate a great many copies of the Holy Scripture. Although we may be assured that not all this has been done in vain, yet I cannot say that I see at present any fruit of it."

Behar, to the north-east of Gya, and south-east from Patna, thirty-seven miles, contains a considerable population. It was once an important and extensive city, but the Mahrattas plundered it when they invaded Bengal and Behar, in 1742, and spoiled it of its prosperity. The original city is now nearly deserted, the present town consisting of a collection of dwellings dispersed around its remains. It contains probably a population of 30,000.

Crossing the Ganges, we shall next penetrate into Tirhoot, to the north of Patna. It embraces a superficial area of 6114 square miles, and contains a population of 1,637,545 souls, of which the Hindus are to the Mohammedans in the proportion of six to one. It is bounded on the south by the Ganges, on the south-east by Monghyr, on the north-east by Bhagulpore, on the south-west by Sarun, from which it is separated by the Gunduk river, and on the north by Champarun.

The two principal rivers are the Ganges and the Gunduk, the latter a magnificent river, having its sources beyond the ranges of

the Himalaya, in Bootan or Thibet. After a long and winding course through the immense chasms of the Himalayas and the hills to the south of them, it appears, on reaching the plains, to have, in the dry season, quite as much water as the Ganges, after the junction of the Jumna at Allahabad. Its point of junction with the Ganges is at Hajeepore, situate on the left bank, and opposite the city of Patna. These two rivers are navigable throughout the year for the largest country boats, and thus traffic is carried on to a considerable extent for the export of pine, rice, oil-seeds, indigo, saltpetre, with various other descriptions of goods from the north and from Nepaul, while the chief imports are salt, cotton, Dacca coarse rice, spices, piece-goods, &c. "The secondary rivers are the Bya, Boor Gunduk, Bagmuttee, Kumla, with its numerous tributaries, the Kureh, and Bijooga; besides other minor streams which intersect the district. The former are navigable for small boats of five and six hundred maunds tonnage, for about six months during the year.

"The country consists of alternate swells, ridges, and depressions; and presents a rich and picturesque appearance, being beautifully wooded with extensive mangroves, gardens, and plantain plantations. It is intersected by numerous rivers and streams, and covered with extensive lakes, jheels, and tanks. There are some excellent roads throughout the district, and innumerable cart tracks for wheel carriages. The climate is for the most part salubrious, particularly for Europeans, owing to the moderate range of the thermometer, and exemption from the parching dry heat of the North-western Provinces, and the sultry moisture of Bengal. The cold of winter is bracing, and hot winds are mild and of short duration, seldom exceeding one month. The prevailing winds are from the west and east: the former continues to blow steadily (with occasional changes in case of wet weather), from the middle of October to the end of April; and the latter from May to the middle of October. During April and May severe storms from the north-west, accompanied with rain and hail, are frequent, and prove beneficial to the crops, particularly to indigo, and no less refreshing to the inhabitants. The nights are generally cool and pleasant, even during the months of April and May, and the face of the country presents an ever-green appearance throughout the year. Harvests are Bhuddooee, Khureef, and Rubbee, or the rain and autumn and the spring crops. The principal articles of cultivation are, rice of the coarse and finer descriptions, Indian-corn, barley, wheat, oats, sugar-cane, indigo, poppy, potatoes, oil-seeds, yams, &c.; but the staple are rice, indigo, and poppy.

"The south-western portion is acknowledged to be the best, and most fertile, and is situate on the right bank of the Boor Gunduk river, embracing the pergunnahs of Hajeepore, Balagutch, Sureysa, Bisareh, Ruttee, and Gudehsur. The land here is high, and slightly undulating: climate is bracing and dry. Soil consists of rich mould and sand, impregnated in some parts with carbonate of soda."

There are, in this district, numerous factories, opium, sugar, indigo, and saltpetre. In the geographical and statistical report of Tirhoot for 1854, we find a list of no less than eighty-six, of which upwards of forty were indigo factories, besides others in which sugar and indigo were combined.

"The capital of Tirhoot is Moozufferpore, where a judge, collector, magistrate, civil surgeon, sub-deputy opium agent, and other subordinate judicial, revenue, and police officers are located. It is, moreover, the head-quarters of the large body of indigo planters who are residents in the district."

"Trade is carried on extensively in sugar, indigo, saltpetre, hides and horns, grain, oil-seeds, &c., by the European residents and traders; but these are chiefly shipped for the Calcutta market by the European traders; while in the town of Mozufferpore trade is carried on by the native dealers in grain of every description, brought from the interior of the district for consumption in town, as well as for sale to speculating parties; and English goods, such as woollens, cottons, chintzes, &c., are brought up from Calcutta for the Mozufferpoor market."

The town of Hajeepore, already mentioned, is also of importance. "In the neighbouring large villages of Jurooha and Meenapore are to be seen numerous mosques, tombs, pukka tanks, wells, and 'serais,' for the convenience of travellers, within and about their suburbs. The well-known fort of Hajeepore, now almost level with the ground, and parcels of land formerly tenanted and now cultivated with tobacco and poppy, with a few straggling pukka edifices within the ramparts, and the outer mud wall, or rampart itself (now in ruins), bespeak Hajeepore and its environs to have once been a populous city, and place of importance. It was in fact the seat of the Soobah Rajah Ram Narian, the governor of south-west Tirhoot, as now called, but formerly known as the Sircar of Hajeepore and Jurooah,

one of the grand subdivisions of Behar. At Hajeepore itself a market is daily held, and Buneea's shops, with grain of every description, cloths, chintzes, brass, copper, and iron vessels, and every article of consumption and usage, are daily exposed for sale.

"A fair is held annually during the full moon of Kartick at Hajeepore, at the confluence of the Gunduk and Ganges rivers. This is the well-known and far-famed Sonepore fair, just across the debouch of the Gunduk. The poorer class of natives residing in this neighbourhood flock to this point during the fair, to take a dip in the waters of the pure stream, at the time of the full moon, and afterwards visit the shrine of Hurreehurnauth Mahadeo, at Sonepore; where they not only perform a religious duty, but purchase and sell goods and cattle according to their respective wants.

"There are numerous mango-groves, and plantain plantations in the Pergunnah, and more particularly in the vicinity of the town and the villages of Jeena and Meenapore. The fruits are sent to Patna, Dinapore, Chupra, and Moozufferpore, where they meet with ready sale among the European residents, and the native inhabitants of the towns. The Jurooah and Hajeepore mangoes are excellent and much prized, the better description being little inferior to the Bombay and Malda graft mangoes."

There are numerous towns scattered throughout the district. It is well to enumerate them, that we may be reminded how little we as yet know of the geography of India. They are as follows—"Lalgunje, Mowhweh, Bukhra, Kantee, Dulsing Surae, Nurhun, Rowsura, Nagurbustee, Shurufoodeenpore, Ghosewut, Kutra, Jaley Mohumudpore Gazee, Naupore, Seeta Murhee, Bhowareh, Mudhoobunee, Jhunjharpore, Mudheypore, Pohuddee, Buryarpore, &c.; besides numerous large villages."

There are various holy places dispersed about the district, whether the ignorant multitudes resort at the appointed seasons to seek rest for their disquieted consciences. The Pergunnah Bhurwareh is situated about the centre of the district. "Here in Mouzah Uhyaree is the Uhila Usthan, or a temple containing the print of the Hindu goddess Seeta's feet, where a large body of villagers and other devout Hindus collect during the month of Phagoon and the Shewratry to make their Dundout (adorations) to the print of the blessed goddess's feet and cleansing themselves in the holy waters of the Koond, or reservoir of Deokulee, in Pergunnah Tirsuth. In the village of Uhyaree is likewise a handsome Thakoor Baree, or temple built by the Durbhunga Rajah, which, from its size and height, is visible from several miles all round."

Again, in the Pergunnah Bhala, bounded on the north by the Nepaul territory, a fair is annually held during the Shewratry, in the month of Phagoon, in the village of Sulanath, or Seelanath, on the right bank of the Kumla river, where there is a Hindu temple which is held in veneration by the inhabitants of the neighbouring villages. During the fair, two or three thousand people collect, chiefly from the Nepaul Terai, when bullocks, cloths, brass and iron vessels, grain and goor, are sold and bartered. From the hills of Nepaul, iron ores, hatchets, knives, chillies, tejpat, musk, cow-tails, chowries, &c., are brought in small quantities, and bartered for sugar, goor, and cloths."

"Again in Pergunnah Jureyl, to the south of Bhala, at Mouzah Hooseynpore, there is likewise a Hindu temple, being the shrine of Kuplesur Mahadeo, where a fair is held annually during the 'Shewratry,' in the month of Phagoon, when a large concourse of people from the neighbouring villages collect, and cloths, brass vessels, grain, &c. are sold."

Start's and Gossner's German Missionaries have been labouring in this district, but, so far as we are aware, it has never been occupied by any British Missionary.

EDUCATIONAL MEASURES IN INDIA.

In a previous article we placed before our readers the educational destitution of Bengal and Behar, as evidenced in the fact, that out of a school-going population of 6,600,000, not more than 8 per cent. are under any education whatever; a state of things sufficiently appalling in itself, but rendered still more so by the recollection that these two provinces may be considered as a fair average specimen of the whole of India. And thus its great population continues to lie in that condition of abject ignorance which so facilitates the action of Hindu idolatry, and helps it to retain its supremacy over the prostrate natives. That demoralizing system, with its idols and its festivals, its places of pilgrimage, and its symbolical rites, its priests, its slokes and legendary tales of vile actions perpetrated by its gods, and recommended thus under religious sanction to the imitation of all ranks;—this constitutes the book of the Hindu, the page of which is ever kept open, and under the corrupting lessons of which he is educated, as his fathers were before him. Thirty millions of children of a school-going age, with a small reduction for Government and Missionary education, as intelligent and teachable as any race on earth,—are they to remain thus consigned to the tuition of India's gross idolatry, and brought up in the taint of its demoralizing influences? Shall no adequate effort be made for their deliverance? We are waging an energetic warfare against the unnatural crime of infanticide, and compelling fathers to spare the lives of their infant daughters; but is this after all a boon, if they are left without further help, and be rescued as infants, only that, as children, they may be dedicated to Vishnu or Siva, and, as adults, swell the numbers of those that are mad after their idols? In the Punjab, attention has been drawn to the practice of poisoning, by giving dutoora. "The detection of the crime is difficult; its commission is peculiar to no class; no organised gangs practise it. Dutoora grows in many parts of the Punjab, and its acquisition cannot be prevented like that of mineral poisons. Now it is given in the form of a sweetmeat to a traveller; then mixed up in a family dinner by the poisoner, disguised as a fakeer or a Brahmin; or administered to a dancing girl, in order to plunder her ornaments, or to a cart-man, for the sake of his bullocks." But the dutoora of Hindu idolatry grows everywhere throughout India, and the great poisoner administers it to all ranks, and throughout all the relations of social life. It is with the dutoora the mother's breast is smeared when it has been resolved that the new-born babe shall die; and if this be not done, and the babe lives, still the breast of maternal instruction is poisoned, and the mother instils into the opening mind the moral taint with which her own soul has been defiled. Shall nothing effectual be done to rescue the youth of India from the influence of a soul-destroying idolatry?

On the Government of India there devolves, in this respect, a very solemn and serious responsibility. It has a duty to discharge to these youthful millions.

"It is sometimes thought that an alternative is open to Government to withdraw altogether from education, and leave it in the hands of Missionary Societies. This is a delusion. All who know any thing of India, or eastern countries, know that the life of a nation is in the Government. If Government moves, the nation moves. If Government is indifferent upon any matter, the nation is intensely apathetic. Missionary Societies have also another object in view—the conversion of adults, and not the education of the heathen masses. The education of the rising generation must therefore be practically neglected, in ninety-nine cases out of a hundred, if the Government does not put its hand to it."*

And surely a Christian Government, such as that which is permitted to preside over the destinies of India, cannot rest satisfied with such a state of things as prevails in that country at the present moment. Surely it cannot, without reproach of conscience, continue to exercise judicial functions, and to punish crime, while the people, to so vast an extent, are left under the influence of a system which confounds all distinctions between good and evil. A Christian Government is in a position to perceive, what the people themselves do not see, the great disadvantages under which they are placed from their utter ignorance and want of education. Its bounden duty is to excite amongst these stagnant masses a desire for improvement, to cherish and fan into a flame every feeble spark, and to afford to India the opportunity for that kind of education which she needs. And what is that education? We answer, unhesitatingly—Christian Education. This alone can cut off the entail of the moral taint which for generations demoralized parents

* 'Plea for an open Bible," by the Rev. H Venn.

have transmitted to their children. This is what India needs, and this, by some means, India must have.

It is on the Christian Government which presides over India that this obligation especially devolves, nor will the introduction of other agencies, put forth by voluntary efforts, exonerate it from this duty—the duty of affording the opportunity of Christian education, in the widest possible sense, to the school-going population of India. Unfortunately the Government does not admit its responsibility in this respect. It allows that it ought to educate, as far as the means at its disposal permit, but denies that the education which it places before the native youth need be of such a nature as to afford to those who may be willing to improve it, the opportunity of Christian instruction. It assumes that it has to do with secular education only. The representatives in the East of a nation which, in the adoption and maintenance of a Church establishment, registers its conviction that it is the duty of a Christian Government to promote, by every suitable means, the beneficent action of the religion of the Bible, the authorities of India, have adopted and acted on the contrary principle, that the State has nothing to do with religion, and that, so far from promoting, it is rather its duty to ignore Christianity in the presence of its heathen subjects. Hence the education which it offers to the people of India not only does not embrace the Christian element, but formally and expressly excludes it, with an exclusion so stringent, that the Principals of its institutions are not at liberty to give Christian instruction to the pupils within the Government building, although it be after school hours, and at the request of the pupils themselves.

This is undoubtedly the voidance of a great duty, and, like all other derelictions of duty, brings with it, in the way of cause and effect, its own punishment. In thus excluding the book which inculcates the maxim, "Let every soul be subject unto the higher powers," from any recognised position in the education which it gives, the Government is refusing to avail itself of the only effectual means whereby a principle of loyalty and submission to authority can be implanted in the native mind. Wherever the book of God is taught, it enjoins this principle, as an essential part of that duty which man owes to God. Thus, in affording to the youth of India opportunities of instruction in this book, the Government of India would be strengthening its own position; whereas, by excluding it, it weakens its position. It is depriving itself of a powerful help to the tranquillity of its rule in India, and to that peaceable ordering of the population which would permit the military force to be reduced with safety, and a large portion of the expenditure connected with it to be transferred to the development of the internal resources of the country. On the other hand, in imparting mere secular education, that is, increase of intellectual knowledge without a corresponding increase of the guiding and controlling principle, the Government is generating, at the best, an uncertain element, which may prove to be a dangerous explosive.

It is in vain to urge, that to permit Christian teaching within the educational establishments of the Government, would be interfere with the religious prejudices of natives, and to offend them. If the religious instruction were made inseparable from general education, so that, without the acceptance of the whole in its entirety, the native could have no part in it, this might be pretended; but this is not asked for. Under existing circumstances it would not be desirable. In placing before the natives the opportunities of Christian instruction, every thing which has even the appearance of coercion ought to be carefully avoided. Let the native understand that he is perfectly free to decide as he thinks best, and many more than we should have thought will decide to hear and judge for themselves.

But let us consider what the Government is doing in accordance with its own admitted principle, and what may be the measure of educational opportunity which it is affording to the population of India, either directly through the instrumentality of its own institutions, or indirectly through the Grant-in-aid system.

That system is available for the use of all schools which undertake to impart such a measure of secular education as the Government requires. What instruction may be given in a religious point of view the Government inquires not: it may be any religion or no religion; but if the standard of secular education is attained, then Government assistance is rendered. The Education Despatch of 1854, in sanctioning the adoption of such a system, states the reason which induced the Government to do so.

"The consideration of the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India, and of the ready assistance which may be derived from efforts which have hitherto received but little encouragement from the State, has led us to the natural conclusion, that the most

ffectual method of providing for the wants f India in this respect will be to combine ith the agency of the Government the aid hich may be derived from the exertions and berality of the educated and wealthy natives India, and of other benevolent persons.

"We have therefore resolved to adopt India the system of Grants-in-aid, which as been carried out in this country with ry great success; and we confidently antiipate, by thus drawing support from local sources, in addition to contributions from e State, a far more rapid progress of eduation than would follow a mere increase of xpenditure by the Government; while it ossesses the additional advantage of fosterng a spirit of reliance upon local exertions, nd combination for local purposes, which is f itself of no mean importance to the wellbeing of a nation.

"The system of Grants-in-aid which we propose to establish in India will be based on an entire abstinence from interference with the religious instruction conveyed in the schools assisted."

These instructions contained no explicit directions that aid should be afforded to Mission schools; and some thought, that while aid ought to be rendered to all other schools, Mission schools, because essentially scriptural schools, and having the Christian element so interwoven with the secular, that the one is inseparable from the other, ought to be excluded. That, indeed, would have been to have put a gross indignity upon the Christian Scriptures, and the religion they contain. What would it have been to have offered aid, upon certain terms, to all schools—Hindu schools of whatever shade of that diversified polytheism, Sikh schools, Jain schools, Buddhist schools, Parsee schools, Mohammedan schools of both sects, Sheah and Sunni schools; in short, of every religion and sect, from Peshawur to Cape Comorin, and from the confines of Persia to the confines of Siam, with one solitary exception, the Christian schools? That, indeed, would have been, amidst a herd of false religions, to select the only true religion, and ignominiously eject it as unworthy of association with the rest. But this ultraism was not suffered to prevail. Lord Dalhousie, in his Minute of June 1854, set it aside as unworthy of consideration.

"During my administration here I have carefully followed the 'traditional' policy which has been handed down to the Government of India for its observance in all matters into which there enters a religious element. But I am of opinion, that for these days we carry the principle of 'neutrality' too far; that, even in a political point of view, we err in ignoring, so completely as we do, the agencies of ministers of our own true faith, in extending education among the people; and that the time has now come when grants of money in aid of secular education carried on in schools established and conducted by Christian Missionaries, might be made by the Government without any risk of giving rise to those evils which a recognition of such agency has hitherto been thought likely to create, and with the certainty of producing an immense and an immediate effect in the extension of sound secular education throughout the masses of the population in India."*

And when Lord Ellenborough's letter of April 1858, with Sir G. Clerk's memorandum, attempted to revive the question, the able Minute of Mr. Halliday, late Lieut.-Governor of Bengal, terminated all further discussion on the subject. And thus, in connexion with the Grant-in-aid system, the Government of India contributes to the support of schools in which the Bible is read and Christianity taught as an integral part of the education which is given.

Just as our previous article on the educational destitution of Bengal and Behar was going to the press, the Blue Books, containing "Statements of the moral and material progress and condition of India during the years 1859-60," were placed in our hands. They contain a mass of information exhibiting the actual condition of India, from which we hope to extract much that is important. More particularly, as regards our present purpose, they are comprehensive of statements as to the condition and progress of education.

The educational statistics are given in connexion with the following great territorial divisions of British India—The Lower Provinces, the North-west Provinces, Oude, the Punjab, Hyderabad assigned districts, and Madras. Two of those may be at once and briefly disposed of.

In the Hyderabad Annual Report the notice taken of education is summed up in the following sentence—"The restrictive orders of Government as to expenditure have prevented any measures being taken for the spread of education among the people, except those already mentioned in former Reports." But is this economy? Is it not like the economy of a father, who, to reduce his ex-

* Lord Dalhousie's Minute, June 1854.

penses, puts a restriction upon the necessaries of life, and, by his parsimony in the providing of needful food and clothing, impairs the health of his family, until sickness enters in, and its many attendant expenses. And thus we find, that out of a population of ten and a half millions, the daily average number of prisoners confined in the gaols during the year has been 1226; and although, during the year, there have been 3725 cases of apprehension for various crimes, yet it is admitted that 20 per cent. remain undiscovered. The population is morally unhealthy, and needs correctives, and, as regards the young, preventives of crime. Education, if of the right kind, would be such. If that which the Government provides be ineffective to that end, let it be superseded by something worth the cost of distribution.

In Oude, also, the development of education has been interfered with by financial restrictions. A partial relaxation, however, has permitted something to be done. A circular from the Chief Commissioner, explaining the necessity of imparting an English education to the sons of the great landed proprietors, stirred up the question. The native gentry came forward with considerable subscriptions; Grants-in-aid were afforded; and three schools of a superior order have been established at Seetapore, Fyzabad, and Pertabgurh.

Let us now proceed to sum up the schools and scholars in the other Presidencies and districts, that the grand total may be at once perceptible to our readers.

Territorial area.	Schools maintained or aided by Govt.	Scholars.
Lower Provinces.....	592	40,366
North-west Provinces...	2965	84,856
Punjab	not given...	45,686
Bombay	557	32,432
Madras	318	17,960

Total of pupils of all grades, 221,300

Besides the above, there are the indigenous schools, which, although independent of the Government, and beyond Government control, yet, by kindly inspection and judicious encouragement, are to some extent influenced by the educational department. In some of the Reports these schools are introduced into the statistics; in others omitted.

North-west Provinces...	6646	65,583
Punjab	—	63,090
Bombay (Sindh)	663	8852
Do., local, unaided by Government.....	24	732
		138,257

Let these numbers be reflected upon: 220,000 out of 30,000,000 of children of a school-going age in India: this, indeed, is but a commencement. It cannot, assuredly, be contended that Government education has advanced too far to admit of any alteration in its fundamental principles. The effort is yet tentative, and now is the moment to correct what is wrong in the machinery. But as to these numbers, let us recur to them: 220,000 Government scholars: is this indeed all? Then what neglected multitudes remain to be dealt with! But let us add to these the pupils of Missionary schools. They were estimated by Mr. Mullens, in his "Results of Missionary Labour in India," at 78,788. Let us conclude they have increased since then, and rate them at 100,000, a number less than the Government one, yet more valuable, representing, as it does, the only effective education in India. But both together, that is less than 350,000, represent the maximum of result which European education, of whatever kind, has as yet attained in India.

Small as these numbers are, when compared with the necessities of India, yet are they on the increase. Since January 1855 there has been, in the Lower Provinces, an increase in schools of 445, and of scholars, 27,501. In the North-west Provinces there has been, at the end of 1859, when compared with the end of 1858, an increase of attendance in the Government colleges and high schools of 278; in the Tahseeli schools of 1854; the Hulkahbundi schools have increased, during the same period of one year, by 1662 schools and 48,220 scholars. The indigenous schools have increased from 3915 in 1857-58, to 6646 in February 1860. In the Punjab the attendance has increased from 34,718 in 1858-59 to 42,388 in 1859-60. In Bombay there has been a slight increase of 100 and upwards in the English schools, and in the vernacular schools of 2386. In the Madras schools also there has been an increase in attendance.

The Madras Report, with much candour, places before us the educational prospects of that Presidency in the following paragraph:—

"In reviewing the educational history of the past year, it is rendered evident that a considerable advance has been made, although it must be confessed little or no effect has as yet been produced upon the mass of the population. The action of the educational department is almost entirely confined to those that hope to secure admission among the servants of the State. Where education has already spread to some extent, a desire to obtain instruction in English, and in the various branches of knowledge to which that language is the key, apart from the view of

entering the service of Government, is undoubtedly to be met with; but the prevailing feeling is that of apathetic indifference to all knowledge not immediately conducing to pecuniary profit: the *cui bono* principle, in its narrowest form, is that which has most weight at present. It may reasonably be anticipated that the passive resistance of the masses will be gradually overcome, not merely by the direct agency of this department, but partly by the influence of the educated few, and, perhaps, even more through the material improvements which European science is introducing into the country. Still it is necessary that a correct estimate should be formed of the circumstances in which education finds itself, to prevent persons of a sanguine temperament indulging in dreams of a speedy realization of their wishes for the enlightenment of India."*

The system of education, of which we see at present but the commencement, but which is designed to extend itself over the whole of British India, may be distributed into three grades: first, the primary, or popular; then the secondary, or middle-class; and lastly, the superior, or university. The primary, or popular, in the form of village schools, called, in Madras Talook schools; in the north-west Hulkahbundi schools; in the Lower Provinces vernacular schools; is intended to ramify amongst the population, and, like the roots of a tree, to afford a basis on which the whole system is to rest. From these, the intermediate schools, by whatever name they may be known, are to be fed. These zillah schools are provided with scholarships, to be competed for by the pupils from the vernacular schools. In Bengal, 160 of these vernacular scholarships are annually available, tenable in zillah schools for four years, and carrying with them, in addition to monthly stipends, the privileges of free tuition. These zillah schools, thus fed by the primary schools, are intended to be themselves the feeders of the universities at the Presidency cities, and to supply the succession of students who shall aspire to the liberal education which the universities are intended to afford in the attainment of academical degrees.

Thus at each of the three great Presidency cities there is an university, and each university connects with the affiliated institutions, which are to be the arteries of its supply. These are the colleges and high schools in its own Presidency. Thus in Bengal there are forty-four collegiate and zillah schools, containing 6628 pupils, and by means of the scholarships already referred to, a lad of ability and energy, commencing his education in a vernacular school, may advance through the intermediate stages to the university, and obtain there the highest honours. So again the Calcutta university connects with three colleges and two high schools in the North-west Provinces, the colleges being at Agra, Benares, and Bareilly, and the high schools at Ajmere and Saugor; and as colleges are raised up in the Punjab its relations will extend to these likewise. Thus, again, the university at Bombay is fed by four affiliated institutions—the Elphinstone college, Grant medical college, and Government law college at Bombay, and the Poona college, Poona. Again, the university at Madras is fed by the Presidency college, Madras, and the provincial schools at Combaconum, Calicut, and Bellary.

Nor is it only with Government colleges that the universities affiliate, but with any aided schools which are on a parity with governmental institutions in their standard of secular education. Hence, Missionary educational establishments affiliate with the universities. Thus the Calcutta university affiliates with the Free Church of Scotland's central institution, Cornwallis Square; with the leading institution of the London Missionary Society, &c.; and with the Church Missionary college at Agra. And the Madras University also affiliates with the Doveton Protestant college, the Jaffna Wesleyan school, &c.

Doubts have been felt by some anxious friends as to the possibility of Missionary colleges being injuriously affected by the Grants-in-aid system, and by their affiliation with the universities. We cannot do better than quote the opinion of Dr. Duff on these questions, as expressed in the "Free Church of Scotland's Report on Foreign Missions" for 1861.

"Some are afraid of the secularizing effects of Grants-in-aid. Until the present year, only one of our branch schools, Bansberia, had one; and last year that very school was more highly favoured with actual conversions than any other of our institutions. No, no; it all depends on the grace of God, and, under God, on the piety, and devotedness, and single-mindedness of the teachers. It will be entirely the fault of the teachers, in any Grant-in-aid school, if Bible truth be taught less extensively or less intensively than before; and it is for the grace of God to render the truths taught efficacious to the saving of souls.

* East India. "Statements," &c. Part iii. p. 26.

"Again, some have expressed fears lest our connexion with the university system should tend to the secularizing of our institutions and schools. On this or any other similar subject, it were easy enough to deal out a parcel of apparently pious and plausible, but really unmeaning, platitudes. On this vital subject I will yield in sensitive jealousy to no man. As far as education, in its most comprehensive sense, is concerned, the whole energy of my life has been devoted to the attempt to have it impregnated, throughout all its departments, whether of literature, science, or philosophy, with the living spirit of Christianity. In point of actual fact, as regards the Central Institution in Calcutta, there has not been less, but more, of Christian teaching since our connexion with the university. And if ever the day comes when there shall be a deterioration on this head, I must emphatically hold that the fault will lie, not with our connexion with the university, but with the conductors and teachers of the institution itself. It will always be in their power, if endowed with faithfulness and enlightened energy, to maintain Christianity in its rightful ascendancy throughout the entire course of instruction; not merely, as now, by ensuring so much of daily Bible tuition, under a Christian teacher, to every class from the highest to the lowest, but by the persuasive influence of their own character and conduct, and the constant incidental droppings of godly monition and counsel from their lips, in the teaching of any subject, or the inspection of any class."

As Missionary colleges and Government colleges may both become affiliated institutions, it does sometimes happen that a Missionary college and a Government college may be found in the very same city, and affecting the same university. Organized as they are on principles so vitally dissimilar, the one excluding the Bible, as not essential to a good education; the other recognising the Bible as the foundation of all wholesome instruction, and permeating with its truths the education that is given, there is an opportunity afforded of testing their comparative merits; of ascertaining whether it be true, as some imagine, that the use of the Bible enfeebles the course of education, and is a hindrance to the student in attaining the full standard of intellectual vigour; whether the inflexibility with which the rule, that scriptural instruction must be regarded as an integral part of the education to be received, indisposes the native youth to attendance, and cripples the usefulness of the institution; and whether, in short, Christian educational institutions can be conducted as economically, efficiently, and popularly, as institutions based on the Government system. As to the efficiency of the instruction given in Missionary seminaries, when compared with Government institutions, we may be permitted again to quote Dr. Duff—

"As regards our institution for males, often have I repeated it, and it cannot be repeated too often, that naked statistics can afford not even the remotest glimpse of the amount of labour bestowed, the amount of work done, or the actual results attained in the way of sound knowledge of every kind, improved habits, and salutary impressions favourable to the embracement of Christian truth.

"Even with respect to the quality and extent of accurate general scholarship, as tested within the last three or four years by the university examinations, our institutions and branch schools greatly exceed the vast majority of Government colleges and schools, though on these is lavished the whole patronage of the state. . . . .

"But while the scholarship in our institutions and schools, in spite of our prodigious disparity of means, is greatly ahead of the general run of scholarship in Government colleges and schools, there is that taught in ours which, as telling potentially on the social, moral, and spiritual welfare of India, causes them immeasurably to surpass all Government institutions whatever. The truths of Christianity, with their conscience-awakening, mind-illumining, heart-improving tenderness, are taught assiduously in them all. And even though, in the vast majority of cases, no actual conversion ensues, good unspeakable has been gained by multitudes, and seeds have been profusely sown, which, when India is visited by the long-expected and long-prayed-for showers of grace, will spring up into a sudden and glorious harvest."

But still further. At Agra there is a Government college and a Church Missionary college, both affiliated institutions. The Agra Government college, according to the Reports lying before us, contains 380 students, educated, as the official papers inform us, at the cost of Rs. 122 . 1 . 6* per student. In the Church Missionary college the number of students is about 300. From the Principal a letter has been received, bearing date April 1, 1862, some extracts from which will afford just such information as will enable

* This is the average cost of students in the three colleges and two high schools of Government in the North-west Provinces.

r readers to form a comparison in their n minds as to the respective action and neral efficiency of the two institutions. d we are the more disposed to refer to this ter, because of the following paragraph in) Educational Report on Bengal. "The ools representing Grants-in-aid from Gornment are represented to be generally in satisfactory state. Compared with Gornment schools of the same class, in which e teachers are Government servants, and e local management is directly subjected to e control of the officers of the Government ducational Department, no doubt their andard of education is lower; but regarded ositively in themselves, and in comparison ith schools under unchecked native manageent, they may be considered, on the whole, o be achieving decided success."* Let our eaders, then, peruse Mr. Barton's letter, and udge for themselves whether, in this pararaph, an exception ought not have been ade in favour of Missionary schools.

"Our college is now officially recognised s one of the chief educational institutions in forth India, by its having been formally ffiliated to the Calcutta University. The eading educational institutions of the Free hurch, London Missionary Society, and ther bodies, have all been thus affiliated; nd it seemed to me only fitting that our ollege should be also affiliated, as being in no way inferior to any of them.

"I have further to remark, that just at the time when my application was under consideration by the University Syndicate, I was gratified by receiving the intelligence that three of my pupils, out of five who went in, had passed the Calcutta Midsummer entrance examination. I mention this fact, not because I am so anxious about my pupils obtaining academical honours; but to show you it is not such an impossibility as has been supposed to compete successfully with the richly-endowed and well-appointed Government institution.

"The adjoining Government college, which costs the Government no less than rupees 115. 12. 6 annually for the education of each student, possessing a highly-paid staff of European masters, and endowed with nine senior scholarships of from twenty-five rupees to ten rupees each, sent in eight students for the examination this year, of whom only two passed. The result has caused rather a sensation, as you may suppose, amongst the educated natives here, and is likely to give our college an unusual amount of popularity.

"The last director of public institutions for the North-west Provinces, Mr. Stewart Reid, a most warm and enlightened friend of Missions, adverted in his last Report, at some length, to the comparative cheapness of the education imparted in our two Missionary colleges, as compared with the Government institutions. He quotes the following tabular statement in illustration of his remarks—

	Number of Students.	Total cost of Institution per annum.			Cost of educating each pupil per ann.			Cost to Government.		
		Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Government College, Agra	325	40,782	9	6	131	9	0	80	7	0
Ditto, Benares	470	60,111	3	10	158	0	0	148	3	7
St. John's College, Agra	290	11,305	0	0	40	7	2	13	10	2
Jay Narain's, Benares	420	13,780	3	3	48	14	4	17	5	9

"This includes the entire salaries of those Missionaries who have mainly to do with the college, though it may not occupy all their time and energies.

"It appears, therefore, that we are at present able to give a better education than the Government colleges, at nearly one-fourth the cost. I attribute this mainly to the high moral conscientiousness of our teachers, most of whom, in our college, as will appear from the return, have been educated by ourselves, and who, although (with few exceptions) still unbaptized, are not only favourably disposed towards Christianity, but exhibit, in all they do, such a sense of moral responsibility, and such an earnest faithful discharge of their duties, as I have seldom met with even in our native land, and this makes my own work incomparably lighter. And these young men gladly and cheerfully remain with us, on salaries of fifty rupees, whereas they could at once obtain double and even treble that sum in Government employ; while at the same time, as I have already remarked, they perform their duties in such a way as to give me unbounded satisfaction. The longer I live in India, and the more I get to know of the natives, whether Hindu or Christian, the more I am convinced that there is a way by which we may reach their heart, and win their confidence and regard, those at least of the better sort, and that way is not, as some are disposed to think, by rupees alone."

We pause here, at this portion of Mr. Barton's letter. We wish that our readers should observe to what it is that he attributes the measure of efficiency which the college has proved itself to have attained—to the conscientiousness of the subordinate teachers who are working under him. And how has this been secured? It is the result of the Chris-

* East-India. "Statements," &c., Part ii., p. 29.

tian instruction which, when they were themselves pupils, they had imparted to them in that college, by French and Shackell, the predecessors of Mr. Barton in this work. The Bible was not kept from them: it taught them conscientiousness; and in that valuable quality, the want of which in an *employé* renders him, however clever he may be, so unreliable, they are repaying to the college the conscientiousness in the discharge of duty which placed the Bible in their hands. We now return to Mr. Barton's letter.

"The state of mind of some of our old pupils, who are now employed by us as masters, is deeply interesting and full of hope and encouragement. One of them has already applied for baptism (the head master of our Mission school at Umritsur), though he has not ventured to take the final step yet; and two more who are with me are most earnestly asking their way to Him, with their faces thitherward. My heart is drawn out to them, as to my own brothers in the flesh, and yearns for their salvation: they are so earnest, so gentle, so conscientious in the discharge of their duties, so intelligent, and so refined in all their thoughts and feelings, that I cannot help loving them. I can see the struggle that is going on within, the efforts that Satan is making to hold them fast within his grasp; and, oh! I do feel that I know something of the meaning of these words, 'to wrestle not against flesh and blood, but against principalities,' &c.

"There are some other results of an indirect kind to which I must allude briefly, and which give me much encouragement.

"I will refer, first, to the amount of scriptural knowledge attained by some of our more advanced pupils, and this not a mere superficial acquaintance with the facts of Christianity, but such a thorough familiarity with its nature and principles as has at times almost surprised me. You would not find in many schoolboys in England, nor even amongst many young men in our colleges, such a clearness of conception on the deepest subjects as some of my pupils possess.

"I must refer for one moment to my work out of college, which is directly and entirely the result of my work in it, or, at least, of my predecessors'. I have had, during the past year, two, and sometimes three young men coming to me regularly to read the Bible, and for prayer, engaged as teachers in our college and the Government one. These hours spent with them have been the happiest part of my work."

We have not introduced in its entirety Mr. *Barton's letter. A considerable portion of it relates to a subject with which, however important, we are not at present dealing, viz.* "Is the education of heathen children a legitimate department of Missionary work? and if it be, what are the considerations which are to decide the extent to which it may be carried?" for the field is evidently a vast one; and unless such limitations be laid down, the entire of a Society's income might be absorbed in this one department, and instead of being a Missionary Society, it would become a Society for the education of the children of the heathen. We have no doubt that, to a certain extent, the heathen school department is one of those opportunities for usefulness which may legitimately be taken up and worked by Missionary Societies; but it is to be remembered that it is one only amongst several, and that considerations, arising from the claims of other branches of the work, must decide the measure of support and of attention which ought to be given to this. But without going further into this question now, let it be considered at what a disadvantage would Christianity be placed at this moment in India, if no high Missionary colleges had been in action to prepare Christian students for the universities, and if, in consequence, the whole weight and influence connected with those universities had come to be placed at the disposal of young men of heathen principles, or no religious principles whatever? Would Christianity be advantaged, if the natives who had adopted it were all of such unimproved mental powers as to be unable, any of them, to enter in by this door of opportunity, and qualify themselves for future usefulness among their countrymen? The young men who pass through those universities will come forth into life with academical distinctions, and thus accredited, as scholars, after the European fashion. Unless sadly wanting in personal character, they must rise to positions of eminence and usefulness. Shall there be no native Christians among them, none possessed of the superior principle, the fear of God, the love of Christ, and thus moved to a conscientious regard of duty, and a stedfast perseverance in the path which it works out? Shall there be none to show their young contemporaries a better way; to prove to them by their example the superiority of Christianity as a principle of action; how it elevates the character, and enables a man to rise superior to mere selfish motives? Such are the men which India needs; and if there had been no high Missionary colleges, now for many years at work, there would have been no prepared native element available for use at a crisis so remarkable as the present.

We admire the energy with which the

rnment system of education is being
ed out, and the ability with which
being reduced to practice. We see
r prospect of its wide extension, if
the funds be forthcoming; and now
in connexion with the urgent neces-
of our English manufacturers, a new
et is being opened for the industry
productiveness of India, such a financial
ovement may be expected to take place,
ll provide the Government of India with
e revenues for all useful purposes. In
rospect of all this, we regret the more
reat deficiency under which the Govern-
system labours, and that the one de-
ment of instruction which is alone power-
o endue the student with reliable prin-
s of action, and render him conscientious
he use of his superior intellectualism,
ains excluded from its institutions. Too
, when the bitter fruits are being reaped,
this great mistake be deplored; when
er men, but irreligious men, are found to
men of dubious action, and not to be de-
ded upon in seasons of emergency. But
uch be the unhappy persistence of the
rnment, there is the more need of ener-
c action on the part of those who feel the
ue of Christianity to India, and desire its
notion. Their duty will be to supplement
action of the Government, to take the
ated element which Government provides,
energetically labour to indoctrinate it
h Christianity. If the Government covers
country with its network of primary
ools, let Christian schools be provided into
ch the schoolboy may enter when he has
ined all the village school can yield, and
n he wants something more. If Govern-
it has its colleges and high seminaries,
Christianity have them too, in the same
n and in the same towns. There is room
ugh for both at the great centres of popu-
n: so affirms the Educational Report on
Punjab. It refers to the condition of the
rnment school at Umritsur, with 219
es on the register, and then adds—"There
so a good Missionary school at Umritsur,
it is found that in large towns there is
n for both." Experience has proved that
natives do not disregard Christian semi-
s, even in the presence of richly-endowed
ably-conducted Government colleges;
by many they are preferred, because of
uperior tone which pervades the Christian
nation, and the superiority of the native
ers and subordinates. There is, there-
e fair field open for Christian action.
therto this important department has
been left in the hands of Missionary Societies.
But it has outgrown their capabilities. They
have other and urgent duties to discharge,
so urgent, that we cannot be surprised if, by
some, it has been thought that the educational
department, except as regards the children of
native Christians, ought to be entirely given
up. Another instrumentality is needed, one
specific in its character, directing itself ex-
clusively to this one object—the Christian
education of heathen children: and as, in the
good providence of God, and according to the
necessities of the Gospel, a juncture of new
opportunities and new duties, from its peculiar
action on men's minds, usually generates the
very instrumentality that is needed at such a
moment, so is it now. The Christian Vernacular
Society was formed in memorial of the mercies
vouchsafed to this country in the suppression
of the mutiny. Christian men reflected on
that wondrous outbreak, and felt that it con-
veyed a solemn lesson; and the lesson which
it taught was this—that more must be done
for the regeneration of India, and the im-
provement of a people, whose children are so
numerous, that of the schoolgoing age alone
there are not less than thirty millions. At a
period so painfully humiliating as that of the
great rebellion, when the evil effects of a
heathen and caste education were so strikingly
displayed, it was decided that this memorial
work should commence, and a great effort be
made to repay with good the evils which we
had endured. To that Society we hope to
refer more fully, as we proceed with our re-
searches into the working of the Government
education in India. We propose to take up
the different Presidencies, and point out what
is peculiar in their respective educational
aspects. In doing so, we shall obtain much
information as to the evils to be avoided, and
the best measures to be pursued in carrying
out a competing system of Christian education
for India; for this must be done, and this
systematically and energetically. The means
used must be commensurate with the magni-
tude of the undertaking; and so vast is that
undertaking, so enormous the educational
necessities of India, so powerful the lever
required to be employed, that no basis will
suffice on which to plant it, save one as
grand and large as that laid down by the
Christian Vernacular Society, when, in its
opening statement, it says—"We hope to be
joined by Christians of all denominations,"
who, "in the common invocation of the
blessed Trinity, common faith in the one
atoning Redeemer and one Holy Spirit,"
can unite together in this work.

PROGRESS OF PACIFICATORY MEASURES IN NEW ZEALAND.

A visit to the New-Zealand Court at the International Exhibition of 1862 will amply repay the time bestowed on it, and prove interesting, especially to those who have taken part in the great work of Maori evangelization. There, in pleasing arrangement, are grouped together the contributions of the Britain of the south: specimens of its natural productions, proofs of its progress in civilization, evidences of the wondrous transformation it has experienced since Her Majesty Queen Victoria, whom may the Lord long preserve to us, ascended the throne of the United Kingdom. Some thirty years ago it was such a savage, blood-stained land, that no European frequented its shores, except the man who, by his evil deeds, had put himself beyond the pale of civilized society until no place of refuge was left him save in the recesses of cannibal New Zealand; or the man who, constrained by the love of Christ, was willing to imperil his life in the hope of bringing these benighted savages to the knowledge of the truth.

The natural productions are valuable and numerous. They are, moreover, such as to show the similarity of the climate to our own, and its suitableness to the physical constitution of the Englishman. There are specimens of its woods, both useful and ornamental, wrought up in diverse forms, so as to exhibit their texture and colour—Rewarewa and Hinau, Pohutuhawa, Ateake, Taraire, Kauri, &c. There is gold from Nelson and Otago, specimens of remarkable fineness and purity; and copper ores and chromate of iron from the Dun mountain; and the valuable iron-sand found at the base of Mount Egmont, and stretching for miles along the coast. Here is also flax—the Phormium tenax, with its long tough fibres: the mats, garments, baskets, to which, in the old native times, these valuable textile materials were wont to be applied, and the better uses to which they may be made available by the loom and shuttle of civilization. Here, too, are specimens of wools—Merinos, Cotswold, Leicester, and mixed breed—reminding us how New Zealand, which, before the settlers arrived, gloried in no nobler animal than the pig, has now been enriched by the introduction of the sheep, as also of the cow and the horse. One of the neatest of the wool specimens bears upon it the title, "From the Church Missionary Society's Industrial School at Otaki." There are also photographs of Wellington, Nelson, Dunedin, Canterbury, and Auckland, interesting because presenting, in a series of views, the growth and expansion of these settlements. Thus we have Auckland in three various stages of its colonial life: in 18[illegible]0, when it consisted of five tents and a hut, without a harbour; in 1841, when a few houses had sprung up; and in 1844, when it had grown up into a small town, with a few wharfs. Not only have we photographic views of local scenery, but groupings of members of the House of Representatives, faces with whose names the late stirring events in New Zealand, and the discussions attendant upon them, have rendered us familiar, and many of whom we now gladly recognise, as men of high principle and undaunted courage, who protested against the Taranaki war when the tide of popular opinion was against them, until their efforts were crowned with success, and the colonial mind, disabused of erroneous perceptions, recognised the justice of their views, and promoted them, by the results of a popular election, to the administration of affairs. There is Carleton, who fearlessly affirmed that the land at Taranaki, if wrongly acquired, ought to be given up; and Fox, who, without reserve or affectation, attacked the policy of the late Government; and Featherstone, the Superintendant of the province of Wellington, who pronounced the war to be unholy and unjust, and that it was the duty of the House to protect the natives from injustice.

But looking again to the New-Zealand Court, those war-canoes remind us of the past, when the Maori hasted, by sea and land, to shed his brother's blood; those fishing-hooks and native garments, of his low state of social life, and yet, at the same time, of his natural taste and talent, struggling into expression amidst the roughnesses and uncertainty of savage existence. For, lo! there is a feather-robe of great richness, the various colours so blended as beautifully to harmonize. But we see how, under colonial teaching, his talent and ingenuity may be applied to more useful purposes; how, from his New-Zealand flax, coil rope, and netting, and rigging may be made, and masts for ships be procured from his Kauri forests, where sticks may be found from 70 to 100 feet in length, tapering from forty inches square at the bottom to eighteen inches at the head.

The *tout ensemble* is in the highest degree interesting, and the remembrance of the healing process of pacification going forward so successfully in New Zealand, under the auspices of Sir G. Grey, and the ministry of Mr. Fox, enhances the pleasure which the

aspection of the various articles affords: therwise, painful feelings would have in-uded themselves and marred the whole.

The prosperity of the islands, and the de-elopment of their resources, depend on the nion of the races. They are in a position help, or, if disunited, as materially to hwart and hinder one another. Hitherto here has been union, and New Zealand has resented the unique spectacle of a country ndergoing a rapid process of colonization, nd that not only without injury to, but col-aterally with, the improvement of the native ace. Philanthropists might well pause and ask, How is this? In other lands, when the European has colonized, the native races have wasted away before him, and his advent has been the signal for their destruction. Whence then, in this case, the difference? Because Christianity has gone before to prepare the native for the advent of the white man, and, in the knowledge of the true God and Jesus Christ whom He has sent, to impart to him reliable principles of action, to teach him to be just, and considerate, and patient under irritating circumstances. The colonist, when he landed, found the Maori not a heathen, but a Christian, believing in the same Scriptures with himself, having his Maori version of the New Testament, as he now has the whole Bible, just as the Briton has his English version, and using them for a like purpose, to learn from thence what he is to believe, and how he shall so walk as to please God. In this respect, therefore, he found the native on a parity with himself, and this substratum of a common faith no doubt facilitated the formation of the new relationships between the colonists and the aboriginal population. Difficulties arose: they were unavoidable. On one occasion they lighted up into a war which blazed fiercely for a time; but Christianity, which had prepared the way for the colonist, intervened to mediate and quiet down the angry passions of the natives. There was something to appeal to in their minds. They had a conscience, and over that conscience the divine word had acquired power, so that it could rebuke and restrain. Of this the Missionaries hasted to avail themselves, and by such counter-influences prevailed to the re-establishment of peace: and so matters progressed. The native sold and the colonist purchased of the land. In the neat farms, with their comfortable homesteads and gardens, and cultivated fields, which rose out of the wilderness, the colonist taught the native what to do with his land, how to use it, and how, by industrial effort, to become enriched with the products of it, and thus the native became a cultivator too. Nor did he lose his regard for Christianity, which, in a great crisis, had been the conservation of his race. For a time, indeed, it seemed as though the influx of wealth—the gold received in payment for his land—had dimmed its lustre in his eyes: but this period of coldness passed away; the mind of the native recovered its equilibrium; and, as if convinced that Christianity was their safeguard, and that, as a race, they can exist only as they adhere to it, they commenced to provide the means for its permanization in the land, by building churches and providing land endowments for schools, where their youth might receive a Christian education. Thus the process of fusion seemed to go on prosperously. For a period of several years friendly relations continued to be maintained between the settlers and the natives, and the colony made steady progress in agriculture, commerce, population, and wealth. Upwards of thirty millions of acres—more than one-half the area of the whole of the islands—had been obtained from the native owners for the purposes of colonization; internal feuds had almost ceased; a growing desire for the establishment of law and order amongst themselves was showing itself among the natives in all parts of the country; and, with wise government, and prudent conduct on the part of the settlers, there seemed to be a fair prospect of uninterrupted prosperity and peace.

At such a moment it was that the Taranaki war, to the astonishment of every one, glared forth. It was as though the volcanic Mount Egmont, which had so long slumbered in repose, its subterranean fires mysteriously rekindled, had resumed its eruptions. The secret causes of that war are now unmasked and patent before the world. If in any mind doubts still exist as to its injustice and impolicy, let such persons consult Mr. Swainson's recent publication on the subject.*

The natives were accused of combining in a land league for the purposing of preventing the further sale of land to Europeans. Supposing such to have been the case, what moved them to do so, and thus to adopt a line of conduct so different from that by which they had previously been characterized? Undoubtedly the intemperate action of certain parties, whom we should be very sorry to designate as the colonists, although

* "New Zealand and the War," by W. Swainson, Esq., formerly Attorney-General of New Zealand. Smith, Elder, and Co., 1862.

undoubtedly from amongst them. Both at Auckland and Taranaki such men clamoured for more land, and, by petitions and memorials, urged the Government to the adoption of measures irreconcileable with the preservation of those native rights which the British Parliament again and again had recognised. They declared "that they were determined to enter in and possess the lands of the natives, and that neither law nor equity should prevent them;" and in their impetuous proceedings they were backed, as stated by the late native minister, "by a degraded portion of the newspaper press, which teemed with menaces of this kind, and with scurrilous abuse of the natives and of all who sought their welfare."* In previous articles on this subject we quoted extracts from the Blue Books which substantiated the same fact. From such proceedings the colonists, as a body, have nobly vindicated themselves, and, in the elevation of the Fox ministry to office, have shown that they had no sympathy with them. But as the evil must ever precede the corrective which is to arrest its progress, so was it in this case; and these threats and menaces, producing their natural effect on the natives, decided many of them to withhold their land from sale. What would have been the wise course of proceeding under such circumstances? To abstain from further irritation, until, with the subsidence of these newly-excited fears and doubts, the native, of his own accord, returned to market, and offered his land for sale. The settlers could have afforded to wait, for they had not yet brought under cultivation all the land which had been purchased. For example: in 1859, of the 43,000 acres then in their possession, the Taranaki settlers had not cultivated more than 13,000; yet they were obstreperous for more, and, in 1858, urged upon the general assembly the expediency of ignoring the tribal tenure, and the desirableness of purchasing from individual natives, who might be willing to sell, in disregard of the recipocral obligations existing, according to native law and usage, amongst the members of the same tribe, that no one should alienate of the land without the consent of all, and of the chief's right, as the representative of the tribe, to maintain the due observance of this law of tenure. The Taranaki settlers claimed that this usage should be set aside. When first proposed, the Government and the assembly alike refused compliance; and yet in the very next year the colonial authorities, abandoning the temperate action which, in their former land purchases, they had been carefully observant of, proceeded to initiate this new and hazardous policy, and to treat with individual claimants in disregard of the tribal right. The attempt to carry out this new principle lighted up the Taranaki war. The chief of the tribe peaceably, and without violence, resisted an encroachment on his just right. It was a question of law which, by arbitration or suit, should have been decided. Instead of this, the Government called in the military, and proceeded to decide the controversy by the sword. But this was found to be far otherwise than easy of accomplishment. The Taranaki settlers had assured the Government that a vigorous demonstration was alone needed to put down all resistance. The Maori stood his ground so resolutely, that reinforcements became necessary, and a protracted war ensued, disastrous to the settlers, and inflicting on either combatants grievous loss of life. At length men grew wearied of it. The Home Government objected to it as a settler's war; the Taranaki settlers, cooped up at night within the narrow limit of the trenches, were between two dangers, the enemy's rifle without, and the increased mortality within; with the military it was decidedly unpopular; the Maoris entered upon it reluctantly, and were ready to give it up on the prospect of any equitable adjustment. "Cease arbitration by guns," said Renata, a chief of the Hawke's-Bay district, "and now let it be left to inquiry, that a remnant of men be left." William Thompson, the Christian chief of Waikato, availing himself of the opportunity, came down to Taranaki as peacemaker, and, in little more than half a dozen words, broke up the native array.

"William Thompson—Waikato! Return home.

To Atiawa! Te Ngatiawa.

Ngatiruanui! Home.

Let the soldiers return to New Plymouth.

As for Waitara, leave it for *the law* to protect."

The natives disappeared. The military were withdrawn, but only to be transferred to a new field of action, Auckland, with a view to enforce the submission of the Waikato tribes, and to put down the Maori king.

The Maoris had felt strongly the necessity of government and law amongst themselves, whereby evil-doers might be repressed and social order preserved. The old heathen system had broken down and become effete. What was to be the substitute? From the

* Swainson, pp. 22, 23.

action of British law the native districts were excluded. Maori chiefs claimed to be placed on the electoral roll. The constitution, however, had been "framed in forgetfulness of the large native tribes within the dominions to which it was intended to apply," and the law-officers of the Crown decided that the possession of land under a native tenure did not confer electoral qualification. Moreover, British law stayed its action on the border-line of the British settlements, and refrained from entering into the native districts, because of the expense which would have accrued, and which the funds for native purposes, placed at the disposal of the Governor, would have been unable to sustain. Some of the most populous districts—such as Hokianga and Kaipara—were left without resident magistrates; while others—Taupo, the Ngatiruanui, Taranaki, and the country about the East Cape—had never been visited by an officer of the Government. What were the Maoris to do under such circumstances? The alternative was before them—to remain without law, or to make laws for themselves. They decided on the latter course. They elected a chief magistrate, who should have power to interpose between tribe and tribe, and between man and man, and so prevent bloody feuds, and they called him king; but they selected as the king a pensioner of the British Queen, Te Whero Whero, who, in recognition of his loyalty in the times of Heki, had been in receipt of a pension from the Crown; so that, strange to say, on his death in 1860, the colonial treasury contributed to the expense of his coffin furniture. But the promoters of the movement had no intention of interfering with the Queen's sovereignty. Renata, to whom we have already referred, "was one of its earliest and most influential supporters." When Honghi, on his return from England, armed his tribe, the Ngapuhi, with fire-arms, and proceeded to ravage other portions of the island, Renata was one of the many who, having been taken captive, were carried as slaves into the Bay-of-Islands district, where the Missionaries were located. He attended the Waimate school, and there received Christian instruction. When the Ngapuhi, humanized by the action of the Gospel, manumitted their slaves, he returned to his own land, "where, both with settlers and natives, he established a high character for his ability and integrity. For several years he has been engaged in promoting the building of native churches, schools, and flour-mills: for some time he employed, at his own cost, an English teacher to instruct the native children. "It was my wrongs, unredressed by you," he said, "that induced me to set about to work out an idea of my own; that is, Waikato, the tribe who set it going. They were in doubt whether to term him chief or governor, and neither suited, and they established him the Maori king." It was tried experimentally, and "proved as a means of redress for wrongs not settled by you, by the Government. The only wrongs you redressed were those against yourselves; but as for those all over the breadth of the country, you left them unnoticed. Sir, the enemies he (the Maori king) had to fight with were the crimes of the Maori; his murders, his thefts, his adulteries, his drunkenness, his selling land by stealth. These were what he had to deal with. . . . Did I set up any king in secret? As I view it, Waikato wished that his authority should emanate from the Governor. And then it was that we tried to do the best we could for ourselves. When it was seen that evil was partly put down by the Runanga, and the stupid drunkards became men once more, then the work (the king-movement) became general."*

This was a remarkable effort on the part of the native race to emerge from a lawless and disorganized condition into one of order and peace, and it should have been dealt with accordingly. The advice of Sir W. Denison to Governor Browne ought to have been followed—

"You have now, as a fact, the establishment of something analogous to a general government among the Maoris; a recognition on their part of the necessity of some paramount authority. This is a step in the right direction: do not ignore it; do not, on the ground that some evil may possibly spring from it, make the natives suspicious of your motive by opposing it; but avail yourself of the opportunity to introduce some more of the elements of good government among them. Suggest to them the necessity of defining and limiting the power of the person who has been elected as the chief or king (I should not quarrel with the name); of establishing some system of legislation, simple, of course, at first, but capable of being modified and improved; but do not attempt to introduce the complicated arrangements suited to a civilized and educated people. Recognise publicly and openly the Maoris, not merely as individual subjects of the Queen, but as a race—a body whose interests you are bound to respect and promote, and then give to that body the means of deciding what their in-

* Swainson, New Zealand and the War, p. 32.

terests are, and of submitting them in a proper form for your consideration."

Instead of this, the movement was first neglected, and then pronounced to be an act of contumacious opposition to the Queen's sovereignty. The necessity of putting it down once for all by force was openly asserted, and the termination of the Taranaki war appeared to afford the opportunity, by permitting the troops to be moved to Auckland, where, to the south, the ground was more open and available for military operations than the forest-clad ravines of the Taranaki district. But the colonial mind was now thoroughly awake. A step was about to be taken which would arouse to hostility the whole native race. The Taranaki war they had looked upon as a quarrel between William King and the Governor; but now, if it was to be transferred to a new district, and a new tribe assailed, the natives declared that they must consider it as "a proof of the determination of Government to attack and destroy them in detail, and that they would be forced to take part in the war. Even the most loyal chiefs—those who had proved themselves most staunch allies of the Government—declared that if the war was carried into the Waikato country, it would be a signal for a general rising: they might not themselves join, but their tribes would make common cause with the Waikato." The colony was on the eve of being precipitated into a war of races. A deputation of the representatives of the province of Wellington, Dr. Featherstone, the Superintendent of that province, at its head, "earnestly warned the Governor not to risk war a second time without making timely provision for the safety of the principal settlements." The response which they received was far from encouraging. Terms had been proposed to the Waikatos: these would be insisted upon, although the Governor's own conviction was, that "the first shot fired in Waikato would be the signal for a general rising of the tribes connected with the king movement in the several provinces; but that if such should be the case, it would be impossible for him to afford protection to the out-settlers, and that they would have to build block-houses, and defend themselves." Popular opinion now completely changed. Representative Government came powerfully and beneficially into action; the ministry under whose advice the Governor had acted, defeated on a vote of confidence, gave way to one desirous of avoiding a renewal of the war, and the colony was saved from a repetition, *on a more extended* scale, of the horrors of Taranaki. Moreover, the Home Government, aware of the magnitude of the crisis, and anxious to leave no expedient for the restoration of tranquillity untried, transferred the Governorship of the islands to the hands of Sir G. Grey.

The measures he is adopting are wise and conciliatory, and calculated to lay the foundations of a lasting peace and good understanding between the races. We shall simply state what they are.

And, first of all, the natives have been visited in their own districts; they have been met face to face, their misapprehensions removed, and an attentive hearing given to all well-founded causes of complaint. The Governor had engaged to visit the Bay of Plenty, Hawke's Bay, Wellington, Wanganui, and Taranaki, during March and April; so that before the meeting of the Assembly in May or June, he might have seen all the European settlements, and all the principal tribes in the island. The steam-frigate placed at his disposal having been suddenly ordered off the station to the Australian coast, in consequence of the threatening aspect of our relations with America, this arrangement was given up; but Mr. Fox, on horseback, reached Taupo from Auckland, *vid* Waikato, a six days' ride, and, in carrying out preparatory measures towards the organization of the district, had been entirely successful, "so far as the north-east and east side of the lake are concerned, the natives accepting the Government proposals with great alacrity, giving their cordial assent to the magistrate appointed, and presenting the Queen with a valuable block of fifty acres of land for the magistrate's residence."

"He then proceeded to Hawke's Bay, where he found 1000 natives awaiting the expected visit of the Governor at Mataiwi, about nine miles from Napier. A very satisfactory interview with Renata and Karaitana, and other leading chiefs, terminated in their earnest request that the Commissioner might be sent as soon as possible; and their expression of opinion was, that the Governor's proposals were very good, and that all that was wanted was that they should be carried out forthwith."

Thus has commenced the establishment of Runangas throughout the native territory, which is being divided into districts convenient for the purpose of self-government. "In each district there will be located an English Commissioner, a Runanga or native council, consisting of the leading men of the district, who are to be paid, and to act also as magistrates or assessors; a small body of

ive police, an English medical man, and native clergyman to act also as schoolter.

The district council is to be presided over the Civil Commissioner, and to have the ver of preparing bye-laws, to be brought operation with the approval of the Gonor in Council, on the subjects of fencing, le trespassing, the suppression of nuices, for regulating the sale of spirits, &c., other subjects prescribed by an Act passed e time ago by the General Assembly. It ntended that the Council shall also have power of inspecting schools, erecting gaols hospitals, and constructing roads (not ng main lines of road) within the districts; deciding who may be the true owners of y native lands within the districts; and of commending the terms and conditions on hich Crown grants may be issued to tribes, milies, or individuals.

"It is also intended that the Civil Commisoner, resident magistrates, and native asors, shall periodically hold courts within e district; and that in all cases in which the nishment awarded shall exceed a certain ount, their proceedings shall be submitted r review to a judge of the Supreme Court; at native offenders, instead of being taken the gaols in the English settlements, shall confined in the district prison, and tried a jury of their countrymen in their own strict, and by a judge of the Supreme ourt on circuit."

Another important alteration is the abanonment by the Government of the right f pre-emption. So soon as "the boundaries nd ownership of land in any district shall ave been ascertained in accordance with the egulations of the native council, the native owners will be allowed to dispose of it by direct sale to any purchaser who may be approved of by the Government on the recommendation of the council, on such conditions as may be agreed on between the sellers and the purchaser. The intending purchaser, must be a *bonâ fide* settler, and will not be entitled to a Crown grant of the land until he shall have been in personal occupation for at least three years. It is also intended that the native owners shall be permitted to lease such lands upon terms to be decided on by the Government on consultation with the council of the district."*

By wise measures, such as these, lost confidence is being regained; loyal chiefs, who had become uneasy and distrustful, have had their fears allayed. A case in point may be referred to. Manihera, a leading chief of the Wairarapa district, had been very friendly to Europeans, until, in consequence of certain land-purchase proceedings, in which he considered himself unfairly dealt with, he became a great supporter of the king movement. This district has been visited by Mr. Fox, and Manihera is once more amongst the staunch upholders of British sovereignty. "His re-conversion is attributed," writes the New Zealander, "to the present Government having taken his case in hand, and shown an interest in getting him out of difficulties in which he had become involved, in consequence, as he alleges, of the late Government having neglected to carry out its pledges."

We do not know how far Manihera had gone in his support of the king movement; but we are quite ready to admit the existence of a party amongst the Maoris, who are disposed to carry the king-movement beyond its original intention, and to make it a standard for ulterior purposes. But for the violent measures of the late Government such a party would have had no existence, and the pacificatory measures of the present Government are rapidly reducing it to insignificance. Amongst the natives, as well as amongst the colonists, the ultras are in the minority, and, so far as the Maoris are concerned, will soon become extinct.

We have sometimes observed the process by which gates of canal locks are opened so as to permit vessels to pass. The gates so close as to present an angle to the pressure of the water, and hence the more that pressure increases, the more firmly they adhere. He would be a very simple man who should propose to force them open by increasing the pressure of the water from without. The lock-keeper knows a more easy solution of the difficulty. He opens hidden sluices. The waters, by a graduated process, entering the lower level, diminish the pressure from without, until, the levels being equalized, a child's arm, as may sometimes be seen, suffices to open the gates. The Maoris had become indisposed to sell their lands; they had resolutely closed, like the lock-gates, against the further influx of the tide of European settlement. Governor Browne and the war ministry, tried violence, and endeavoured to force a way through native determination. The power of resistance proportionably increased. The new Governor and ministry are adopting a different course. They are, by a just administration, raising the native to a level with the European; and by and by, as they are elevated in the social scale, and find that

* Swainson, pp. 40—42.

hey are cared for, the closed gates will open without difficulty.

Another measure in progress is the construction of roads from the leading settlements along the coast into the interior of the country. It is thus that the troops, which had been concentrated in the vicinity of Auckland, with a view to the commencement of military operations against the Waikatos, were engaged at the period of the last despatches. Sir G. Grey, on his arrival, at once decided on the construction of a road from the camp at Otahuhu, within nine miles of the city, to Maungatawhiri, on the banks of the Waikato, thirty-eight miles distant.

This is a discriminating measure. It is peculiarly fitted to test the feelings of the tribes towards the Government. Some pretend that they are to a great extent disaffected to the Queen's Government. Others, amongst whom we claim a place, contend that they are, with few exceptions, loyal; that they are well disposed towards the colonists, and desire to cultivate friendly relationships with them. Now, if disaffected, the opening of roads would be especially distasteful to them, because the strong arm of the Government, on the occurrence of any overt acts on their part, could be brought so easily to bear on them. On the contrary, if well disposed and industrious, they would welcome the formation of roads as facilitating their communications with the European markets. How, then, are the natives acting? Do they resist or do they co-operate? On the Waikato works "there has been neither strife nor struggle, but the natives and the soldiery have met, and continue to meet, on the most amicable terms." The "Hawke's-Bay Herald" informs us that "William Nero, one of the most influential chiefs of the north, has applied to Government for assistance to open a road from the river Waipa to Raglan, through the heart of the Waikato country; and that arrangements are in progress under which this work will be undertaken."

At Taranaki, where "the unemployed militia force, having been turned into a public-work corps, is also engaged in the construction of military roads towards the boundaries of the purchased lands," the friendly natives have come forward with an offer of assistance, being willing to undertake, by day-work, the formation of four miles of road to Tataraimaka, the southern boundary of the province.

The "New-Zealand Examiner" thus sums up the general aspect of affairs in the following language—

"We feel assured that any one who recollects the position of the colony eight months since, and contrasts it with its present position, must admit that great credit is due to the Governor and his ministers. At that time the Maori race were exasperated to the highest degree, their confidence in the Government destroyed, a war of races was imminent, and the destruction of the result of weary years of labour on the part of the colonists appeared rapidly approaching; and so great was the panic, that no one would invest money in schemes for improvement which, in more peaceable times, would have met with general support. And what is the position now? The native population rapidly regaining confidence in the Government; the supporters of the native King movement are decreasing in numbers; the colonists are quietly pursuing their more peaceful avocations; commerce is naturally reviving, the revenue consequently increasing; whilst the troops are profitably employed in making good roads into the interior, which cannot fail to be the means of attracting a large population to the shores of New Zealand. Such are the first-fruits of Sir George Grey's policy. Are we not justified, then, in awarding the meed of praise to His Excellency for the energy and ability he has displayed in effecting such a happy transformation?"*

Assuredly the prosperity of these islands is wrapped up in the union of the races. As they entertain and reciprocate kindly feelings, they will be promotive each of the other's welfare: the European will help onward the native, and the native supplement the action of the European. We are aware that there are some who think differently; who regard the native as a weed, but only to be rooted up and cast out of the way. Of the favourite theory of such persons a remarkable illustration is to be found in the New-Zealand Court at the Great International Exhibition. There is to be found there a series of paintings representing the growth of a parasite, called the Rata. In the first of the series it is a feeble climbing plant. It has just laid hold on the trunk of a forest tree, and, by its help, is growing upward. In the next picture it has mounted up into the branches of the tree, and has intertwined itself among them, so as to compress them and interfere with their healthfulness and growth. In the third picture the sustaining tree is in a pining sickly state; and in the next it is

* June 12, 1862.

illed by the muscular grasp of the parasite. n the last of the series it has fallen in frag-ents to the earth, while the Rata, ex-anded into a vigorous and healthful tree, cupies its place. The colonists, when they st landed on the shores of New Zealand, re in their weakness; the Maori in his rength. The strong one could have crushed e weak, but he refrained from doing so, d permitted the new comer to grow up out this weakness and become strong. And w there are some who would crush the ori, who would confine him by restric-ns, and deprive him of his independence, til he becomes enfeebled and dies out. t how would this consist with the princi-s and dictates of Christianity? If the sperity of a country consist in the favour l blessing of God, would this be the way secure it? Sins committed in the early of a nation find it out in the period of its ult life. Well would it have been for the ited States of America, if, when they pro-imed their independence, they had purged mselves at the same time from the sin of very.

We rejoice to think that Christianity is too ong in the colonial mind to permit persons who indulge such feelings, and carp at the benevolent action of Sir G. Grey's Govern-ment as a temporizing policy, to be otherwise than in a feeble minority. We rejoice to think that Christianity has, in the aboriginal conscience likewise, too strong a hold to per-mit disaffection to extend itself beyond very contracted limits, where, isolated from the sympathies of the native population, it must soon die out. "Be just," observes Sir W. Martin, "and you will easily govern the Maoris." "It would be a poor triumph for a powerful nation like Great Britain to crush by the sword a few native tribes, who, relying on our justice and good faith, have confidingly placed themselves within our power." Such an act of cruelty, cast in amongst the foundations of the new empire, would not fail eventually to yield a plenteous harvest of national sorrow.

Is New Zealand to prosper? Then must there be fraternization between the races. This Christianity only can accomplish, and this is the high office of the bishops and clergy of New Zealand, to use their prayerful diligence that this powerful element of union may become increasingly influential in both sections of the population.

TRAVANCORE AND ITS POPULATION.

TRAVANCORE, with its beautifully-diversified face, is one of the loveliest and most fertile India's provinces, undulating and well tered, possessing alike natural and culti-ted beauty. There rise in the back-und, as a protecting barrier, the lofty ge of the western Ghauts, the forest-clad ls sheltering beneath the higher summits, ile far below expand the lowlands, with the nsive backwaters, those beautiful sheets inland lake and river which, from north south, intersect Cochin and Travancore. re are favoured spots to be met with, not erior in beauty to the lakes and hills of tmoreland. Numerous islands repose on e waters, whose more distant shores are en with sloping swards and belts of rice-lds, or fringed with the cocoa-nut and ango. Such are they when the waters are their height; and, when the waters lessen, e industry of man comes in and changes ery part of the lake-bed, from whence they ve retired, into a rice-bed.

And if the scenery of Travancore is of such heerful beauty, its population is as strangely aried. There is this difference, indeed, that n the one the eye rests with pleasure, and on the other with pain. Some there are, elevated on high in caste exclusiveness and pride; others there are pressed down low in social degradation, and trodden under foot. The Brahmin and the Nair lift themselves up in boastful superiority over their fellow-man. They use not their elevated positions for benevolent purposes. The crests of the Ghauts arrest the wandering clouds, and constrain them to bestow largely of their fertilizing treasures on the hills and plains but the clouds of divine blessing which come from the far west towards the shores of India, and which are charged with renewing influences for the soul,—these the natives of elevated rank, were it possible for them to do so, would repel and drive away, so that this better rain should not descend upon or refresh the souls that are degraded and suffering under the power of evil.

Yet here, to this land, in the good providence of God, the Gospel has come, and from amongst Brahmins and Sudras, Syrian Christians and Chogans, Hill people and slaves, has won its trophies. A common medium has been found, of extraordinary power, in which these diverse fragments of

humanity, so harshly, and, in man's judgment, hopelessly separated by caste prejudices, can meet and merge into Christian fellowship.

There are now in the congregations in Travancore, under the charge of the Church Missionary Society, little less than 8000 native Christians, of whom more than one-fifth are communicants, and this with every prospect of a healthful growth and expansion of the work.

We have often wished to place in a distinct and interesting way before our readers the various and singular subdivisions of the Travancore population. Such a sketch would render intelligible the peculiar difficulties which Missionary work has had to contend with in this province, and the energy with which divine truth has wrought, in order to obtain results so large as those we have pointed out, in the face of such formidable obstructions.

Such an opportunity is now afforded us, the Rev. J. G. Beuttler, our Missionary at Kunnunkullam, having, in his Annual Report, forwarded precisely the analysis which we needed. His position at Kunnunkullam is one peculiarly well situated for observation, heathen towns lying on all sides of it, and some of them having large populations.

In addition to Mr. Beuttler's report, we are enabled to introduce notes of much value, appended to it by another of our Travancore Missionaries, who is now in this country for the restoration of health.

In reading Mr. Beuttler's letter it must be remembered that Kunnunkullam is as yet a young station, Missionary work having commenced there so recently as 1853. The total of native Christians, is as yet, therefore, small, but we look for the promise, "the little one shall become a thousand."

"Last year," says Mr. Beuttler, Jan. 13, 1862, "when I wrote my annual letter, the whole district was, as it were, in mourning. Since the previous September small-pox had been increasing, till its ravages were so fearful that the whole population was panic-stricken, and all business had come to a standstill. The evil was aggravated by all the necessaries of life being at famine prices. In this town, out of a population of 7000, about 500 died, and, from our own congregation, thirteen were carried to their earthly resting-place. With the setting in of the monsoon, the disease gradually disappeared, and the country has ever since been healthy, and in consequence of the abundant rains rice is at present cheaper than it has been for some years past.

"The baptisms during the year were sixteen: five were the children of members of the congregation; the rest were from heathenism. Owing to the many deaths, and the removal of some to settle at other places, the statistics differ little from last year. With gratitude I would state that the conduct of the congregation has, on the whole, been satisfactory, and, in some respects, improving. I can safely say that I have had less trouble and more joy in my work than in any previous year.

"The Gospel has been made known in various ways from Chowghaut, near the seashore, to Chelakarry in the Eastern Ghauts. Though comparatively few heathen are coming over to us, an underground work is going on which will, sooner or later, spring up into light. I know many families who have given up all outward connexion with heathenism, and, when asked why they do not profess Christianity openly, their reply is, 'We are only waiting till more people have joined your church.' The Lord must make them ready: his Spirit must come and break the fetters with which they are tied: the Missionary, with all his plans and schemes, must go more to the background; and all the results and all the glory be ascribed to Him. In proportion as we decrease, will He increase."*

* Mr. Beuttler's remarks apply with greater force to the neighbourhood of his own station, but they give very much my own experience of the present state of Travancore.

Natives of all classes have repeatedly stated to me their disbelief of their own systems and full conviction of the truth of ours. I know very many heathen who habitually read our books with a feeling of respect, and numbers of Syro-Romanists and Jacobite Syrians who read and pray with the understanding. They use our Bibles and Prayer-books, but remain in communion with their own churches, saying, "There is no real difference, excepting that they have put on much hard plaster, which conceals the truth; for do we not refer to the same book, and believe in the same cross?" The work of the Church Missionary Society in Travancore has been to draw out a protesting church for God, in enlightening the members of the existing dead churches, and also, in a less degree, to disburden the minds of the thinking portion of the heathen of that mass of rubbish which they had laden themselves with. In each of these three duties the Missionaries, by their teaching and books, have performed a vast amount of work. We anxiously now wait the quickening breath of God's Spirit. Silently has the movement been going on: little has been written about it, and far less have we liked to indulge in anticipations but as surely as Christ's kingdom shall shortly come, so certainly shall we soon have a vast increase of spirituality in the country. The Syrians may not reform as churches, but there will be many living Christians among both

'I have often had it on my mind to give a rt account of the various castes amongst om we work, and the prospects which ir present social condition affords for our ssionary encouragement, and I think this nual letter will be an appropriate opportuy to do so. For perspicuity's sake the stes may be classed under the following ads—

"I. High castes, including Nambouris, Konkanis, and other foreign Brahmins.

"II. Caste people. This includes the whole class of Sudras, or, what is the same, Nairs.

'III. Christians, namely Syrians, Protestants, and Romanists. Under this head the Jews and Mohammedans must find a place.

'IV. Low castes. The Chogans, who, in the north are called Tiers.

'V. Out-castes. The various classes of slaves.

'VI. Jungle people.

I. *High Castes.*

'At the head of these stand the Namuris, or Malayalim Brahmins, in contratinction to the many Brahmins who come om Tinnevelly, Canara, Konkan, and other untries, to settle in these states. They ay be regarded as the nobility of the kingm. Naturally fair in complexion, and xposing in their appearance, one might know em, even if they did not wear their distinuishing Brahmin string. They each live olated in their family estates, so that we now of no Nambouri town or village. The rincipal part of the cultivated land is owned y them, and they never alienate it. Part f it they cultivate themselves, but the larger ortion they let out to farmers. They never rade, nor do they ever occupy themselves ith merchandize. Comparatively few give hemselves to the study of their literature: n fact, there are Nambouris who cannot ven read. As a rule, the Missionary has ittle to fear from any sophisticated arguments that they may bring forward. They ad a comfortable, self-indulgent, and lazy fe, and, as long as their material interests re not infringed upon, do not much trouble hemselves about the things that are going n around them.

"About Nambouri women we know very ittle: the rules of their caste forbid them to speak to any one except their husbands. They live in entire seclusion. If they want to leave their house, simply to bathe, or to go to the temple, they must screen themselves with a large umbrella, and be accompanied by a Nair woman, who calls out to all passers-by to go out of the road.

"The eldest son is heir to the property. He marries at an early age, and, strange to say, he is the only heathen who is lawfully married, and looks upon the rite as sacred. Though he is severely jealous of the faithfulness of his wife, he has never less than two or three concubines. Should there be any legitimate daughters, they receive a certain dowry at their wedding; after that, they have no further claim upon the parental house. If there are younger sons they may reside at home as long as they enter into no connexion with the other sex. Should any be anxious to have a separate establishment, he takes to himself a woman of some lower caste, and manages as best he can. The offspring takes the mother's caste. Owing to the fact that some families die out, and that almost every year some are turned out for bad conduct, the numbers are decreasing. With the exception of the rajahs of Travancore, who are by birth Nairs, none can be received into the Nambouri caste. With every reigning rajah rather a costly exception is made. Soon after his accession to the throne he has to give his weight in gold, that a cow may be formed out of it, whose horns and hoofs must be of silver. He has to creep in at her mouth and pass through her, after which he is reckoned among the twice born. The cow falls to the share of the Brahmins.

"According to the last census there were 10,238 Nambouris in Travancore, and 3764 in the kingdom of Cochin.

"If the question is asked, What has the Gospel effected amongst them? alas! we must say, Scarcely any thing. It is true a dozen or so have come to us, and were baptized in our church, but they had lost caste, and, if we had not received them, they would have gone either to the Syrians or Mohammedans. Of such as joined us with apparent sincerity, I only know two families. Of one of them only a single member is remaining, and he is far from satisfactory: whether the other family has given any evidence of change of heart is not for me to decide.*

"Great care should be taken, if any of this class show a willingness to become Christians,

tes. Many educated Brahmins and Nairs , as well as of the Chogans, will be obedient he faith.—*Note by the Rev. H. Baker.*

* I have had Nairs, and so, too, has Mr. Peet, I think, who had not lost caste before joining us.—*Note by the Rev. H. Baker.*

that their property is secured to them. As Brahmins they live well, are fed wheresoever they go, and are in the constant habit of receiving presents. Joining our church without their property, there is reason to fear that they will either be a daily burden to the Mission, or regret that they left their former caste.

"Of Foreign Brahmins, those from the Tamil country are the most numerous. Many find employment under the native Government, but their chief occupation is trade. They act as large contractors for oil, timber, and paddy, to European merchants, and often keep shops in which they sell clothes and other articles. As a rule, they remain for a number of years only, and then return to their own country: some, however, settle down altogether. In their houses they keep up their own language, but in business they speak a jargon of several. On this account they can never be employed as moonshees. Many travel from place to place, and live upon the fat of the temples. Others take to begging altogether, a thing which the Nambouris would scorn. As a class they are in every respect inferior to the foregoing. The Nambouris are stately and consequential in their bearing: these, fickle and often very low in manners. The former would never eat with them, nor allow them to share in any offices belonging to their temples. Though both the Malayalim and foreign Brahmins wear a string, the latter may be known by his tuft of hair, which he wears on the back part of his head, whereas all Malayalim heathen wear theirs in front.

"Their females go about freely, and show nothing of that exclusiveness which characterizes the Nambouri women. Hitherto the Gospel has found no access to them. I am not aware that until now we ever had converts from them: however, as the ten persons lately baptized by Mr. Peet belong to this caste, we may hope that brighter days are dawning upon them, and that the time of their visitation is at hand. Their number in Travancore amounts to 24,000, and in Cochin to 12,000.*

II. *Caste People.*

"In speaking of the Sudras it should be borne in mind that their present social position is altogether changed from that which was originally assigned to them by the code of Menu and the Shasters. In Travancore and Cochin the Vaishyan and Chetrian castes have almost disappeared, and the Sudras have, in some measure, entered upon their rights. Formerly they were the servants of the high castes: now they occupy the position of masters themselves, and may be called the gentry of the country. The majority are engaged in cultivation, and are, generally speaking, well off. Like the Nambouris, they never keep shops, nor are any merchants or artisans to be found amongst them. Many give their time to the study of the Sanscrit literature, and become teachers, private tutors, or moonshees. Almost all the writers, pleaders, and accountants in the native courts are Nairs, and so is the whole police establishment. The Rajah of Travancore and the Dewan of Cochin belong to this caste. Though there are a great many poor Sudras, yet they do not usually go out as servants or day labourers, except among their own class. In their religious observances they are as particular as the Brahmins, only in their diet there is this difference, that whereas the former are vegetarians altogether, till death, these will eat all kinds of meat, beef excepted. Many of them are fond of the chase, and think themselves fortunate when they can kill a spotted deer, or wild hog, or peacock for their curry. In their habits and persons they are very cleanly, and hence the Malayalim saying, 'As clean as a Sudra's house;' but in their character they are versatile. All low castes must go off the public road when they pass, just as before Nambouris, only in one case the distance amounts to ten, and in the other to about twenty yards. Their social position is very anomalous. They know nothing of the rite of marriage, and are consequently strangers to the blessings of a family life. They form an acquaintance with any Sudra woman that may take their fancy, and, as a sign of their attachment, give some clothes; but the woman, even if she should have children, does not live with the man, but with her own relatives, and as the children are not heirs to the property, the father takes but little interest in them.* The heirs of a Nair's property are his sister's children, and they *live*

* Brahmins.—I had certainly some of these latter. I do not think our converts have been men given generally to drinking, though two or more such cases there have been which we lament over.—*Note by the Rev. H. Baker.*

* I know several educated Nairs who *have* taken wives, built houses for them, given them lands and property, and lived with them, in order to elude the caste law, thus causing the children to inherit their property. The law is, "As long as a man lives in the ancestral house, and conforms to the law of his caste, he is partaker of that property, and all acquired through means of it; but if he goes away from it, and, by his own talent, makes other property, he may

h him, and are treated as his own. When rst began to go amongst the heathen I was an pleased with what I thought fondness home of Nair families. But often, when sked, 'How are your wife and children?' eceived an evasive answer; and I at last ind out that the supposed wife and chil-n were the sister and her family. From is state of things a pretty fair guess may be ade as to the degree of morality to be ex-cted among them. In addition to licen-usness, which they have in common with ie Brahmins, they are much addicted to runkenness. This, however, is a sin that ervades every class of Malayalim society, he Brahmins only excepted. Hence the Malayalim saying is not, 'Many drink,' but, There is none that does not drink.'

"The Nair women, like those above them, re not allowed to cover the upper part of heir body. It is but seldom that an oppor-unity is offered to speak to them. On the whole, it must be confessed that the large umber of females included in this caste has ot yet been reached by the influence of the Gospel; and though we come constantly in ontact with the male population, little fruit as been seen hitherto. It is true, at all our stations Nair converts may be found, but those I know are either still addicted to their former habit of drunkenness, or are otherwise unsatisfactory. A truly-converted and humble Nair convert is a sight I have long wished to see.* Including the foreign Sudras, their number amounts, in Travancore, to 87,559.

III. *Between the high and low castes the various Christian denominations find their place.*

"*Syrians.*—Looking at the Syrian Christians as a body, even those who are not biassed in their favour must acknowledge that a gradual improvement is going on amongst them. Whilst formerly their whole service was full of foolish ceremonies and superstitions; whilst they acted in their churches the birth and death of Christ, as is still the case among the Romanists; whilst in every church two or three holy shrines might be found at which the people worshipped; and whilst they were in the habit of paying an annual offering to the Hindu temple in their neighbourhood; such things are now but seldom heard of: instead of which a growing regard for the Sabbath and a desire to possess the Bible is perceptible. I may here mention, that during the past year I have sold Scriptures at a low rate to the amount of seventeen rupees, principally to Syrians. In every good and reformatory work the laity are far in advance of their priests. As to the present three metrans, no good is to be expected from them. They spend their time and money in intrigues, and jealousies, and litigation, and have no interest in the spiritual state of the flocks committed to them. Owing to their party strifes and animosities, almost every parish is split into two, some going with the two native metrans, and the others with the Syrian. Though from this point of view the church offers a most deplorable aspect, yet there are advantages connected with it also. The principal parties biting, and fighting, and devouring each other, there can be no united action for the keeping up of hereditary feasts and ceremonies. If one party desires to keep a feast, the other is opposed to it, and *vice versâ*: thus their whole church fabric sinks lower and lower, the metrans and priests enjoy less and less the confidence and respect of their parishioners, and the more piously-disposed not only stand aloof, but direct their eyes towards us. In illustration of this, I mention two incidents that lately took place in this town. Kurilos, the Syrian metran, preached on Hades and Purgatory, and the position of angels in the other world. After the service, one of his hearers asked proof from the Bible for what he had asserted. The metran flew into a passion, and said, 'What! have you come here to teach me?'

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leave it to whom he will, provided they are partakers in his lifetime."—*Note by the Rev. H. Baker.*

* When in charge of the Cottayam and Pallam districts, I had large village schools attended by nearly 250 Nair boys and girls. They were collected together with an equal number of Syrian children, by the hereditary Nair schoolmaster of the village, who taught them Sanskrit, while my Christian schoolmaster taught all equally to read Scripture and repeat Catechisms. The system being disapproved of, the three and a half rupees received by each of the three Nairs were withdrawn and nearly all the Nair children left; but frequently I meet now with Nair women in my own districts, who repeat to me the old lessons I used to examine them in. Some influential Nairs have asked me again and again to re-establish the schools, and the Female Education Society are sending out with Mrs. Baker a highly-educated lady to endeavour to form again such girls' schools among these heathen families exclusively. I never find any difficulty in speaking with Nair women in places where I am known; nor do I think that, in many respectable families, there is that state of profligacy the want of a legal marriage tie would imply. For seventeen years I have known men and women apparently faithful to one another, and in such families you find cousins contract the relation, and keep it. Of course, where the moral obligation is not felt, it is always a loose bond.—*Note by the Rev. H. Baker.*

Upon this he took off his slipper as if to strike. Formerly this was the kind of church discipline metrans exercised. Happily for him he recovered his temper this time, for if he had struck the man he would certainly have been driven ingloriously out of the church, if not from the town altogether. On another occasion, when the headman's daughter was sick with smallpox, the metran declared that the disease was caused by the possession of the devil, and until he was driven out no recovery need be looked for. The forms of exorcism were at once gone through, and, behold, after two days the girl was better, but, on the third day, the metran himself was taken ill with the same disease, and so badly, that for many days his life was despaired of. If he had died, I believe there would have been an universal rejoicing.

"Though for the last few years comparatively few Syrians have joined our Protestant church, yet it would be far from the truth if our influence over them were measured by this. It may be very desirable, where small bodies of Syrians live by themselves in the midst of heathen, and cut off from their priests and church, to gain them over to us, and to form them into congregations; but in towns which form the strongholds, another line of proceeding is indicated. Here, converts will seldom be satisfactory. Unlike the heathen and the Romanists, the Syrian church takes back with joy any member that may have left her, and hence the tendency of people going constantly from one to another. If a Syrian has a dispute with his priest, he will come to us; if in any future time we find fault with him, he will go back again. Experience has taught me not to be over anxious to make converts in such places. Here our eyes must be directed to the whole, and much may be done in assisting them to reform their abuses. I make it a rule never to interfere in their church or family disputes, nor to waste much time in arguing with them on the worship of the Virgin, or against their fasts and the use of the Syriac language in their service. I wait till some feast comes round, and when the church is surrounded by dozens of pots filled with intoxicating drink, when inside is revelry, and outside scenes that one looks for only near temples at heathen feasts,—then, or rather the day after, is the time to go amongst them to preach. Then the question may be asked, 'What if Thomas the apostle, whom you honour as the founder of your church, should come down and see you? Do you think he would acknowledge you, and join in your feasts? No, he would say, 'This church ought to be a house of prayer, but ye have made it a den of thieves.'" I have never found a man yet who dared to reply to such like appeals. In Travancore the number of Jacobite Syrians amounts to 109,123, and in Cochin to about 12,000.

Protestants.—"Our people are progressing steadily towards obtaining their proper standing in the scale of native society. Many of the rising generation, owing to their good education, find no difficulty in obtaining situations of trust, both under the British Government, and in the native states. We even are written to for young men of talent. The educational department seems especially ready to employ teachers who have received their education at Cottayam. Though there may be some disappointment if well-trained lads leave us, yet, on the other hand, it would be a matter of sincere rejoicing if all the Government schools were in the hands of such teachers, instead of being held by heathen masters, who often have not even a proper sense of common morality.

"All our people are allowed to follow their occupations without let or hindrance. Formerly they were constantly entangled in falsely got-up lawsuits: petty oppression by the Syrian people were also common; but now their position is better understood, and they are but seldom molested. Godliness is profitable unto all things. Even granted that our converts had no temporal assistance whatever, they are in most cases still the gainers by becoming Christians. As heathen, they must constantly leave the high roads; as Christians, they may walk on any path; as heathen, they have to leave their families at night, and watch at cutcherries and other public buildings; as Christians, they may sleep at home; as heathen, they have to beat rice for temples and do other forced labour; as Christians, they are paid for every work they do. Perhaps the most pleasing effects of Christianity may be seen in the contrast between the female part of our Protestant Christians and other native women. Whereas the latter attend their churches and temples only as spectators, are awkward and sheepish in manner, and dirty and slovenly in their hair and dress, our Christian women take an intelligent part in all our services, salute you when they pass you in the street, and do not run away or hide themselves when you enter into their houses.

"I believe there is not a female child in our Missions that is not taught, and to this early training we must ascribe this immense difference.

"Protestants in Travancore and Cochin, including the European military residents, about 18,000.

CONTRASTS ALONG THE COURSE OF THE GANGES.

ıDWAR, the gate of the Ganges! Here it ıat the great river breaks forth through vine in the Sewalik range into the plains Hindustan, leaving behind it the moun- ous region from whence it springs, and re lies its earlier course. What a provi- tial gift to the millions of India! The ; lowland tract that extends between the alaya and the Vindhyan range, what would e without the fertilizing action of the at river! It would become as the sandy itory of Jessulmere, where, parched beneath ot sun, and devoid of irrigation, the soil lost its productiveness, and, instead of ming millions, a sparse population ekes a precarious subsistence. Yet this gift of d is used for the dishonour of God! He o made this great river and its mighty uents to be the ducts and veins of India's tilization, is ignored, and Gunga receives worship of the infatuated heathen. All ng its course are the unmistakeable evi- ıces of this gross idolatry. At Gangotri, ht or ten miles north-west of its source, is first temple, a tiny structure on a con- ıcted spot scooped out of the rocky banks. ıt the pilgrims are not contented to have ıched so far; they aspire to ascend to the very ıge itself, at the base of a great snow-bed, d as many as have powers of physical en- rance climb the dangerous precipice. But ırdwar is more frequented, because more sy of access: there Gunga may be wor- ipped without exposure to the cold and ngers of gloomy ravines and precipitous ents. Thither pilgrims flock from all parts India, and there, after the fashion of all false igions, which, carefully adapting themselves the fallen nature of man, minister alike to superstition and his covetousness, with lutionary rites are mingled the busy traffic d festivity of the mela, or fair.

Allahabad, at the confluence of the Jumna d the Ganges, is another of these sacred alities; and, further down, Benares, with its ble ghats, elaborately and solidly con- ıcted of the finest freestone of Chunar and vicinity, and extending nearly the whole ıgth of the river's bank of the city, although some places interrupted by temples reach- g down to the water's edge. Here comes e Hindu, to bathe, to pray, to lounge, sleep; and here hideous fakeers take their ınd, "offering every conceivable deformity ıich chalk, cow-dung, disease, matted locks, ıtorted limbs, and disgusting and hideous titudes of penance can shew."

And yet, if along the Ganges are to be seen e temples of the idols, the places of pil- grimage, and the deluded multitudes who call vainly upon gods that cannot help or save, here, also, along the Ganges banks are to be found the evidences that a new movement is progressing in India, that idolatry no longer exercises an undisputed pre-eminence, but Christianity, having entered into the land, has commenced a mighty process, which shall never be interrupted until the idols be overthrown, and the true God be exalted in their stead.

Here are to be found the Missionary stations, the little flocks gathered out of heathenism, and the churches built for their use. At Allahabad, the Pastor, David Mohun, diligently labours amongst his congregation of 300 native Christians. At Chunar, also, another native pastor, the Rev. D. Solomon, feeds his sheep, as yet few, 60 in number; while at Benares, with its population of nearly two millions, and its 1000 sivalas or Hindu temples, a strong body of Missionaries is concentrated, and many appliances are at work for the evangelization of heathen and Mussulmans. Native catechists, with their families, are located in different quarters of the city. Adjoining the residence of each is a chapel, where, during the greater part of the day, the preacher is accessible to all comers, and where he can invite the passers-by to sit down and enter into conversation on religious subjects. Thus light-bearers are raised up in that dark city, so wholly given to idolatry—men who hold forth the word of life to their countrymen, and recommend it by their lives; and thus we have broken forth beyond the confines of the Mission compound at Sigra, its church, and little flock of 255 native Christians, and have entered upon extensively aggressive movements.

One of the most important of these is the Church Missionary Normal Training College at Benares, the inauguration of which will be found related in the following extract from the Khair-Khwáhi Hind, or Friend of India, published at Mirzapore—

"It is a sign of progress among the Missions in Northern India that they are striving to raise up a more educated and efficient class of preachers and teachers for prosecuting the work of instructing and evangelizing the heathen than they have hitherto possessed. In Benares an Institution has been recently established under the auspices of the Church Missionary Society. It is called the Normal Training College, and its object is to train native-Christian youths for catechists and teachers. It will give them a good education, will support them while under instruction, and will pay

especial attention towards qualifying them for imparting their knowledge to others, by introducing them into all the art and mystery of teaching. The College is on a liberal and unsectarian basis, and will admit students from every Mission of every denomination, provided they be properly accredited by the Missionaries connected with them; and when their education has been completed, they will be permitted to return to the Missions to which they belong.

"On the 19th March 1862 the college for young men was opened. The service was commenced in the Mission Church, by the Rev. H. D. Hubbard. At the conclusion of the preliminary service, which consisted chiefly of singing and reading the Litany, the congregation adjourned to the new building, which is situated in a large piece of ground near the Church Missien premises, the high road separating the two properties, the whole of which ground was lately purchased in behalf of the Church Missionary Society as a site for the new Institutions. The congregation, having reassembled in a large room of the College, after singing and prayer, and reading the Scriptures, was addressed by the Rev. C. B. Leupolt, who, in the course of his remarks, gave some account of the objects contemplated by the Institution. After this, the Rev. W. Buyers, of the London Mission, Benares, uttered a few sentences expressive dial sympathy with the new ente of his earnest desire that it mi means of raising up a class of pio lightened men who should be fitted in a powerful manner the truths of in their intercourse with their fell men. The Rev. W. Smith of t Mission concluded the meeting wit

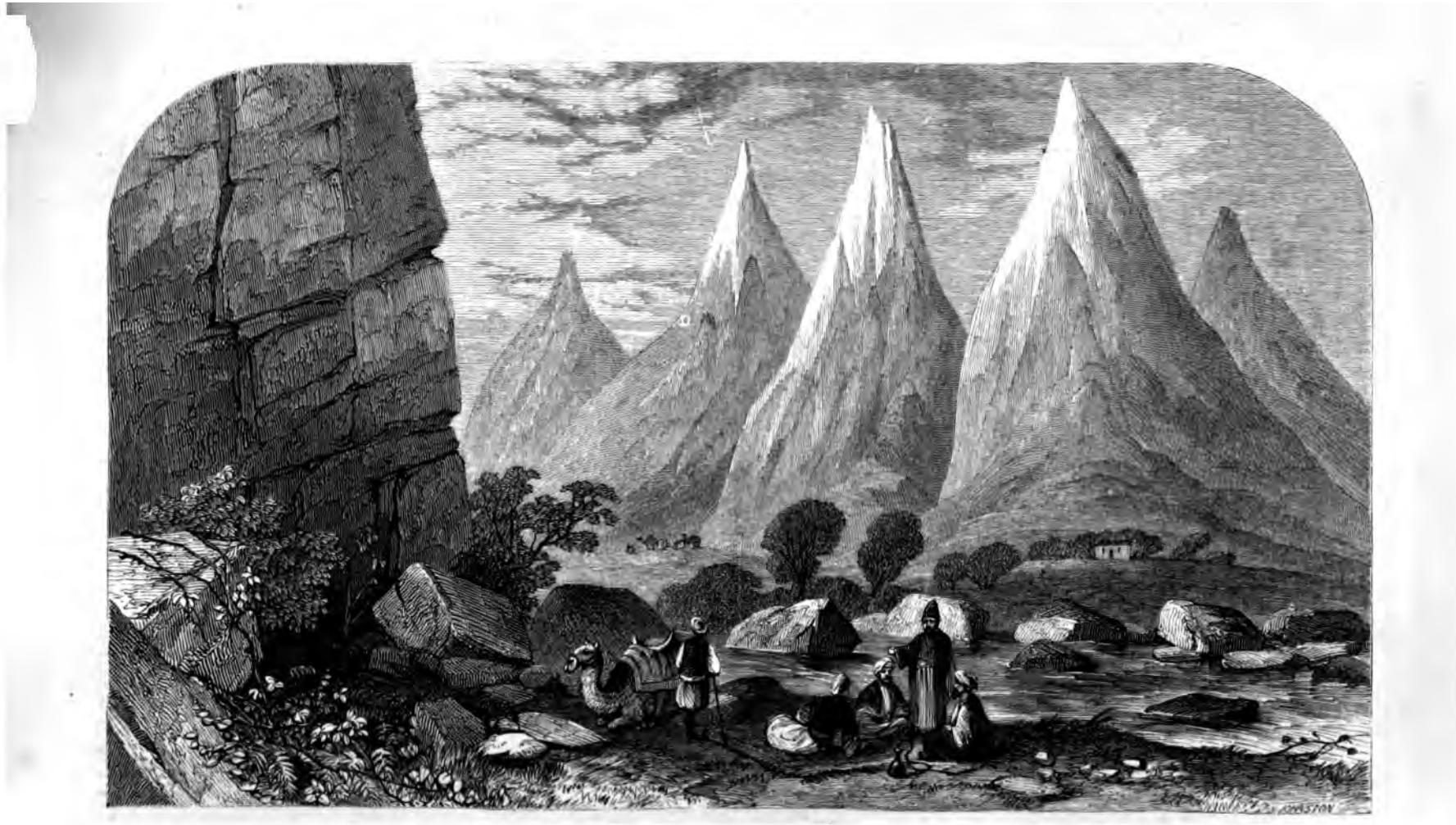
"The College just opened is building, containing a multitude intended as class-rooms, all of wl good size. A class of Christian been in existence for several mont received instruction from the Rev. polt: these youths will now be h to the Principal and head mast youths will be added gradually, bo Church Mission, and other Missi neighbourhood. Opposite the co substantial house, which was exist estate before it was purchased by t Mission. This house will be use rooms for heathen boys, whom the the Normal College, under the tendence of their masters, will in in the process of instructing of v will receive lessons themselves in teaching. A Normal College for young women, is also being erec same compound, and will, it is opened in a few months."

LETTERS FROM CORRESPONDENTS.

We have recently been putting forth a series of articles on the Lower Provinces of the Bengal Presidency, in respect to Missionary action and Christian opportunities. In endeavouring to work out the subject, we felt that we were liable to many errors, the most recent information on the points to be dealt with not being always available. But we entertained the hope that subsidiary correspondence would be drawn out, which would supply our deficiences, and correct any mistakes we might have made. In this we have not been disappointed, as our readers will perceive by the following letter, received from a correspondent at Dorking. The Rev. Behari Lal Singh, having been recently on a visit to this country, is, we doubt not, known to many of our readers, and valued by them as one of the first-fruits of India to the Lord.

"The valuable articles which have appeared in the 'Church Missionary Intelligencer' on the spiritual destitution of Bengal, lead me to hope that you will hail with pleasure any gleam of sunshine that may attempt to pierce that spiritual darkness. I therefore send these few lines to say, that in the Rajshai a Mission has been comi the English Presbyterian Church. Behari Lal Singh, an experienced na tian, and an ordained Missionary, to Rajshai in March last, with his wif native teachers, to commence opera has already opened two Christian schools, with an excellent attendan about to open a third. He preac Sunday in the vernacular, and has Missionary prayer-meeting with a pean Christians in the neighbourho pore Bauleah, the chief town of to be the head-quarters of the Mi we hope, by the blessing of God, these operations as openings for occur. Behari's wife intends openi for female children."

Very gladly should we receive in on detached points of Missiona in the Lower Provinces, or elsew more especially with respect to th ings of Mr. Start's Missionaries in



GOVERNMENT EDUCATION IN INDIA, ITS PROGRESS AND PRESENT STATUS.—BENGAL.

THE Government system of education, as it progresses from theory to practice, has resolved itself into a tripartite form, the three Universities at Calcutta, Bombay, and Madras, constituting three distinct centres, with one or other of which the various subordinate institutions are being brought into relation. It is our purpose to review these operations, and that with a special object.

This educational system, which is rapidly assuming proportions of great magnitude, and, purposing to extend itself over the whole of India, is defective in a point of primary importance: it is not Christian education, and therefore it is not that which India wants.

The education which India needs must be regenerative, corrective. Nor is India exceptional in this respect. A system of education, from which Christianity is eliminated, cannot meet the necessities of human nature under any circumstances, whether it be in Ireland or India. It is not what *man* wants, and that because it is not Christian education. Christianity, scriptural Christianity, the Christianity of the Bible, is the one thing necessary for man; and that because he requires, not merely improvement, but correction; because there are dangerous tendencies in his nature, which, if not coerced and subdued, will dominate over him, and eventually destroy him. It is not merely that man is ignorant: he is depraved, morally diseased, and the Gospel of Christ is the specific, the divinely-appointed remedy—"the Gospel of Christ the power of God unto salvation." It is this which needs to be communicated to old and young, the child and the adult, to men of all ranks and all castes, the Pariah and the Brahmin, and that by every means, by every agency, which can avail to render its distribution more universal. This needs to be taught in schools, preached from the pulpit, and proclaimed by the wayside. To the ministration of this divine medicine the Christian church must address herself more energetically than she has ever done. Let the Missionary go forth and preach to the adult; let the Christian schoolmaster compassionate the youth of India. If the Government, through an unhappy misapprehension of its duty, give an education from which Christianity has been carefully excluded, the Christian church must supplement the action of the Government, and remedy, so far as it be practicable, the great defect. The question is, how can this be done effectually? and it is with a view to the elucidation of this that an examination of the working of the Government system is desirable, in order that we may perceive under what form and in what direction Christian effort may be introduced, so as to render, as far as it is practicable so to do, the defective proceedings of the Government subservient to the introduction of a better system.

In pursuing this investigation, it will be convenient to avail ourselves of the tripartite form, which the Government system has assumed, and, taking up the Universities as *points d'appui* to compare them each with the other, as to the influence which they exercise, the number of students by whom they are attended, the colleges and schools in affiliation with them; tracing out thus the ramifications of the system as it multiplies into vernacular schools, and endeavours to render available for its own purposes the indigenous schools of the country.

The Blue Books published by order of the House of Commons, July 1861, are the staple of our information, supplemented to a more recent date by such further intelligence as we have been enabled to collect.

And first, let us glance at the three Universities. In limine, it may be remarked, that so tentative even yet is the whole system, that the regulations of these central bodies, after two years' experience, have been found unsatisfactory, and requiring change; and accordingly we are informed in the Bengal Educational Report for 1859-60, that "after lengthened discussions in the several faculties, and after a careful examination of the regulations adopted by the Universities at Madras and Bombay, a scheme, involving many alterations, well matured by the senate of the University, was submitted to the Government of India, and received its sanction." Important alterations would not have been necessary had not serious defects existed. We trust that the organic changes which have been effected will better enable these newly-established institutions to effectuate the objects for which they were intended, namely, "encouraging a regular and liberal course of education by conferring academical degrees, and also testing the value of the education given elsewhere."

The measure of influence which they are at present exercising may be estimated by the numbers of candidates who presented

themselves for entrance examinations during the year 1859-60. This is the only criterion which the reports enable us to lay hold upon, nor have we any other means of ascertaining whether the University system has been prematurely introduced into India, or whether there exists throughout the country a sufficient amount of the educated material to justify its adoption.

At the Calcutta entrance examination for that year 669 candidates presented themselves, and of these, 243 obtained the requisite number of marks to entitle them to pass. Bombay—At the entrance examinations October 1859, and March 1860, 168 candidates presented themselves, of whom 35 passed. Madras—One entrance examination was held during the year, 52 candidates presenting themselves, of whom 22 passed. Again, as to Bachelor of Arts examination: at Calcutta 22 presented themselves, of whom 13 passed; at Madras 10 presented themselves, of whom 5 passed. The Bombay University does not appear to have advanced so far as B.A. examination, its first matriculation examination having been held so recently as October 1859.

We can bring down the proceedings of the Calcutta University to a more recent date. In 1857, the year of its establishment, the candidates for admission numbered 244; in 1860, 705 were enrolled, and 669 presented themselves; this year they have risen to 1058. Again, five years ago the number of students who, having persevered in their college course, succeeded in obtaining a Bachelor's degree, were 2; in 1860, 13; and in the present year 24.

The statistics of 1859-60 demonstrate how far, in the number of candidates who come to it, Calcutta is in advance of the two other Universities; so much so, indeed, that, conjointly, their numbers do not amount to more than one-third of those which appear on the Calcutta register.

This suggests some considerations. There exists undoubtedly, at Calcutta, a much larger amount of a certain kind of educated material than either at Bombay or Madras, We shall state whence it has originated, and what is its texture.

As the chief Presidency city, and the seat of the Governor-General, Calcutta has afforded to the native youth a wide opportunity of obtaining employment, either at Government offices or elsewhere. Twenty years ago the native community discerned the advantages they were likely to derive from an English education, and the tide which set forward in that direction has been gathering strength ever since. In superior schools of this kind, where instruction in the English language is imparted to the children of the middle and upper ranks of native society, there has been for years past a constant increase of attendance, "and that nothwithstanding that the rate of schooling fees has been raised from time to time, even to the extent of 10*l.* per annum in the highest institutions;" while in and near the Presidency towns native gentlemen derive a livelihood from opening private schools, where the English language and sciences of the West are taught." But let there be no mistake as to the motives by which the natives are actuated. Office employments, and their lucrative results,—these are regarded as the chief good. Education is desired only as a means to this end. Let the young native, who has been dealt with in the way of a mere secular education, which places before him no ennobling objects, and suggests no ennobling motives, acquire only just so much as he thinks will qualify him for office; and however crude and immature his attainments may be, their further cultivation is abandoned. Thus the Educational Report for Bengal expresses its regret that the Medical College of Calcutta, notwithstanding its able and efficient staff of Professors, as a means of supplying qualified officers for the service of the state has been found wanting in power, the supplies for the public service by no means equalling the demand; and this, we are informed, "is partly owing to the fact that a large per centage of the students leave the college before completing their course, from the desire, probably, to turn to profitable account, at the earliest moment, an imperfect stock of knowledge, without the expenditure of the time and money required to complete a five years course."

"'Education' is in the mouth of every Hindu in Calcutta. It means, preferment, high salaries, distinction, and honour; for by it all these are made accessible. Every year Government throws open to the natives fresh posts, of higher and higher emolument and honour, making their selection from the most distinguished students of the colleges; while the increase of European trade, railways, telegraphs, &c., creates a constantly growing demand for the services of men of tolerable education. It is true that even the best students read but little after they have obtained the great object of desire—'an appointment'—and that many never open an English book for the rest of their lives."*

* Hodgson Pratt's second selection of articles on the Indian Question, p. 23.

he texture, then, of this Calcutta material limsy, and of little value. It of course mes to be of the collegiate stamp, and ts the University. Hence the large ber of candidates who present themselves entrance examination; hence, also, the e proportion of the rejected, nearly two-ds of the entire number. Indeed, herein sists a danger to which the infant Univer- is exposed, lest, from a desire that it should rapidly in numbers, a laxity be permitted he ordering of the examinations, and thus University become flooded with this shal- material. The 'Hindu Patriot,' a Cal- ta newspaper, edited by a native, and rely in native interest, adverts to this int.

"If numbers be a criterion of success, the lcutta University has decidedly the advan- ge. We fear, however, the quality of ademical instruction has not improved in ual ratio with the increase of aspirants r academical honours. Cramming has a rge share in the show which is annually hibited at the Town Hall by the conferring degrees. The boys are taught to learn as rrots to pass each course of University amination. Beginning with the entrance amination, and ending with the B. A. test, he boys are required, as we understand, to through each course for two years, some- mes three years successively; and what onder that Bengalee lads, possessed of pro- rbial memory, should at the end of the rm, pass with a facility to the admiration outside spectators?"

We are far from placing implicit confidence the statements of the 'Hindu Patriot,' nor can we, for an instant, give credit to the sertion that the graduates of the present University are inferior to the alumni of the ld Hindu College, and that the student of he pre-University era possessed a fuller quaintance with English authors, and a ore creditable knowledge of the English nguage. Still there is a danger, and it ust needs be guarded against. At the com- mencement of University proceedings in India t is of primary importance that the founda- ions should be well laid, and all that is ficti- ious and superficial be, as much as possible, liminated.

The facility with which the native youth nds a market for his smattering of English nowledge is for himself an unhappy advan- ge. It stunts his intellectual growth. His easure of knowledge brings him in an in- me. This was the only object he had in iew, and this being attained, he has no- ing to prompt him to further exertion. He is thus unfitted for a University career, and he is equally unfitted for usefulness amongst the masses of his countrymen who know nothing of English; for, as an English-speaking, and, as he considers himself, an English-educated native, he affects English and despises the vernacular. We are not speaking now of young men who have received an English education in our Missionary schools and colleges. They have had higher objects placed before them in connexion with those Christian truths in which they have been instructed; and although some will disappoint, others have risen, and will continue to rise, above the temptation to consign themselves to a life of selfishness. But we speak of the irreligiously educated, who have learned English without its Christianity, and from such men we have no hope that any thing great, or noble, or patriotic, will ever emanate.

But what of vernacular education? for, after all, if the masses are to be instructed, it must be in the vernacular. The few may learn English, the many must learn in the vernacular. What is the Government doing in connexion with this most important branch of education, that which is indeed the education of the people? The educational process which is going forward in the Lower Provinces, can it be regarded as of a popular character, and likely to affect the masses? Has it a basis well laid in elementary schools, and is it provided with a sufficiency of intermediate or Zillah schools, by whose action the originally rough material, gradually assuming consistency, may be prepared for, and eventually introduced into, the higher colleges which are proximate to the University?

Of colleges proximate in position to the University, there are five, containing 234 pupils. Of Zillah schools intermediate between the Colleges and the vernacular schools, and intended to recruit yearly from the vernacular schools, by the admission of those students who have succeeded in gaining scholarships at the annual examinations held by the inspectors, there are 44, containing 6628 pupils. There are, besides, 3 colleges for oriental education, namely, the Calcutta Madrissa, the Hooghly Madrissa, and the Sanskrit College, with 460 students; and also a Medical College, with 65 students. Of the grand total of 289 colleges and schools, with 18,387 scholars, 236, with 11,000 scholars, remain unaccounted for. These, it is to be supposed, are the vernacular schools: there is, indeed, no express statement to that effect, but we know not how otherwise to classify

them. Let us, therefore, assume it to be so: we give at least a maximum figure. And now let us ask, Is this a sufficient basis for healthful and progressive action? In the North-west Provinces, with a population of thirty millions, the vernacular schools maintained by Government are 2864 in number, with a grand total of nearly 77,000 scholars, besides 6646 indigenous schools, containing 65,000 scholars, which are largely influenced by the educational department. In the Lower Provinces, with a population of about forty millions, the vernacular schools are 236, with 11,000 scholars. We cannot wonder at the brief manner in which the Bengal Report disposes of the great subject of vernacular education. One sentence suffices—"In purely vernacular schools of all classes, much remains to be done;" much, indeed, where scarcely any thing has been done. Why the native has coveted so eagerly attainments in English is obvious, and it is unnecessary for us to say more on that point. But with respect to vernacular education it has been altogether different. In connexion with this there has been no prospect of immediate gain. No glittering rewards of office and employment have prompted the ryot to desire, that in this matter of education his children should be superior to himself. He has not wished for such advantages. When brought near, he has not cared to avail himself of them; nor have the efforts of the Government been successful in overcoming his indifferentism. Indeed, they have been so feeble as scarcely to arrest his attention: they have been quite of recent origin, nor would they have commenced at all but for the stimulating example of the North-west Provinces.

"The education of these classes, more especially of the agricultural population, received earlier attention in the North-west Provinces than elsewhere. The system of village tenures in that division of the empire, under which the land was to a great extent in the hands of peasant proprietors, made it of the deepest importance to them that they should receive an elementary education sufficient to enable them to protect themselves in the preservation of their rights. Every man's holding being accurately surveyed, and his contribution to the public revenue fixed, it was not difficult to show him the value of so much education as would prevent him from being cheated by the native collector or by his co-shareholders. Elementary schools, therefore, where reading, writing, accounts, elementary mensuration (after the native method), are taught, were established with little or no opposition. The indigenous a[illegible]r hereditary teachers were encouraged by [illegible] wards to qualify themselves for the mana[illegible]g ment of the schools, and, after the lapse [illegible] nearly ten years, the experiment of improv[illegible]in the indigenous village schools was conside[illegible]re so successful as to warrant its extension[illegible] other parts of the empire. Accordingly, [illegible] despatch of 1854 provided that, wherever [illegible] people of a village would undertake to [illegible]raise half the expense of establishing an effi[illegible]ient school, the Government would give a g[illegible]ant-in-aid equal in amount. It was not to b[illegible]e expected, that where the nature of land t[illegible]nure was not such as to create the special a[illegible]van-tages peculiar to the north-west, the people would very speedily avail themselves of this offer." *

But in the Lower Provinces this stimulus was wanting, and therefore vernacular education amidst its masses is scarcely in existence. In the vicinity of Calcutta incipient efforts may be traced, but in the remote rural districts, unless visited by the benevolent action of Christian Missions, the hereditary ignorance of ages remains undisturbed. We learn, from the Report on Bengal for 1859-60, that since January 1855 there has been in the educational department an increase of 147 colleges and schools, and of nearly 13,000 scholars. It would have been highly satisfactory had we been informed what proportion of these may be assigned to the popular branch of education.

On the whole, we fear that educational proceedings in the Lower Provinces are as yet like an inverted cone: they are narrowest at the base, and are like a tree, which has grown out of due proportion. Its head is large and pretentious, but the roots are feeble, and the trunk attenuated. Energetic efforts are needed to develop the base of operations, and increase the number of elementary schools, otherwise we do not see how the beautiful theory of recruiting the Zillah from the vernacular schools is to be reduced to practice.

It is remarkable, that in the Bengal Report, we find no mention made of Normal Training Schools, and yet, if vernacular education is to be carried on, such schools are most needful, for otherwise how are vernacular masters to be obtained? English education does not qualify natives for usefulness in the vernacular languages. It gives them other tastes and another direction to the mind, and unfits them for such pursuits. The native who has received an English secular education, and

* Hodgson Pratt, p. 19.

no more, has little sympathy with the masses of his countrymen, and, provided he can raise himself, is content that they should continue as they were.

Before we leave Bengal, there is one point of reference which may not be omitted. We cannot but express our regret and disappointment, that those relics of Orientalism in education, the Calcutta Madrissa and the Sanskrit College, are yet perpetuated, and that at a time when funds are required for such educational processes as are urgently needed by the ignorant and degraded masses which people the Lower Provinces. We quote from the 'Calcutta Review' on this subject—

"The fact that the Sanskrit College is, according to the confession of the late Director of Public Instruction, held in high repute by *orthodox* Hindus, is, we fear, the most satisfactory proof we could have of its supreme uselessness. In the Educational Report for 1858-59, Mr. Young informs us that the Supreme Government have sanctioned the introduction of a larger English element into the course of instruction followed here, and so far, no doubt, some good has been done. Still, what is called the college department of this institution retains its purely Oriental character, with the exception of the permission granted to its students to attend English lectures in the Presidency College. In the Madrissa, too, a little English is taught, but its resources are mainly devoted to the cultivation of Arabic and Persian literature. If, at the time when Macaulay wrote his Minute, the expenditure on Oriental learning was condemned as unwise, owing to the expected early completion of a code—the work of a Commission expressly provided to make a digest of the laws of India, which would supersede the necessity of having Hindu and Mohammedan law-officers, what shall we say of the wisdom that insists on maintaining this expenditure even after the work of the Law-Commission is ended, and this code, now ready, is about to supersede all the old tangled forms of law that have flourished luxuriantly for the last hundred years? To the Madrissa we object more strongly than to the Sanskrit College. The latter simply dwarfs the intellect, and unfits Hindu youth for the earnest, practical realities of life; but the policy that upholds the Madrissa endangers our rule. Arabic science and logic have, we believe, been given up; but Mohammedan literature and law are still taught, and that, to use the language of the present Lieutenant-Governor of Bengal, 'to the very highest attainable standard.' We object to the Madrissa, on the ground of its exclusive character; for it appears to us that a college for Mohammedans is as great a violation of that neutral policy, that affects to favour no particular creed or religion more than another, as would be a Government college for native Christians. We object to a vast expenditure for the teaching of a law that will now no longer be administered, and which will require no further exposition. And we object to the encouragement given by the state to the cultivation of a literature which, owing to its essentially religious character, can only tend to foster fanaticism and promote political disaffection. We are actually spending a large sum of money from year to year out of our exhausted exchequer, in the support of moulwees engaged to teach and students paid to be indoctrinated in a creed, which lays it down as a fundamental obligation that no faith should be kept with infidels, and therefore, with ourselves, the rulers of the land. Mohammedanism is 'the fanaticism of the banner,' and has the effect of making its adherents, when under a foreign yoke, religiously disloyal. What is the reason that our Mohammedan subjects, as a rule, despise an English education? How is it, that whilst Hindus flock in hundreds and thousands to our English classes, Mohammedans are reckoned by units? It may be replied that the Mohammedans are a more indolent race, and do not like the trouble of learning a foreign tongue. This is not true. They are not at all more indolent than Hindus in pursuits that interest them, and they will take an infinity of pains to learn Arabic or Persian. It may be said that it is the possession of 'a polished language and literature of their own, of which they are proud,' which makes them indifferent to English. But the possession of 'a polished language and literature' does not prevent the Hindu from acquiring a knowledge of English. The fact is, that, except when deterred by imperious religious considerations, all pride, prejudice, and indolence must give way before an adequate necessity. When the Hindus felt it was necessary to learn English if they would enjoy the superior material advantages that such a knowledge alone could bring, they laid aside their prejudices and indolent habits, and set to work. Why have not the Mohammedans done the same? Their necessity was quite as great, if not greater; for our rule occasioned the poverty of numerous Mohammedan families that had grown fat on the spoils of a subject country. Nevertheless, they keep aloof from us, and, as a consequence, are sinking lower and lower in the social scale, and being farther and farther distanced in

the march of civilization. On every hand we meet with Hindus rising to rank and wealth; but we look in vain for rising Mohammedans. We say not that there are no men of wealth and influence among them; still, those who are such are, as a rule, people that have received their wealth and position from their forefathers, who lived during the period of the Mohammedan possession of the country. How do we account for this state of things? The conclusion we think is obvious, that the Mohammedans do not care to learn our language, because they do not care to be reconciled to our rule. They have not forgiven us for dispossessing them of Bengal; they hate us as much to-day as they did on the 21st of June 1757, when we made Suraj-u-Dowlah fly from the plains of Plassey. Their comfort in their present reverse of fortune is in the belief that the dominion will yet again become theirs. Cheap books are industriously circulated among the poorer classes, with a view to keep alive the expectation of deliverance from our yoke. Like all fanatics, they regard themselves as special favourites of Heaven, and look forward with confidence to the day when they will recover their independence, and once more be the rulers of India. And the mistaken policy of the Government has but nurtured the disaffection. In our extreme anxiety to conciliate them, we have dandled and petted them, and coaxed them to be good, until they now believe that we fear them. We feel it our duty to protest most earnestly against the policy that encourages the Moslem in his arrogant exclusiveness, by giving him a college to himself, and instructing him in a law and a literature which can only confirm his enmity to the state. Mohammedan law and the Mohammedan faith cannot be dissociated, and to teach the one is to teach the other: Mohammedan literature is essentially religious; and as long as we continue to teach these things, we continue to cherish the viper that will sting us the moment it is warmed into life. The Madrissa in Calcutta, as long as it stands, will be a monument of our folly and an unanswerable satire on our so-called neutral policy.

"The question then arises, what ought we to do in the matter of Oriental learning? No true science, philosophy, or history, are to be derived from Sanskrit and Arabic. The only claim these languages can have to recognition in an educational scheme is on the ground of their intrinsic value as languages, and this claim we apprehend would be amply met by the establishment of a University chair for each. A Professor or Professors of Sanskrit and the same for Arabic, is all the homage we need pay, in a Government scheme, to languages for the study of which greater facilities exist in Europe, and especially in Germany, than in this country. Let all who have the means and the leisure for Oriental studies attend the lectures of these Professors; and let the money now wasted on Oriental colleges and departments of colleges be devoted to the support of Zillah schools. We hold that the Government are not bound, either in the reason of things, or by any pledge given to their native subjects, to uphold the present scheme."*

So confessedly useless had the Sanskrit College become, that, during the Lieut.-Governorship of Mr. Halliday, its re-modelling had been decided upon. Several prospective changes in the course of instruction, of a fundamental nature, were approved of; but, as the Report informs us, "they have since been found distasteful in the highest degree to the Hindu gentry who take an interest in the college." A strong protestation on their part has been successful in preventing their introduction, and the measures of amelioration remain deferred, until, by some means or other, the old orthodox party amongst the Hindus can be induced to consent to some small measure of progress and improvement.

In our next Number we shall advance to the North-west Provinces and the Punjab.

* "Calcutta Review," Dec. 1861. Article, "Government Education."

THE CALCUTTA REVIEW ON GOVERNMENT EDUCATION IN INDIA.

SOME months ago we found ourselves constrained to reply to the "Friend of India," when, with much severity, it impugned the action of those Missionary publications which advocated the formation of voluntary Bible classes in Government colleges and schools. To-day we find ourselves in happier circumstances, for we have to notice in the "Calcutta Review" of December 1861, a very able article in support of that principle. Of this article we shall proceed to introduce a brief *resumé*. It will afford the opportunity of quoting some few of the more forcible passages, those which more especially touch the pith and marrow of the question. Our readers, and also those who differ with us,

will thus see that it is not only Missionary publications in England which advocate this modification in the Government system, but one of the ablest of the Calcutta publications, conversant with almost every subject which affects the welfare of India. When we have urged that the native student should have the opportunity of Christian instruction, to use or otherwise as he may himself decide, we have been told how impossible it is accurately to deal with Indian questions from a stand-point at home; and that, in fact, none but those who are conversant with life in India are qualified to deal with them. We shall not pause to discuss that point, except to say, that, if this be so, the Secretaryship of State for India, the Governor-Generalship, and other high offices, ought to be entrusted to none save men of Indian experience. But the writer in the "Calcutta Review" does not labour under this disqualification, and yet his views are identical with our own. And what shall we say of the great Indian statesmen, in reputation and high and honourable service inferior to none—Sir John Lawrence, Sir Herbert Edwardes, &c.—who have again and again affirmed that the Bible ought not to be excluded from the Government seminaries.

It is impossible that this great question can be permitted to rest—that it can be shelved and put aside as troublesome and intrusive, and better to be forgotten. It is too closely identified with the welfare of India and the welfare of England also. Convictions on the subject are deepening and strengthening in India, and at home. It is a mere question of time, but the required modification must be conceded, and that at no distant period: meanwhile we shall not let the subject lapse into forgetfulness.

But with respect to the "Calcutta Review," and its mode of dealing with this question—it objects *in limine* to the fashionable theory that education, in a general sense, is a sovereign panacea for the moral and social diseases of India, or any other country: the elevation of a people in the scale of nations cannot be accomplished by mere secular education. For the attainment of the results to be desired, we must look, not to education simply, but to a Christian education: "Christianity and morality can never be dissociated, and no true moral principle can be instilled or kept alive without the aid and influence of Christian truth. A mere secular education may increase a man's power for good or evil, but it cannot make him either better or worse. But our Government has a policy, and by that policy all Christian education is *rigorously excluded.*"

The phases of action through which East-Indian Government has passed, in connexion with this subject of education, are then briefly reviewed; its reluctance in the first instance to recognise, under any form, the duty to provide for the enlightenment of the people; then the phase of Orientalism, and the encouragement given to Arabic and Sanskrit learning, until the people of India themselves demonstrated the uselessness of this proceeding by neglecting the Oriental colleges, and preferring to be taught English; and, finally, Lord William Bentinck's memorable Resolutions of 1835, which directed that, in the application of the educational funds, "the imparting to the native population a knowledge of English literature and science should henceforth be the chief object;" a policy which has been perseveringly adhered to.

"What result, then, has this change in our educational policy produced? Has it been a success, or is it a failure? In some respects it has wrought undoubted good; but in others it has disappointed us. Viewed in comparison with Oriental learning, as that learning used to be prosecuted, and in connexion with the material advantages it has brought in its train, this change has been a success: viewed in respect of the moral improvement and social revolution it was expected to accomplish, it has been a failure."

And why has it proved such? Because the education, that, at so great a cost, has been imparted, is essentially defective, in that it excludes the Bible, "a knowledge of which is indispensable to the moral education of the people."

"We have no wish to offend the feelings of the educated classes of the country; but the truth, however unpalatable, is wholesome, and ought to be told. We do not deny that there are oppression and effeminacy, sordid selfishness, forgery, perjury, and murder in Christian England too; but the characteristic difference between Christian England and heathen Bengal is, that in the former country public opinion calls crime crime, and condemns it as such; whereas, in the latter, a man who commits the basest of felonies receives the unrestrained sympathy of the most enlightened classes of society. In England there is a moral standard, universally acknowledged, by which conduct is measured; but here the power to oppress and wrong one's fellow-men gives the right to do so. Where a true and reliable moral standard does not exist, it must be created; but mere secular knowledge is unable to create it; and we must look beyond education for the power that is to give principle and character to the people whose intellects

we are training for the battle of life. There is no true morality apart from Christian truth. The conscience is enlightened and strengthened, the moral affections are rightly directed, the moral regeneration of a man can be effected, only by the belief and reception of the Gospel of the Christ; and until this Gospel has free course and is glorified in India, not all the science and learning we can give her sons will raise them to true manhood, or qualify them to take a place in the front rank of nations. India can never attain true greatness, or be any thing more than an appanage to some European power, until she receives and is leavened by that divine element which has been the strength and support of Christian England—'the truth as it is in Jesus.' If the earth did not periodically turn its face to the sun, no soil would be productive; the seed embedded in it would remain dormant if for ever without the action of heat. And so it is with the native mind. There are seeds of truth in it, moral capabilities, which only await development; but these germs will remain for ever dead unless that mind is brought into conscious contact with Jesus, the Christ, the central Sun of truth."

And thus, if the education imparted to the people is to be *bonâ fide* ameliorative, it must be inclusive of instruction in the Bible; not only because that book presents the true standard of morals, but also because it reveals that religious truth, the belief of which can alone dispose and enable man to live and act in conformity with that high moral standard.

Let the Government, then, afford at least the opportunity in its colleges of access to Christian instruction, should the student desire it. Colleges and schools, conducted by Christian agencies, can go further, and rule that Christianity be an inseparable and essential portion of the education they impart. But in Government institutions to enact so might be regarded as a compulsory proceeding, as an attempt to enforce religion by authority, and this is to be avoided. But let there be free access to the Bible: let the approach to it be barred by no restrictions. In the high colleges let there be a department of Christian instruction open to such students as desire to frequent it: in lesser schools let there be the voluntary Bible class. In so deciding, the Government will best rectify the unhappy misapprehension now "universal among the natives, that the Government do not wish them to become Christians. If the state had been true to its neutral policy, whence could this belief have sprung? How is it that Hindu and Mohammedan servants of Government are free to proselytize to an unlimited extent and in the open face of day, but the moment an English officer opens his lips to tell his heathen subordinates of Christ, he is visited with the wrath of a Governor-General? Why is it that a Hindu priest or Mohammedan moulwee may be admitted to any department of the Government service, but no Englishman, having once been a Christian Missionary, can become a teacher in a Government college? Why are the sacred books of the Hindus and the Korán of the Mohammedans read in Government colleges, and the Bible of the Christians excluded? Why is a Director of Public Instruction suffered to remove from English class-books every allusion, however remote, to Christianity, whilst the Bengalee text-books, selected by the Government for the examination of those who wish to pass in the vernacular, remain ineffably obscene and filthy?"

Assuredly it is futile to plead a neutral policy "in justification of a refusal to teach the Bible in its Institutions." Neither in regard to Hinduism on the one side or Christianity on the other has the Government been neutral. Every social custom among the Hindus is religious, and yet the Government has interfered with many of them. It has prohibited them by imperial edict, because of their cruelty and immorality. But it has also excluded the Bible from its educational institutions. It was right to do the one; it is wrong to rule the other. As the conservator of public morals, it only half discharges its great duty. Not only should it repress the evil, but in every possible way afford the opportunity of learning what is right and good. But because the evil luxuriance of the native religions has been pruned, it seems to have been thought necessary, in order to keep the balance even, "to treat Christianity with studied disfavour."

THE NESTORIAN CHURCH.

It is, undoubtedly, the great duty of every Christian church to diffuse the light of the Gospel. It is the duty of the church collectively; it is the duty of each individual member in particular, of the one by more public acts, of the other in the way which the Apostle Paul directs, "Let your speech be always with grace, seasoned with salt." Nothing can exonerate a church from this obligation, for it is the very law of its existence. Every scriptural church is a candlestick, intended to hold up and give ostensibility to the truth. This is a debt of love which we owe to all who are in the darkness, whether it be the darkness of corrupt Christianity, or of undisguised heathenism. So far as access can be had to the ignorant, and means are available, corresponding efforts should be made. And forasmuch as visible churches are mixed bodies, and slow to act in their collective capacities, individual members of those churches, who feel their responsibility in this matter, and are desirous of discharging it, are free to unite for the purpose of mutual help and co-operation, and to organize themselves into Societies, for the better prosecution of the work. To affirm that such organizations are not free to act until they have first of all received the imprimatur of convocation, or in some other way the seal of official sanction is simply to assert that, except in its collective capacity, a church is not free to act at all, and the living and spiritual members of the church are thus rendered incapable of action, unless they can carry with them into the spiritual effort the worldly and uninfluenced.

The duty, then, of Missionary action extends not only to the heathen and Mohammedans, but to men of whatever name, whether professedly Christian or otherwise, who are in ignorance of the Gospel. Corrupt Christian churches, lands lying under the heavy yoke of Romanized Christianity, are legitimate spheres of Missionary action. There may be much difficulty in obtaining an entrance, and much of wisdom may be needed in the conduct of the enterprise, but the effort should be made: nor are we to be deterred from doing so because the laws of a country forbid it. Such laws ought not to be. No country, no Government has the right to enact laws which prevent a man from free access to that revealed truth, the knowledge of which is essential to the salvation of his soul. It may be a matter requiring much thoughtful consideration how best, in the proceedings which may be adopted, to disarm prejudice and lessen opposition, but still the effort must be made, and the duty conscientiously discharged.

And thus it is that Missionary Societies have entered not only the great heathen field, but have approached various corrupt Christian churches which have lost the truth and lapsed into a dead formalism. By such undertakings, they who have the light and enjoy the comfort of the truth desire to express the earnest love and compassion which they feel towards those, who, deceived by a name, are without that light, and devoid of that comfort. The object which they propose is not destructive nor proselyting. So far as the efforts of the Church Missionary Society have been directed towards decayed Christian churches, the object has been, not to break down the candlestick, but rekindle the extinguished lamps, that the members of those churches may themselves perceive how tarnished the candlestick is, how defiled with many stains and blemishes, and may themselves proceed to cleanse it; and such, with few exceptions, has been the course pursued by other Missionary Societies. It is a misrepresentation to allege that our object has been to proselyte: the desire is to evangelize, not to proselyte. We would make Christ known, that his attractive influence may be felt, and that the men who are first won to Him should become the happy instruments of enlightening their brethren, and kindling a spirit of inquiry within the church itself, which should gradually pervade the whole body. But in one instance only, that we are aware of, has this been found practicable. Generally it has been prevented through the intolerance of the church itself. The evangelized have not been suffered to remain unless they conformed to all superstitious usages; not mere points of such a nature that two conscientious men, both recognising the distinctive doctrines of the Gospel, might take different views respecting them, without prejudice to those doctrines, but such as are irreconcileable with obedience to the truth, and wounding to the conscience; and when they have pointed out the unscriptural character of such usages, and prayed for relief from them, it has been refused; nay, further inquisitorial processes have been commenced, and investigations of the most rigid character have been instituted as to what they did believe. In vain they showed that the doctrines which they had embraced were such as Scripture

commanded to be received. They who sat in judgment on them cared nothing for this agreement with Scripture. Their own corrupt standard, to this only would they refer, and with this the convictions of the accused were irreconcileable. They were therefore condemned, mulcts and penalties inflicted upon them, deprivation of liberty, and persecution, in many instances to death. Others were excommunicated and driven forth. The old church refused them and expelled them. With such men the Missionaries have sympathized. Were they reprehensible in so doing? How blameable would they not have been had they acted otherwise? The man born blind confessed before the Pharisees Him who had restored him to sight, and they cast him out. What did the Saviour do? He sought him out. "Jesus heard that they had cast him out, and when He had found him, He said unto him, Dost thou believe in the Son of God?" He proceeded to give him further instruction, to point out to him the grand central truth, in adherence to which he should be safe, however rejected of men, and excommunicated by his church. This the Missionaries have done. They have followed the Lord's example. They have communed with the excommunicated ones. They have brought them into union and communion with one another, and thus, as far as regards the action of our own Society, reformed congregations, evangelical in their maintenance of pure Gospel truth, Protestant as testifying against prevalent errors and corruptions, and episcopal in form, have been raised up in Travancore and Palestine. Under the action of Presbyterian and Congregationalist Missionaries, the new congregations have been otherwise organized, and they have become Congregational or Presbyterian. But we could not expect that these Missionaries would go beyond their own convictions in this matter. If episcopal Christians regret that, in this transition from error to truth, the old government should be lost, let them become more earnest in sending out Missionaries to this particular field of labour.

We have said that this has been the usual course of events in Missions sent to corrupt churches. But there is at least one exception. One of these old churches, when thus approached, has not violently reacted against the efforts made for her improvement. The work of evangelization has not only commenced, but has made considerable progress within her limits, and the evangelized have not been driven out. Some from among her bishops and priests were amongst the first to *feel the power* of the truth, and thus the process of renovation has been going forward, while the characteristic features and uniformity of the old structure have been preserved; and this, although the Missionaries, who now for thirty years have been advancing the best interests of that church, are not Episcopalian, but Presbyterian Missionaries. This church is the Syrian Church, usually known as the Nestorian, on the frontier line and in the border provinces of Turkey and Persia.

Nestorius, Patriarch of Constantinople A.D. 428, notwithstanding his speculative tendencies and severity of zeal against religious error, appears to have been a man more scriptural in his views and consistent in his conduct than the generality of the prelates of those days, and thus provoked their hostility. A charge of heresy was brought against him, that he refused to Mary the title of the mother of God, a determination in which he would have been sustained by every true Protestant. But he appears to have been disposed to admit of the term, provided it was used with caution; for he said, "I have often declared, that if one more simple among you, or any others, is pleased with this word, Θεοτοκος, I have no objection to it, so long that he make not the Virgin God." He was also accused of holding not only to two natures, but to two persons in Christ. But this charge he denied to the end of his life. To Cyril, his enemy, he wrote, "I approve that you preach a distinction of natures, in respect to the divinity and humanity, and conjunction of them in one person." While to another prelate he said, "Of the two natures, there is one authority, one virtue, one power, and one person, according to dignity." We apprehend that if he had not objected to the word Θεοτοκος, he would not have been accused of holding two persons. However, he was deposed and banished on the plea of heresy. A Syrian monk originally, the Syrian church sympathized with him and his Protestantism, as directed against the Mariolatrous tendencies of the day, extended itself to the East. Schools for the education of divines on this principle were brought into action, first at Edessa, in Mesopotamia, and then at Nisibis, under the Persian Government. Seleucia, or Ctesipho, one of the Catholicoses beyond the boundaries of the Greek empire, became their culminating point, and the Nestorians who successively filled that see were designated Patriarchs of the East. That this church possessed much vitality, and therefore much of scriptural truth, by the influence of which spiritual vitality is generated, is evident

from the extent of its Missionary action. "They were as successful as industrious in disseminating their opinions in countries lying without the Roman empire."

"The sect has now widely extended itself. Besides occupying, almost to the exclusion of all other Christians, the region which forms the modern kingdom of Persia, they were, on the one side, numerous in Mesopotamia and Arabia, had their metropolitans in Syria and Cyprus, and a bishop even in the Isle of Socotra, at the mouth of the Red Sea, and on the other, the Syrian Christians of Malabar in Hindustan were Nestorians, and received their bishop from Seleucia. Nestorian churches existed in Transoxiana, as far as Kashgar: in the distant regions of Mongolia the great Khan of the Tartars held the rank of presbyter in the Nestorian church. Labouring with incredible industry and perseverance, they propagated Christianity among the barbarous and savage nations inhabiting the deserts and remotest shores of Asia. In particular, the vast empire of China was enlightened by their zeal and industry."*

With prosperity, and extensive influence secularity crept in, and spiritual declension followed. The church lost its first love, and then, as upon other churches which had proved faithless to their Lord, came the heavy scourge of Islamism.

By the Sassanian and Arabian dynasties of those regions, they had been, on the whole, protected, and Nestorian Christians, like the Jews of Daniel's time, were admitted to many offices of trust. The Tartar princes professed Christianity, and the Moguls tolerated it until they became Mohammedans. Then they learned to persecute. Tamerlane banished Christianity from Transoxiana, and exterminating, or effectually concealing it in Mongolia, persecuted unto death multitudes of the Nestorians of Persia. Crushed and broken, the vine which had sent out her boughs to the sea, and her branches to the river, grew feeble, the distant branches withered and died, and although the root of the once extensive organization remained, yet had it no power to throw out fresh shoots. Such it was when the proselytizing Missions of the Church of Rome, justly so called because their object is not to win souls to Christ, but followers to Rome, found it out in its seclusion, and tried to bend it to their purpose; and when they found their efforts to induce submission to the Pope's supremacy were ineffectual, they acted like the supposititious mother in Solomon's judgment, who, if she could not have the infant in its entirety, desired that the sword should decide the controversy, and that the child should die. They introduced a schism, and the separatists, called the Chaldean church, are governed by a Patriarch appointed by the Pope.

Of this old church a remnant remains, in number about 150,000, "situated geographically on the eastern borders of Turkey and the western borders of Persia, in the very heart of Mohammedan dominion, and just on the dividing line of the two great rival Mohammedan sects—the Soonees and the Shiites. Their country—to be more definite—stretches from the ancient river Tigris, along the southern border of Armenia, into Northern Persia, more than 300 miles, and extends southward along the Tigris on the west about the same distance, embracing the Assyrian mountains and plains as far as Mosul, or ancient Nineveh, on the south-west; and on the east it includes several of the most beautiful and fertile Persian plains."*

Their geographical position resembles very strongly the locale of the Vaudois, another remnant of the ancient church, who, amidst the wide-spread domination of Rome, preserved so remarkably their distinctiveness. In Iceland, that centre of volcanic action, on the occasion of one of those convulsions by which it has been so often agitated, a stream of lava descended from the riven summit of a travailing mountain, carrying with it in its progress, utter destruction, and consigning to perpetual desolation one of the garden spots which are to be found, like rare and precious gems, on those bleak shores. Onward it came, bearing down every thing before it, until it approached an humble structure, a village church, where the Christian people of that island were wont to meet and worship the God and Father of our Lord Jesus Christ. There it paused, and, parting into two channels, left the building untouched in the midst, as on an island. So wondrous has been the preservation of the Vaudois church, not, indeed, without declension, and loss, for a lengthened period, of simplicity of faith, and consistent walking with God, but still preserved, and that the more remarkably, because its spiritual vitality was at times so low. Like the Nestorians, the position of that church was on the frontier line of two kingdoms—the eastern border of France and the western border of Savoy. There, in the

* Mosheim Ecc. Hist. Vol. I. p. 93 and p 499.

* Perkins' "Missionary Life in Persia," p. 100.

heart of a mountainous country, amidst alpine recesses, it found a refuge, the kingdoms to the right and left enslaved to Popery, and hating, and often persecuting, the Vaudois; yet their political jealousies, so far moderating each the action of the other as to allow the Vaudois to live on a precarious life.

After the same fashion the Nestorians found a refuge. "Kurdistan is an exceedingly wild, mountainous country, inhabited by numerous tribes of a yet wilder people, the Kurds, of the Mohammedan faith, among whom, and in proximity to whom, many of the Nestorian Christians dwell, subject to lawless extortion, and often, till lately, to violent plunder, from those redoubtable neighbours. The Kurds number nearly two millions. About half of them live in villages, cultivating the land, and the other half are nomads—not exactly wandering, for they have well-defined circuits which they annually perform, moving down to the mild plains of Persia on the one hand, and of Assyria on the other, as the frosts of autumn come on; and then, with early spring, commencing their upward course, with tents, flocks, and herds, the hardy females bearing their little ones in their cradles on their backs, the older children being packed in large sacks, often with lambs to balance them, and thus slung over the backs of oxen or cows, their heads only emerging from the mouths of the sacks; the whole motley throng often moving from encampment to encampment, gradually rising with the advancing season, till Midsummer finds them near the summits, in the neighbourhood of perpetual snow, among the cool rills, and verdant pastures, and redolent flowers; and as summer wanes and autumn returns, they gradually again descend to the plains.

"Those Kurds consist of many tribes, from 100 to 200, speaking dialects more or less different, yet all having the Persian radically as their origin. The tribes possess elements so incoherent that extensive combination is impracticable, which is a great favour to Turkey and Persia; for could the Kurds have been firmly united, those empires might often have been laid waste by them."

To these mountains the Nestorian Christians probably betook themselves "many centuries ago, as an asylum from deadly persecution, as was the case of the Waldenses of Piedmont in similar circumstances. They may have had much less to fear, at some periods, when Mohammedan fanaticism raged in Persia and Mesopotamia, from the wild Kurds of those mountains, than from the more civilized inhabitants of the plains on either side, especially as those Christian fugitives, by securing some of the most central and roughest gorges of those mountain districts, deemed nearly untenantable even by the Kurds, have from time immemorial been able in general to defy the approach of their Mohammedan persecutors near or distant. As men, the world over, partake much of the character of the lands they inhabit, so those mountain Nestorians are not a little allied in their character to their rugged mountains:" they became wild and defiant, maintaining, in the midst of the fiery Kurds, a savage independence, of which the first Missionaries found them in possession. In the midst of these deep valleys, shut in by almost impassable mountains, lay Julamerk, the capital, and the residence of the Pâtriarch.

We call these people Nestorians, but they dislike the name. They call themselves, and are known among their neighbours, as *Nusrany*, "which is the very word commonly used in Arabic to designate all Christians, and is generally regarded as equivalent to Nazarene. Indeed, they seem to feel that it is a generic term, and sometimes add *Siriany*, to make it distinctive of their sect, which is equivalent to calling themselves Syrian Christians."†

Their spoken language is a modern Syriac, a language which had never been written. Their manuscript books, for they had no printed ones, were in ancient Syriac, the language supposed to have been used by the Saviour when on earth, the quotations in the New Testament, such as "Talitha Cumi," "Lama Sabacthani," occurring in that language in their natural place and order.

This language is not now understood without the instructions of a master, and of course the church services were not comprehended by the common people. "Portions of the Bible, or most of it, they possessed, in very rare copies, rolled up and hid away in secret places in their churches, to keep them from the ravages of the Mohammedans. Some of the copies are very venerable, written with nicest care on parchment, and dating back between 600 and 700 years. These parchment copies are mostly found in the wild mountains, where they could be most easily secured from Mohammedan marauders, by aid of the strong fastnesses of the rocks."

It may be asked what was the religious and moral condition of this people when Missio-

* Perkins, pp. 101, 102, and 135.
† Dwight, &c., p. 372.

naries first reached them? The following paragraph, from an interesting account of the Nestorians, by Dr. Perkins, the first Missionary, will best answer this inquiry—"As Christians, the Nestorians, when we reached them, might well be described in the language of the Apocalyptic address to the church of Sardis—'And unto the angel of the church of Sardis write, These things saith he that hath the seven spirits of God and the seven stars, I know thy works, that thou hast a name to live, and art dead.'

"The Nestorians also had a name to live; and to the forms of their church, which have almost a Protestant simplicity, they clung with mortal tenacity. Their periodical fasts, consisting of restriction to vegetable diet, for example, many of the people would sooner die than violate.

"But with a name to live, and with all their rigid punctiliousness in adhering to the letter of the forms of their religion, the Nestorians were dead. The life and the power of Christianity had departed. Of the meaning of regeneration even their most intelligent ecclesiastics seemed to know nothing; and their works were not found perfect before God. The plain commandments of the Decalogue—those against falsehood and the violation of the Sabbath in particular—were wantonly and almost universally broken. They would not indeed labour on the Sabbath; but they would visit, engage in festivities, trade, and transact other business on that sacred day, far more than during all other days of the week. And falsehood, among all classes, seemed to be much more habitual than telling the truth, and that when there was not even the poor apology of a pretext for preferring falsehood to truth. Intemperance, too, was fearfully prevalent. Their temptation to this vice is great, their fertile country being like one great vineyard, and furnishing wine almost as cheap as its springs of water. When reminded of the sin and inconsistency of these vices in nominal Christians—especially in those who in theory recognise the Bible as their rule of faith and practice—they would acknowledge the wrong, but, at the same time, excuse themselves in consideration of their depressed political condition, where lying, they would urge, was often indispensable to shield them from being overreached and oppressed by their Mohammedan masters.

"The scriptural observance of the Sabbath, too, in their circumstances, they would say must not be expected. And as to indulgence in the use of wine, why, they would account their facilities for it as a most precious boon vouchsafed by heaven, and almost the only one left for them, to cheer and sustain their spirits under the habitual burden of their heavy oppression. These excuses were, to a great extent, pretexts; and if not, would of course constitute no reasonable apology for openly violating the commandments of God.

"From some vices, however, the Nestorians were, as a people, generally free. The seventh commandment was comparatively but little violated among them; which is the more remarkable and interesting, considering their situation in the midst of corrupt Mohammedans, among whom little less than the abominations of Sodom prevail.

"Nor should it be inferred that Christianity, in the fallen state in which it then existed among the Nestorians, cost them no sacrifices. It cost them the privileges of freemen, and subjected them to almost every species of ignominy and oppression. Christians at home know nothing, in comparison with Nestorians, of suffering for the name of the Lord Jesus. They are habitually called, by their superiors, infidels, unclean infidels, and dogs, and are treated accordingly. Their property, and, in some instances, their children, are wantonly taken from them, because of their attachment to Christianity; while their renouncement of it would place them at once beyond the reach of such indignities and sufferings.

"Nor should it be supposed that their formal Christianity—their having a name to live, while they were dead—was of no practical benefit to them. Even the apparently lifeless fossilized skeleton of our holy religion exerted on them a very important influence. It saved the existing remnant from becoming Mohammedans, and from the little less deplorable alternative of yielding to Papal control; and, as already suggested, it preserved among them, in some respects, a far higher standard of morality than exists among the debased followers of the false prophet, in the midst of whom they live, and by whose vices they are much contaminated.

"As of the church of Sardis, so also in regard to the Nestorian church, we may, in the spirit of charity, hope that it might be said, 'Thou hast a few names which have not defiled their garments.' If such there were, however, we must stretch the mantle of our charity much broader to reach them, and cover their deficiencies, than in enlightened Christian lands; so blinded were they by the deep darkness, and borne down by the mighty current of iniquity and corruption that prevailed around them. And still, that

there were, at that time, here and there a solitary Anna and Simeon, sitting in obscurity, and prayerfully waiting for the consolation of their Israel, I have, in the progress of our labours, found more and more reason to hope and believe.

"Education, when we reached the Nestorians, was at an ebb almost as low as vital religion. None but their ecclesiastics could even read; and but very few of them could do more than chant their devotions in an unknown tongue—the Syriac—a modern dialect of which is their spoken language, while neither they nor their hearers knew any thing of the meaning.

"They possessed nearly the entire Scriptures, but only in very rare copies in that obsolete tongue. Indeed, both in a religious and an intellectual point of view, the flame of their candle had long been flickering, and was just ready to expire. The threatening of the angel to the church of Sardis seemed to be already falling upon them—'I will come on thee as a thief, and thou shalt not know what hour I will come.' The commencement of our Missionary labours among them was just in time to strengthen the things that remained and were ready to die, and save them from actual extinction. Such has been the object, and such, to a happy extent, the result of our labours; and as such they have been welcomed by all classes of the Nestorians.

"Yet these nominal Christians, though thus depressed and degraded, possessed many interesting traits, and were very hopeful as the objects of Missionary effort. Naturally they possess deep religious susceptibilities. They are artless and confiding, welcoming us with open arms and hearts to our labours among them. They are also, as before stated, much more simple and scriptural in their religious belief and practices than other Oriental sects of Christians, acknowledging the Bible as the highest, and, in theory at least, as the only authoritative rule of faith and practice, and rejecting image and picture worship, the doctrine of purgatory, confession to priests, &c., with hearty indignation. They were thus, even at that time, well entitled to the honourable distinction which had long been awarded to them—that of being called the Protestants of Asia."*

It would be impossible for us to enter minutely into the details of the commencement and progress of Missionary effort amongst this people. Our limited space necessarily confines us to leading points, and our readers, who wish for more extend information, must refer to the various boc which we have made use of as authorities.

Messrs. Smith and Dwight, the repres tatives of the American Board, who had be sent on an exploratory tour amongst the Arm nian Christians, were the first Protest Missionaries by whom the Nestorians w visited. In the plain of Oroomiah they w kindly welcomed by the clergy and people, pecially by Mar Yohanan, one of the bisho and it was their interesting report whi decided the Board to commence a Missi amongst them. Dr. Perkins was appointed the first Missionary. He reached the N torians in the plain of Oroomiah in 1834, a proceeded to the village of Mar Yohan the Nestorian bishop, with whom Dr. Dwi had so many and interesting conversatio By him he was conducted through a consid able part of the province, everywhere bei heartily welcomed, as Dr. Dwight and companion had been. A school was co menced. The four bishops in the pl willingly placed themselves in the relati of boarding pupils to the Mission, and several years three of them received da instruction in a theological and Bible cla forming, with some priests and other p mising young men, the first class in seminary.

The press was also brought into actio "Our press arrived in 1840. It was like rising sun, bursting suddenly upon the lon darkened horizon of the Nestorians. small Scripture tract was the first-fruit of th labours of the press, and the first book eve printed in the spoken language of the Nesto rians. As I carried the proof-sheets of i from our printing-office into my study fo correction, and laid them upon the tabl before my translators, they were struck wit mute astonishment and rapture to see the language in print, though they had them selves assisted, a few days before, in pr paring the same matter. As soon as recover from surprise allowed them utterance, 'i is time to give glory to God,' they mutual exclaimed, 'that we behold the commenc ment of printing books for our people.'"

A portion of each day was devoted to th work of translating, until, in 1846, an editio of the New Testament was carried through th press, while, six years after, the whole Bib was printed in a language which the peop could understand, in both cases the ancie and modern Syriac, being given in parall columns.

Preaching was also extensively carried o at first by the Missionaries on their o

* Perkins, pp. 36—41 and 106, 107.

premises and at the village schools. But this sphere of action was soon enlarged. When the Mission commenced, the ecclesiastics were not preachers, and their public religious services were not preaching services. But soon the people were not contented unless they had preaching in their churches.

"As far back as 1840," writes Dr. Perkins, "we began to be invited and urged, by the most intelligent and influential ecclesiastics, with an importunity that would take no denial, to enter their churches every Sabbath, and proclaim the Gospel to their people. We were thus invited to preach in far more churches than we could possibly occupy. During that year those of our number who were able to speak the native language preached usually three times on the Sabbath, to as many different congregations situated some miles distant from each other.

"The scene was more interesting than can possibly be conceived, as we took our places in those venerable churches, a Nestorian bishop standing usually on one hand and a priest on the other, and a congregation of both sexes and all ages seated upon their mats, on their simple earth-floor, crowded shoulder to shoulder, and listening to the words of life as they fell from the speaker's lips, with an eagerness of countenance that would almost loose the tongues of those of our number who had not yet learned their language, and inspire them with the power of utterance. It is always an unspeakable privilege to speak the Gospel of salvation, but especially so in such circumstances. Never have I addressed audiences, elsewhere, in regard to whom it might apparently with so much truth be said that they received the word with gladness."*

And soon they had fellow-helpers. The bishops and priests, who had been under instruction in the schools, brought to feel the power of Gospel truth, came forward as zealous and impressive preachers. These evangelical bishops not only preached: in another and most important way they subserved the action of the Gospel by ordaining young men, who, having been educated at the seminary, had shown themselves to be duly qualified for the work, and sent them forth into the field of labour. Thus nearly sixty graduates of the seminary are engaged as faithful preachers of the Gospel, a work for which, from their earnestness and wholeheartedness, they are well fitted, some of them as pastors, others as evangelists, itinerating from village to village, under the supervision of the Missionaries, and in co-operation with them, "carrying the Gospel to the masses of their people, to their families, their neighbours, and their remotest countrymen." And thus, without any rude severance or breaking of bonds, the Nestorian church, by God's blessing on the means which are employed, is being raised up out of a dead formalism to the peace, and holiness, and usefulness of a living Christianity.

"I say not," writes Dr. Perkins, "that the morning has come in Persia. The day only dawns. The great work has been auspiciously commenced there, and is in rapid and glorious progress. There is a shaking in the valley of dry bones. Bright beacon lights are kindled there, which stream upward to the skies, darting gleams of heavenly radiance into the gloomiest recesses of the reigning death-shade. There exist not more interesting churches on earth than among the Nestorians. A foundation has thus been laid for marvellous revolutions, which must come, and which may at any time very suddenly come."

The mountain districts were first visited by Dr. Asahel Grant, the medical Missionary, in 1839. The peril was of no ordinary kind. The mountain Nestorians were suspicious and vindictive, the Kurds, fierce and fanatical plunderers, and the country one of exceeding difficulty. "The defiles by which the Nestorians might be reached were often so precipitous and narrow that the stumbling of a mule, or a single false step, would have been destruction. Often when it became impossible to walk, he was obliged to creep along the ledges of rocks, and, when wearied, to make a bed of some rock on the margin of an angry river, and tie himself to it, lest, by too great motion, he should be dashed over into dreadful depths beneath." At other points of his journey he had to cross violent torrents, on bridges of snow, or broad streams on rude goat-skin rafts. At length, from a mountain crest the Nestorian country opened up before him, "like an amphitheatre of mountains, broken with dark deep defiles and narrow glens." There lay the home of thousands of this people, "preserved in this munition of rocks for some great purpose, a remnant of the ancient church hid from the beast and the false prophet, from the flames of persecution, and the clangor of war." "As I gazed," says Dr. Grant, "I could not but exclaim—

"On the mountain top appearing,
Lo! the sacred herald stands,
Welcome news to Zion bearing—
Zion long in hostile lands:
Mourning captive,
God himself shall loose thy bands."

* Perkins, *pp. 76, 77.*

Scarcely, however, had Missionary efforts commenced among this highland people, than they were interrupted. The refuge was no longer needed. The Mohammedanism of Turkey had become tolerant. It was time for the people to come forth from their seclusion, that they might partake more freely of the new and beneficial influences which were abroad. The ark was therefore permitted to be broken up. The Kurdish chief attacked the Christians in their strongholds. Descending like fearful avalanches "upon their peaceful vales, the savage hordes suddenly surprised the brave, but too self-confident inhabitants, and mercilessly put thousands of them to indiscriminate and wantonly-revolting slaughter; when helpless infants, tossed on the points of their spears, and caught again while falling, before the eyes of their agonized mothers, were but pastimes in the appalling tragedy."

But the Kurds were overtaken by a swift punishment, for their savage independence was also to be broken, that they too might become accessible to the message of mercy. The indignation of the Christian Governments of Europe was aroused at the horrors which had been perpetrated. The Porte was compelled to interfere. A powerful army sent into these wild border regions, broke their power, and established "the more regular, and far less unrighteous, government of the Sultan throughout the Kurdish mountains." And now, "in the providence of God, those valleys in the heart of Kurdistan, so much desolated by the massacres, are again quite as thickly populated, to say the least, as before; and in all that is valuable in human freedom the mountain Nestorians now possess more of it under a regular Turkish Government than they could ever have possessed in their former irresponsible and doubtful independence of that Government, always liable to lawless onsets from the Kurds, now effectually controlled by the same Turkish rule. And long ages, in the ordinary course of events, could not have thrown those Nestorians and their Kurdish neighbours and adversaries so fully open to the influences of the Gospel as those same bloody massacres and their consequences have done it. Not, then, in vindictive wrath, but in judgment mingled with great mercy, did God visit them, that both might be made partakers of the living Gospel; the poor Kurd receiving it in no small measure from his Nestorian brother, in the blood of whose kindred his or his father's hand may be stained, dire evil being thus requited with the highest good, according to the holy dictates of that Gospel."

The Missionaries have now their mountain station, "not in the roughest and most central portion of Kurdistan, but near it, just at the base of its loftiest mountain, which is 14,000 feet above the level of the sea, and second in height to Mount Ararat only, in that part of Asia. That station is at the village of Memikan, on the vast level plain of Gawar, which is surrounded by mountain ranges. There a good work has already been accomplished by schools and preaching, and it promises much, through the establishment of out-stations, which are advantageously superintended from that point. At some of those out-stations are located married helpers, cultivated young men and women, educated in our seminaries at Oroomiah, who cheerfully forego the comforts of the mild plains of Persia for the self-denials and hardships of a residence among those interior mountains. We have enjoyed seasons of most affecting interest in giving 'instructions' to those young brethren and sisters on sending them forth to their distant posts of toil and self-sacrifice, not unlike leaving the endearments of America, in our own case, to go to dark and far-off Persia. I now recall one such young married couple who have been located in a deep gorge of those central mountains, which is the home of thousands of Nestorians, where the lofty encircling ranges limit the rising and setting of the sun to ten o'clock A.M. and two P.M. much of the year; where the towering cones of solid rock, like peering Gothic spires, cast their pointed shadows from the moonbeams on the sky, as on a canvas: nay, rear their tops against that canopy, which seems to rest on them as on pillars; and where, in winter, the terrific roar of avalanches above and around is one of the most common sounds that salute the ear."*

The Vaudois church has come forth from its mountain glens, and, as a renovated church, is availing itself of the opportunity which the great political changes in Italy have opened, to broadcast the seed of Gospel truth, and to point out to the inquiring Italians the Rock on which they may find rest and peace. May the Nestorian church be reserved for a similar high office in the plains of Central Asia. There, too, great and unexpected political changes may take place, which shall afford us like opportunity. May this people, also, be found evangelically fitted for the work. Of old they were Missionary churches. May they resume the suspended work in these latter days.

The unexpected arrival of two Nestorians

* Perkins, pp. 207, 208, and 137, 138.

in London having drawn attention to this subject, we have thus dealt with it. The Nestorians, owing to the failure of their crops and other circumstances, have been of late years in much suffering.

"The strangers in question are Mar Yohanan, or John, and Mar Yiskhak, or Isaac. John is a minister, priest, or presbyter, called a *kashisha*; and Isaac is a deacon, called a *shamshona*. John is a man who states his age to be sixty-two, or, in his own peculiar language, 'he is old and advanced in years: sixty-and-two years have been his life upon the earth.' He is married, and thus speaks of his family—'My wife is old. The Lord gave us two daughters. Our children God hath taken from us.' With reference to his previous history he has not given much information; but the following may be quoted as a curious illustration of the mode in which this primitive people are accustomed to speak—'All the American Apostles (*i. e.* Missionaries) know me. The day that God took away Mar Stoddard, I, the presbyter John, was with him that was Mar Stoddard, on the day that he slept the sleep of death. When he (Mar Stoddard) came from America, Mar Perkins, the first apostle (*i. e.* Missionary) of Oroomiah, sent me to Mar Stoddard, who spoke with me of the salvation of our Lord Jesus Christ. He taught me concerning the way of true Christianity in our Lord Jesus Christ. Mar Stoddard instructed me in this way of salvation. God gave him his reward in his kingdom. All who have been apostles (Missionaries) in Oroomiah know me—this presbyter John.'

"These men say they left home to seek relief for their countrymen, in consequence of long-continued scarcity in their country. This part of their story is known to be true; the people have been reduced to great straits by the repeated failure of their crops, so that something like a famine has prevailed among them. They may possibly have heard of the riches and liberality of Protestant England, and hence the idea that a journey to us would not be thrown away. Before our two friends left, a letter was handed to them with the signatures, or rather the seals of Mar Yohanan, Bishop of Oroomiah, and Mar Isaac, a brother of Mar Shimon, the late Nestorian patriarch. Armed with this letter, which commends them, in imperfect English, to the hospitality of foreign friends, the two Nestorians set out in May 1861. They travelled through Armenia and the mountain districts to the east of the Black Sea; they then traversed Russia till they reached Moscow. At Moscow the General-Superintendent Dieckhoff wrote a German note at the back of their letter, and attached an official seal. This is dated November 25, 1861, and enables us to see that it took at least six months for John and Isaac to pass from Oroomiah to Moscow. Hitherto their journey had been to the north, but now they turned eastward, and passed through Poland to Königsberg in Eastern Prussia. Here they received another note, dated April 17, 1862. Five terrible winter months, therefore, were occupied in the journey from Moscow to the Prussian frontier. The remainder of the distance was accomplished much more rapidly. Mar John says that two Protestant pastors furnished them with money to pay their passage from Hamburg to London. Other friends aided them on the way. One gave a coat, another a vest, another a pair of boots, &c. The Königsberg letter, signed 'E. Tartakover, Missionary preacher,' makes honourable mention of the Mar Isaac, who signed the letter from Oroomiah, and commends his Christian earnestness in Persia. Mar John seems grateful for the kindness shown to him and his companion on the way, but he says no man gave them any thing at Hamburg. We may add that when they came to London they were taken to the Strangers' Home at Limehouse, where they have been generously entertained."

Colonel Marsh Hughes, the indefatigable Secretary of the Strangers' Home, and other Christian friends, have taken a deep interest in these strangers; and efforts are being made to furnish them with such supplies as may enable them to return in peace and safety to their distant home.

PRESENT STATE OF THE NESTORIAN MISSION.

After the previous article on the commencement and progress of the Nestorian Mission had been put in type, a copy of the Annual Report of the American Board of Commissioners for 1861 came into our hands, and we think it will be satisfactory to our readers to place before them the latest official account of this Mission.

There are two central stations, Oroomiah and the mountain station Seir, with 31 outstations, occupied by nine Missionaries, and one physician, with a printer and a catechist.

There were also 41 native preachers at stations and out-stations. The number of village schools is 48, with 678 male, and 367 female pupils. They are all conducted by hopefully pious teachers, well qualified for their work. There are, besides, the male and female seminaries, the first with 54, and the second with 30 pupils. In the department of the press, the whole Bible, carefully revised, has been printed, with references. The whole number of publications printed from the beginning in the languages of the Nestorians amounts to 15,263,720 pages. There is a monthly serial in modern Syriac in circulation, called "Rays of Light." Except to persons in deep poverty all the publications are sold at reduced prices.

"But the most interesting feature in this Mission, at the present time, is a remarkable spirit of giving which has manifested itself among the Nestorians, and may be pointing to the time when these ancient Christians will again not only sustain the institutions of Christianity among themselves, but emulate their ancestors in sending the Gospel to the regions beyond. This most cheering development is best described by the Missionaries and their helpers. 'The spirit of liberality has recently manifested itself among the Nestorians in a manner, and to an extent, as unexpected as it is delightful. At the monthly meeting in Geog Tapa, last Sabbath afternoon, John, the pastor, called for a volunteer labourer for the mountains, and appealed to the people for his support. While he was yet speaking, one of the audience arose and pledged about a month's support for the Missionary. This example was infectious. One and another rose, contributing unwonted amounts, and soon the whole congregation was in a blaze of enthusiasm. But the spirit with which they gave was the most interesting feature of the movement. More than a new sense seemed to have been created within them. They did not know, until now, how blessed it is to give; and, having made this discovery, they say there is no danger of their going back to their former penuriousness. The whole amount given by them, (though not more than five hundred dollars) we must remember that they give from their poverty; that they are mostly in debt; that they who have property to the amount of five hundred dollars are rich; and that probably no Nestorian is worth two thousand dollars. When we consider these things, I think it will appear that for them five hundred dollars is as large a sum as several hundreds of thousands would be from those who attend any annual meeting of the American Board.

"Deacon Moses, a Nestorian preacher, thus details the incidents of that scene as it proceeds: 'Suddenly one exclaimed, "I will give one toman;" another, twenty-five cents; another, three tomans; another, four tomans; one, a load of wheat; or, half a load of wheat; or, one measure; or, three measures. Others, promised four half-bushels of raisins, or eight, or one, or three. The women also: one of them gave a monet, (a Russian dollar); another, three-quarters of a dollar; another, one-quarter; another, two-quarters; others, embroidered head-dresses; and others, their jewels, and their rings and trappings. To sum up, there were many addresses; they remained long in the church—perhaps more than three hours. When we went out, and saw all the faces of the men and women changed to joy and gladness, and their colour and countenances, like roses, seemed like pleasant valley of flowers, and full of fatness and treasures laid open, more precious than gold and silver, and all the perishable pearls of this empty world. And all their heavy burdens of debt were lighter than a quill, or the feather of a bird; and all their circumstances of trial and annoyance were cast aside before the blessed feet of Jehovah, in the name of his Son Emmanuel. Others, who were not at the meeting in the church, came in the evening with pledges in their mouths. Yonan conducted the meeting. It was a very delightful time. Sleep departed from our eyes that night, from joy and thanksgiving to the Lord, for the great work he has done in the midst of us, when we were not looking for all the things that have come to pass.

"There is a steady increase of interest among the Mohammedans of Persia. There is not the dead calm which has slept upon these waters for long previous years. We do not claim that even the surface is yet actually agitated; but we think there is that slight ripple upon it which indicates the coming breeze.

"The progress of the reformation among the Nestorians will find ample scope for action and expansion on the Mohammedan soil around them, as the good work advances. Indeed, we may properly regard those Nestorians, thus preserved by the peculiar providence of God, and visited in these last times by the refreshings from his presence as a great Missionary seminary, posted the high lands of Asia, to publish the tidings to the different nationalities of the remote interior regions. The Lord thus

pares the soil, and furnishes the reapers for the rapidly-maturing harvest; and by his providence and his grace, all over the world, calls on his people, more loudly than ever, to come to his help—to his help against the mighty."

THE POPULATION OF TRAVANCORE.

We resume Mr. Beuttler's description of the various classes into which the population of Travancore is divided; regretting that we have been obliged to divide it. But we wish to exclude, for the future, long extracts from the pages of the Intelligencer, and to give to our readers a greater number of subjects, and more varied matter, for perusal.

Mr. Beuttler's statement is very important as an analysis of as complex a population as is to be met with in any long-settled portion of the world. This is the platform of our labours in that kingdom, and an acquaintance with its peculiarities will enable us more thoroughly to understand the proceedings of the Missionaries, and admire the wonderful manner in which, through the Gospel, there is being raised up in the midst of Travancore the germ of a new and united population.

"Romanists.

"The Romish church has for many years been a house divided against itself. As is well known, it here consists of two classes of people, the Chaldean and the Latin. The former existed prior to the arrival of the Portuguese, and acknowledged the Patriarch of Mosul as their head. In their services they use the Syriac language, like the Jacobites. The other portion is composed of Latin Christians, *i.e.* converts from heathenism, especially from the fishermen who have joined the Romish church since the arrival of the Portuguese, and are much looked down upon by the others. They use the Latin in their services, and are altogether more like Italian Romanists, while the former approach more the Syrians. For years the Italian priests have been labouring to subjugate the Chaldeans to the authority of the Pope, but with only partial success. The present bishop, a bigoted Carmelite, tried by severe measures to accomplish what those before him failed to bring about. He issued arbitrary rules: whenever the people opposed, he shut up their churches: he especially sought to get the entire control over the church property. These measures brought about a crisis which many had long foreseen. A party of Chaldean Romanists set out for Mosul, and, after much danger and labour and expense, brought back with them a metran. While his arrival was yet expected, the Italian bishop petitioned both the Madras and Travancore Governments to prevent his landing, as he alone, by the Pope's mandate, had the oversight of these churches. The reply was, that every church had free choice to follow what bishop it liked, and that as long as the public peace was not disturbed, Government would not interfere. The consequence of this was, that, with scarcely any exception, all the Chaldean congregations gave in their adherence to the new metran. The Italian bishop has now only the Latin people, who, in the aggregate, do not amount to more than ten or twelve parishes. Thus Popery has received a severe blow. It is true we do not yet know what reformatory measures the new metran may introduce, but there is a report that in three points he intends to make a change; namely, to do away with images, to teach the people to keep the Sabbath, and to allow the reading of the Bible. A reformation is indeed needed among the present Romanists, for in their character they exhibit the worst features of heathenism.* I would far rather deal with the lowest heathen, than with any of them. I

* I have long been intimate with the chief priests and laymen connected with the movement of secession from the Pope's authority among the Chaldean Syrians. Antony, the prime mover, was a good man, of much faith and prayer. He is now dead. He was joined by the congregations of Parlai and Peratapetton, to which body sixty to eighty priests, many church, and thousands of rich mercantile and agricultural Syrians belong. I often lived in their churches and priests' rooms, distributed very many copies of Syriac and Malayalim Scriptures; priests and laymen have joined me in comparing the versions, and in discussing the doctrines. I have had the promise of money and authority to teach their children, if I found proper teachers and regularly-superintended them. I believe that when the Archbishop of Verapoli compelled some of these people to burn the Scriptures, and read denunciations against me in their churches, a few copies only were destroyed, and the order was read in a few cases only. Ample apologies were made to me in those cases. My own opinion of the movement is that it is a forward step. It was the determination of the Parlai priests that the Sabbath be observed, and the Scriptures permitted in the vernacular; and I remember when the priest of the church of Ramapuram insisted on some fifty Testaments his people had at various times received from me

have never found one whose word could be trusted.* Many Europeans prefer heathen servants to them on this account. Hitherto they have been as inaccessible to us as the Mohammedans. They never come to our church, read none of our books, and are altogether blunted against the influence of the truth. A great deal of this may be owing to the severe church punishments that are inflicted upon those who show themselves willing to become Protestants.

"Their number, inclusive of both classes, amounts to 82,000 in Travancore, and to 62,261 in Cochin.

"III. *Jews.*

"It has been well observed, that the Jews are the only race under heaven that can live in any climate. The time of their first settlement in Travancore is still a matter of conjecture; yet so much is certain, that about a thousand years ago they possessed much political influence and wealth. During the many changes that came over the Government, they met with reverses also. The time of Tippoo Sultan's invasion was particularly disastrous to them. Some years ago they had still some trade in muslins and perfumes, and many engaged in ship-building. But that is all gone: wealth and influence are things of the past. They now eke out a miserable livelihood by buying up hides, by bookbinding and coopering. Their women employ themselves with lacemaking and rearing of poultry, especially ducks and turkeys. In a social point of view they are distinguished as the Jerusalem, or white, and the black Jews. The former are the direct descendants of the original colonists; the latter, proselytes and the offspring of intermarriages. As is generally the case, their present outward degraded position is but too true an index of their spiritual degradation. Clinging to the shadows of the Old-Testament ceremonies, the letter of the law is indeed upon their lips, but in reality they are nearly as ignorant as the heathen, and as bigoted as the Pharisees of old.

"Since the Scotch church has removed its Missionary from Cochin, they have been left altogether to themselves, and no direct efforts are now made for their improvement and conversion. It may not be out of place here to mention that I have three white Jewesses belonging to my congregation—two adults, and one interesting little girl in our school. Since their baptism they have greatly improved in conduct and character, so that this Christmas I felt justified in admitting the two former to the Lord's Supper.

"Jews in Travancore 114, in Cochin 1277.

"IV. *Mohammedans.*

"Of all the people we have to do with, these are undoubtedly the most hardened. Hitherto our efforts have made no impression upon them; and, as far as I know, we never had but one convert, and he soon relapsed. They are neither willing to receive our books, nor do they send any of their children to our schools. By nature haughty and independent, they scarcely ever salute a European, which all other castes will do. Their hatred towards all foreigners is so inherent, that if they came to power to-morrow, they would drive them all out of the country. In the spread of their religion they are most zealous. I believe they make more proselytes than any other creed, our own perhaps excepted. In 1840 they had 100 places of worship: ten years later there were 206. In British territory their increase is greater still. New mosques are springing up wherever one turns. As they are possessed of more physical strength and energy of character than the other races, and are generally of a ferocious temper, they are dreaded by all. From fear the custom must have sprung, that many of the fishermen living intermingled with them along the sea-coast give one of their sons to be circumcised and brought up as a Mohammedan. Towards the south they live isolated like the heathen, but from here to the north there are large Mohammedan towns. I once heard a Collector say that these are the sinks of every iniquity. Poonary, seventeen miles from here, is their head-quarters. There they have a kind of university for the training of their priests. As a body, they set no value on education: their boys learn a little Arabic, so that they may be able to read the Koran, but their females are altogether neglected. In Travancore their number amounts to 61,860, and in Cochin to 15,500.

should be given up, they replied that they "were Chaldeans, and would keep them, but if he were troublesome, they should do without him." The oppressions of the French and Italian priests, under the influence of the Archbishop of Verapoli, has been the primary cause; but the intercourse with the old Missionaries, our books, and the free conversations held with us, have also had their influence in fostering this independence. I have transmitted many letters for these people to Mosul, merely in order that they might not be stopped, as they had been, by Jesuitical influence, and hence in a little way helped them.—*Note by Rev. H. Baker.*

*These are not the Syro-Chaldeans, but the coast Romanists referred to by Mr. Beuttler, for the former have no intercourse with other Europeans than Missionaries, being generally rich, and living among their own people.—*Ditto.*

"V. *Low Castes.—Chogans, or Tiers.**

This is, next to the Sudras, the largest lass of heathen, and comprises goldsmiths, blacksmiths, carpenters, stonemasons, tanners, toddy-drawers, boatmen, day-labourers, horsekeepers, gardeners, and domestic servants. Many are small farmers, and well to do in the world. They are a quiet and diligent set of people, and work industriously in their respective callings. Formerly they were much oppressed by Government and the higher castes, and had to do a great variety of forced labour, but in this respect their position is improving every year. They, however, labour still under many social disabilities, as they are not allowed to enter any court of justice or temple, and have always to leave the high road when caste people pass by. The sins most practised by them are drunkenness, astrology, witchcraft, and polyandry. It is true polygamy is now found far less frequently. They make offerings to the temples of the higher classes, and worship some of their deities; still their religion is more a demon-worship than any thing else. Just as in every high-caste's garden is a sacred grove, where snakes are fed and worshipped, so these have in most of their compounds near the house, in the open air, stone altars in which their tutelar genii are supposed to reside; and in order that the family may be protected against wicked men and evil spirits, and the cattle against malignant diseases, flowers and toddy are now and then offered upon them.

"Amongst these people our chief work lies; from them the majority of our converts have come. Not that, on their account, we neglect the Brahmins or Sudras, but as among them a great door is opened, we naturally enter in. Chogans in Travancore 382,897; and in Cochin 87,119.

"VI. *Slaves.*

"Even among these poor outcasts something of the pride of Brahmins is to be found. They are divided into three classes, of which the first will not eat with the second, and the second not with the third, nor will they intermarry with each other. Not being Hindus, they have customs and habits quite peculiar to themselves. They are morally and physically much degraded. They are stunted in stature and paralyzed in mind. It often excites my compassion when I see them suffering from the effects of privation and neglect. Many are blind from want of medicine when suffering from eye diseases; crippled by falling from trees, and none to set the broken limb; knotted and deformed by rheumatism, for want of common clothing and shelter. As they are only paid when they are able to work, and receive nothing when ill, or on a Sunday, in case their master is a Syrian or Romanist, they must either starve or steal. Of course they take refuge in the latter alternative. Hence, no produce in gardens or fields is safe from their depredation. By night they go about, cutting down boughs from trees, which they sell as firewood by day. They take up cocoanuts, yams, and such like, as soon as planted. It requires vigilant watching to prevent their taking up by night what is planted by day. From the uncertainty in getting their food, they have acquired the habit of having only one meal a day, and that at night. Early in the morning they go to the toddy-shop, where you may find them again at noon. Even the youngest child is trained to drink toddy. This vicious practice has its evil influence upon mind and body. Many become so dull and stupid, that they are not able to count up to ten, and can take in no idea beyond the daily routine work to which they have been trained from their early childhood.

"Their notions of a Deity are very crude. Of a God who loves them they know nothing. All their religious ceremonies turn upon keeping off the wrath of malignant spirits: for this purpose they sacrifice cocks, whose blood they sprinkle upon some altar: for this end they practise their incantations and charms. They believe in demoniacal possession. At every important ceremony such an apparent possession may be witnessed. A fiendish-looking man is painted over with yellow and red ochre, various feathers and skins of animals are fastened to his arms and legs, bells and brass rings are secured to his neck: accoutred thus, and with his greasy matted hair dishevelled, and brandishing a knife in his hand, he really looks satanic. Having been well drugged with a good dose of arrack, he begins to leap and dance, and to make the most hideous grimaces. Soon he begins to rave and foam like a madman, and then the possession is considered established. On one occasion, when anxious to preach to such a gathering, and the spirit not being willing to give in, I asked permission to drive him out. This being granted, I laid firm hold of the possessed man with one hand, and with the other I

* "Low Castes." The mechanical tradesmen are not Chogans, but a little higher than them in social standing, and will not eat with them.—*Note by Rev. H. Baker.*

ok my stick over his head. He forth- th fell quietly to my feet, and, after his appings had been taken off, appeared no ore possessed than any of the rest.

"Till within five years these poor crea- tures were disposed of like any other pro- perty. Happily slavery has been abolished, and no ill effects have followed. To prevent their running away, masters found that they must treat them kinder than before, and consequently few have changed their places. Now and then it occurs that a slave leaves his master on account of illtreatment.

"Many of them have been instructed and baptized during the last few years, and in- stances are not wanting to show that, with care and management, they may be much improved. I had a man in my congregation whose former caste one of our experienced Missionaries could not detect, so raised was he both in his appearance and bearing. In the beginning of the year I preached to a slave congregation at Mr. Hawksworth's sta- tion, and I do not remember that I ever had a more lively or attentive audience. From having been for generations crushed and trodden down, there is a tendency in these converts to abuse the liberty they enjoy, as Christians, by a little forwardness in man- ners, against which the Missionary has to guard. In Travancore 143,862 slaves are found, and in Cochin 45,022.

Jungle People.

"In the eastern mountains the remains of various Hill tribes are to be met with, who have sunk into almost a savage state.* Con- stantly roaming [illegible] the chase, or upon the fruits [illegible] find in the forests. They are made use of by the Mohammedans to collect wild honey and bees'-wax, for pointing out the best tim- ber to woodcutters, and by European sports- men to beat the bush. They wear no cloth- ing except a string of leaves round their loins. And yet, with all this abject degrada- tion, they address every one with 'thou,' which throughout the country is only done by superiors or equals on terms of intimacy. Beyond this, little is known of them, not even a census having been taken of their numbers, which probably only amount to a few thou- sands.

"Having thus reviewed the population of Travancore and Cochin, the work that is going on, the results already achieved, and the prospects before us, there is much to call forth our lively gratitude to the Author of every good work. If the whole population is taken at 1,595,000, we shall find one Pro- testant in every eighty, and one Missionary for every 135,000 souls. These facts may con- trast favourably with what is found in other Mission fields; yet if we consider the extent of one Missionary's influence can effectually reach, and the amount of preaching and teaching that is required before any serious impression is made upon the heathen, we must still say, 'The harvest is great, but the labourers are few.' The difficulties a Mis- sionary has to encounter are many and for- midable. Not only is there an unbroken system of heathenism, but there are the many castes, each forming a whole in itself; each having its peculiar usages, deities, re- ligious legends; each having its peculiar mode of expression, and idioms of language each its prejudices and reserve against the Missionary; and yet to all he is to carry the message of life; to all he is gradually to open a door of access. Reliance on the all-sufficiency of Christ's grace, and long and fam intercourse with them, can alone enable to become all things to all men, that he win some. May the time soon come the present ratio shall be reversed, a one in eighty be the heathen instead Protestant."

* The jungle people here referred to are a wild race, found under the names of Kadars, Mulchers, and Naiadeys, in Cochin and Malabar, and as Ooralies Vaishnamars, in Travancore, and Pul- licers, &c., in Madura and Tinnevelly: they do not live on rice, have no fixed dwellings or gardens, are slaves to the native governments, or Zemindars, and have to do forest work. The Hill Arrians and Mannans, on the contrary, are fixed inhabitants of Travancore, having large cultivated spaces and gardens of fruit and palm- trees, are superior to these wild tribes in wealth and intellect, and quite different in the contour of their faces and general physique.—*Note by Rev. H. Baker.*

PROCEEDINGS OF OTHER SOCIETIES.

(American) Methodist Episcopal Missions.

An interesting pamphlet has recently been published, prepared by Dr. Durbin, Cor- responding Secretary, entitled, "Picture of the Missions of the Methodist Episcopal Church." The following statements respect- ing the Missions to heathen natio this pamphlet.

"Indian Missions.

"These are the oldest Mis

church. Their origin indicates clearly the hand of a Divine Providence. They arose on this wise. Some forty years ago there dwelt in Marietta, on the banks of the Ohio, a coloured man, named John Stewart. He was deeply pious, and seemed to have close and constant communion with God. He was powerfully impressed that it was his duty to go through the thinly-settled country to the north-west, on some divine mission which he did not comprehend. He set out from home, and travelled to the vicinity of Upper Sandusky, in Ohio, where he found the Wyandot tribe of Indians. The same strange impression which called him to his feet now constrained him to halt. The Indians gathered round him, but could not talk with him. At length they remembered that there was a man of his colour residing among them, and they brought Jonathan Painter to him. As soon as they met they knew they were of the same race, and spoke to each other in English. Stewart learned that Jonathan ran away from Kentucky some ten years before; that he had been a Methodist, but had lost his religion, and become a savage Indian, and spoke their language fluently. 'God,' said Stewart to Jonathan, 'has sent you here to assist me in what I feel is my mission: I must preach the Gospel to these Indians to-morrow, and you must be my interpreter.' The tears gushed out of Jonathan's eyes; and he exclaimed, 'How can I interpret the Gospel to the Indans when I have no religion myself?' 'Then,' said Stewart, 'you must get religion to-night, for to-morrow I must preach to these people, and you must interpret.' All that night Jonathan wrestled with God in prayer, and Stewart helped him; and the next day they opened the kingdom of God to the Indians.

"From this providential beginning our Missions among the Indians spread, until they have extended from Western New York to Wisconsin, and are under the care of eight Annual Conferences. But upon the division of our church in 1845, the much largest portion of the Indian Missions fell to the church South. At present we employ 21 Missionaries among the Indians, have 1066 members and 105 probationers, and 19 local preachers. The South church have an Indian Mission Conference of two districts, divided into 25 circuits, and employing 29 Missionaries. All this, both North and South, is the fruit of our first Indian Mission, so providentially commenced. To this we are to add the thousands of these children of the forest who have been gathered to their rest in heaven. Many of them gave beautiful examples, in their lives and deaths, of the power of religion.

"*African Missions.*

"Among the first colonists which were sent to Liberia, were some members of the Methodist Church. When they were landed on that distant and unknown coast, and the ship had weighed anchor, and turned her prow homeward, they stood on the beach, and watched her fading from their view in the distance; and when she was gone, one said, 'Let us pray;' and they knelt down on the sand and prayed. It was Saturday afternoon. On Sunday they had a meeting; and at the close one said, 'What shall we do for preachers?' The conclusion was, to send home to the church, and ask her to send them preachers. Could the church refuse? Bishop Hedding appointed the Rev. M. B. Cox, with others, to go to our brethren in Africa. Those who saw Brother Cox preparing for his departure in 1832 will need no exhortation or argument to convince them that he was called of God to this great work. A little incident will characterize the whole.

"Brother A. Cummings, of the 'New-York World,' met brother Cox in Philadelphia, and said to him, 'Brother Cox, why will you go to Africa? Do you not know that you will die there quickly?' The divine fire flashed from the eyes of the Missionary, his lips quivered, and he said, 'I know I cannot live long in Africa, but I hope to live long enough to get there; and if God please that my bones shall lie in an African grave, I shall have established such a bond between Africa and the church at home as shall not be broken until Africa is redeemed.' He went to Africa, and died there quickly, and is there buried; and, in dying, he said, 'Let a thousand fall, but let not Africa be given up.' In the Missionary cemetery in Monrovia there lie by brother Cox eleven of the thousand; and yet the children of the church are ready to go, serve, and die there.

"The African Mission now covers the whole of the Republic of Liberia, and extends from Cape Mount on the north to Cape Palmas on the south—say six hundred miles; and from the sea on the west into the interior, from ten to more than fifty miles at one point. Within its limits are 140,000 native Africans accessible to the Mission. It exists as one of our regular Annual Conferences, with its own Missionary Bishop (Bishop Burns); is divided into four elders' districts; and each of these into circuits and stations. The best buildings in the Republic

are academies built by our Missionary Society. The following is a tabular view of the Mission, in which there is not a single white person—

Bishop Burns	1
Members of Conference and on trial	18
Local preachers employed	8
Members in the churches, American-Liberians	1392
Probationers	89
Native members	72
Week-day schools	19
Scholars	600
Sunday schools. (Number not given)	
Scholars	980
Native youth in families, on Bishop Scott's plan, for instruction in letters and in home and industrial affairs	32
Select youths educated for service in the Missions	9

China Mission.

"At least one-third of the human race is within the Chinese Empire. Until lately they were inaccessible to Christian Missions; but at the opening of five ports for trade some years ago the church universal felt a powerful impulse to send the Gospel to these 400,000,000 of idolaters. Our own church felt the impulse, and, in 1847, sent her infant China Mission to Fuhchau, on the river Min. The city and towns immediately in sight contain 2,000,000 of people. Amid this vast population our Mission planted the standard of the Cross. For ten years they sowed in faith and hope, and prepared parsonages, and churches, and schools, believing that the harvest would come. They have not been disappointed. The seed is springing up, and scarcely a monthly communion passes without the baptism of adults and children, and their enrolment in the native Chinese church. The Mission now extends into the country, and the converts are formed into churches and classes, and observe all the forms and usages of our churches and classes at home. God has already raised up six native helpers, who faithfully exhort and preach the Gospel. One of them has charge of a native Society in the country.

"In all there have been 62 adult baptisms, and there are now 54 adult church members. There are 7 Missionaries, 8 assistants, 6 native helpers, and 2 churches.

Missions in India.

"In 1856 our church was moved by her sense of duty, heightened by a strong manifestation of the desire and expectation of the Christian world, to send a Mission into the North-west Province, particularly comprehending the kingdom of Oude and the adjoining province of Bareilly, containing, say 10,000,000 of people, t most thickly-inhabited part of th The banner of the Cross had not furled among them, except by o Missionary agency, which volunt way upon the appearance of our Mi the promise of vigorous action. J place was selected where first to s banner, the mutiny broke out, and sionaries had to flee to the mount the close of the mutiny in 1857-58, turned, and began again their glori The European population, consistin military, and commercial residents zens, seeing the vigour with which th was recommenced, cordially proffere on condition that its plan and executi be worthy the field of operation power of the church at home. The clearly drawn up by the Mission home, and was by the Board and Committee approved, though not engaged to be executed as a wh And yet a declaration of purpose to out was made to the Mission, shou dence continue to favour us This tion was satisfactory to the Mission and to our European friends there, have gone forward in the executi plan. The European residents pr give, in cash, one-half of the exp Missionary residence for every M sent, the Board supplying the ot They further promised to aid in schoolhouses and churches, and to supporting teachers, all on condition Mission should be vigorously prose cording to expectation. They ha done their part, and the Board, u present year of trouble, has nobly part. We have requested our M India to assure our European frie that we will do our best if they will our Missions in this our year of trial. Not one of these principal contributors is a Methodist, and yet them have given as much as 1000 year; others 700 dollars, 500 dol dollars, and so on down to 5 doll In alluding to these donations in I Butler, superintendent, says—'Th been raised in India, in two and a h (ending in 1860), over 15,000 dollar able the Board to send us the me for this vast field.' Since 1860, t peans have continued to aid us as he Our Mission property in India, crea 1857, and wholly free from debt, so pay neither rent nor interest in the is worth, say 30,000 dollars."

GOVERNMENT EDUCATION IN THE NORTH-WEST PROVINCES.

Before we advance into Upper India, it may be permitted us to cast one more lingering glance at the ignorant and utterly degraded population of the Lower Provinces, and that simply for the purpose of introducing one paragraph from an article written by the Bishop of Calcutta, and published in the "Calcutta Christian Intelligencer," which will be found corroborative of the statements made by us in reference to the great duty of vernacular education, and the neglect with which it has hitherto been treated.

"There is one vast field of education, hitherto wholly neglected, in which the department of public instruction must break the ground, in which it may find for long years to come ample employment for its energies, and in which whoever labours successfully will gain immortal honour, and may well feel

> That something from himself had power
> To live, and act, and serve the future hour.

This field is that of vernacular education, the elevation of the peasantry of Bengal from utter ignorance and degradation; a work not, perhaps, so immediately attractive or outwardly showy as that of training the upper classes in English, but assuredly far more really great, far more distinctly national and philanthropic, leading to far nobler results, and far more likely to receive God's blessing. It is a work, too, as yet hardly affected at all by the religious difficulties which encompass the other, for at present the only thing to be done is to impart to the peasantry, in remote and scattered villages, the very first rudiments of knowledge; and scarcely any questions can arise, as in the discussion of moral or historical subjects, which are affected by differences of religious creed. It is a work which no private efforts can compass, and for which hardly any private machinery exists, for the only Society which has attempted it, from a certain vague and undefined character about its prospectus, has not met with the support which its intentions certainly deserve."

We now proceed to consider the educational proceedings of Government in the North-west Provinces.

In the North-west we find that point strongest which in Bengal is the weakest and most defective, and a basis laid of primary and vernacular schools, which may be enlarged almost *ad libitum*, if only funds be available. As we have already seen, the temporal interests of the peasant proprietors in the North-west are very seriously dependent on their being possessed of an elementary education. Of this fact, the wise rulers of those provinces have availed themselves. Laying hold on the indigenous schools already in existence, Mr. Thomason proceeded to graft upon them such improvements as might render them really useful to the population. Thus that system was initiated which bears his name, and remains as the best memorial of his policy; a system on which Lord Dalhousie set the seal of his highest approbation, as one admirably suited to the exigencies of India, and deserving of being promoted to other Presidencies. And thus we find in the North-west education really in contact with the people, instead of being, as we fear it is in Bengal, something disconnected from them, and with which they have no sympathy. There are, first, the Tahseeli schools, 213 in number, divided into four circles, for the purposes of inspection, and attended by upwards of 13,000 scholars. A step, still lower, so as to approximate the system still more to the masses, we find the Hulkahbundi schools, village institutions, of whose value the agricultural population is becoming increasingly sensible, as is evident by the increasing number of scholars in attendance. Advantage is being taken of this readiness to welcome and to use them, and they are being pushed rapidly into action; so much so, that the schools have increased from 989 in 1857-58, to 2651 at the close of 1858-59; while the scholars have increased during the same period from 15,485 to 63,705. Beyond these, dispersed among the population, are the indigenous schools, independent, indeed, of Government, and beyond Government control, but which are, to a considerable extent, accessible to friendly inspection and judicious encouragement. These also have increased from 3915 in 1857-58 to 6646 in February 1860, the aggregate of pupils in attendance being so many as 65,583.

Thus the educational tree in the North-west is well provided with roots and minute agencies, by the action of which accretions from the ignorant masses around are being secured, and materials provided for its future growth and completion as a system. Let us now look up from the roots to the branches and head of the tree; and, as we do so, we are rather surprised that, with so many roots, the tree is so little developed. There is no University in the North-west.

Candidates for University education must

proceed to Calcutta. We question whether such an arrangement will ever work effectually. Rather than go so far from home, many young men will abandon the idea of a University education. In the Educational Report on Bengal there is a foreshadowing of this. We have already referred to the inability of the Medical College at Calcutta to furnish an adequate supply of well-qualified officers for the service of the state. This has been especially felt in the North-west Provinces, where a sufficiency of sub-assistant surgeons has not been obtainable. With a view, therefore, of making this branch of the service more generally attractive, it was proposed that a portion of the funds hitherto set aside to provide scholarships at the Medical College should be reserved for such students as might be willing to come to Calcutta from the North-west to receive a medical education. The proposal was favourably entertained by Government, and the Directors of Public Instruction in the North-west Provinces and in the Punjab were requested to make the matter known throughout their jurisdictions. The Report adds, "No candidates have, however, yet appeared."

The Government Colleges and High Schools, which are competent to prepare for the University are five in number, widely distributed throughout the vast territory, at Agra, Benares, Bareilly, Ajmere, and Saugor, so as to meet as much as possible the exigencies of the case. The students in attendance at the close of 1859 were 1610, being an increase on the previous year of 328. It is remarkable that the increase has been greatest in those towns where Missionary Colleges and High Schools are also in operation, and smallest where there is no Missionary College. Thus at Agra and Benares there has been an increase in the first of 112 and in the latter of 110 students; while at Ajmere the improvement is marked by the small figure ten. It confirms the observation made in the Punjab Report, which we have already noticed, that in the great centres of population, two colleges, one Governmental the other Missionary, can coexist without injury to each other; and if they stood alike upon the great basis of a recognised Christianity, they would be in a position to prove mutually advantageous, and thus reciprocate valuable help.

But unequally constituted as they are in this respect, the Missionary college, as a Christian institution, is in a position to render to the cause of education generally an important service, of which the other is incapable. Let us see how this is.

It is desirable that the first-fruits of education in India, as promoted by Europeans, should be such as to commend it to their countrymen, and convince them of the advantages which accompany it, and this the more so, as the great hindrance to its extension arises from the indifferentism and insensibility of the people. This inertness has necessitated one of the changes introduced into the Punjab system. It has been found necessary to bring the educational department into direct connexion with the Civil Authorities, from whom it had been dissociated, and this for the following reasons—"The people seldom bestir themselves, even in matters of which they approve, without an impulse from above, whilst they will often strenuously exert themselves to accomplish the purposes of the powers that be. Now although individuals among them occasionally display an extraordinary desire for learning in general, as might be expected among an uneducated people, there is very great apathy on the subject. It is true that the department is a state institution, but the people are accustomed to learn the will of the Government through the district officers, whom alone they regard as its representatives and they inferred that the spread of education was a secondary matter, because he had nothing to do with it."

This is a difficulty which has met the Government everywhere throughout India—the indifferentism of the people; and except in cases where the attainment of educational advantages was manifestly promotive of their temporal interests, as in the North-west Provinces, or as regards a knowledge of English in the neighbourhood of the Presidency cities, it has been a problem how to contend with this difficulty, so as to make some progress. In the kind of education which the Government officials are constrained to give, they find nothing to help them in this respect. Their schools have no reproductive power. The results which they yield do not so commend themselves to the population as to convince them of the superiority which education gives, awaken attention, and generate a desire upon the part of some to be made partakers of the same advantages. Herein consists the great disadvantage of all those educational institutions throughout India, on which Government has expended so much, that, from the imperfect principle on which they are conducted, they are unable to produce the best and most convincing specimens. Often, indeed, notwithstanding all the pains bestowed on them by the Principals and other officials, the young men who come forth from these Institutions are such as

to increase the popular disinclination to be educated. For, after all, it is not so much intellectual superiority, as superiority of character, that is influential and attractive. According to Mr. Hodgson Pratt, whose position as late Inspector of Schools in South Bengal gave him special opportunities of forming a correct judgment, "the large class of natives in Calcutta, who have been educated at English schools and colleges, and who, while keeping on good terms with their families and priests, by observing the outward forms of Hinduism, have either adopted the system established by Ram Mohun Roy, or reject all religious belief whatever," are deficient in the very element which is essential to usefulness: they labour under a want of *earnestness*. It is the wonted defect of Bengalee life, in its unimproved state, and the education which these young men have received has not corrected it. They are characterized by "a spurious latitudinarianism or electicism; by the want of a sense of sin, and of the absolute necessity of religious faith." They do not at all conceive that it is a sacred duty, not a mere amusement, to inquire, to come to convictions, and then adhere and act upon them." Such a man, although in heart despising Hinduism, nevertheless, to avoid domestic inconveniences and disputes with friends and relatives, will accommodate himself to the current notions; and, conforming to the usual routine of Hindu ritualism, so far as example is concerned, will remain as much a Hindu as ever. He so acts, because his convictions on the subject of religious truth amount to a negation, and to nothing more. He disbelieves in existing creeds, but he has nothing positive to offer in their stead. It is not surprising if he has no moral courage, for he has no stable convictions. There is nothing of the loving earnestness which constrains a faithful Christian to impart to those around him that which he knows to be the truth of God. Nay, in temper, and tone, and bearing in the family, there is not only no superiority over his heathen relatives, but the reverse. While he makes poojah, and otherwise conforms, he does so contemptuously, for he knows the idols to be nothing worth. His relatives, however, think the contrary. Vishnu, and Shiva, and Kali, are with them dominant realities. He despises them because of their puerile belief, forgetting that he is more despicable in his insincerity, and this contemptuous scorn often exhibits itself in the details of domestic intercourse, so as render himself, and the educational process through which he has passed, alike distasteful to them. Such men do not reproduce themselves. They are a hybrid race, and give no extension to the system in which they have themselves originated.

Now with Christian educational institutions, it is altogether different. Let Christianity have only justice done it—let it be faithfully and earnestly taught—and it will produce convictions, and raise up Christian young men from amongst the students of the schools, in greater or less numbers, as a blessing follows; and these men, who imbibe the full instruction, must be regarded as the genuine results of the Christian educational system. Such men, in character and conduct, are the reverse of the class we have previously considered. They will be earnest, with definite and settled convictions in matters of religious faith. They will be uncompromising as regards the popular superstitions, yet loving and gracious. Their superior type of character will command attention. In social life they will be found not worse, but better, for their change of faith; better husbands, better children, better in the various relations of life. They will thus disarm prejudice; and men, liking the fruits, will come to like the system which has yielded them, and the tree on which they have grown. Christian schools therefore yield an element which provides for their extension; they bear a seed: those of a mere secular character are seedless and barren.

Of the social position which the natives who have been trained under the defective system of the Government are likely to hold in that new state of things which is rapidly opening up in India, and of the degree of influence they are likely to exercise, some foreshadowing appears in certain articles of the 'Hindu Patriot,' a Calcutta newspaper, issuing from the native press, and entirely in native interests. The Educational Report for Bengal (1859-60), in noticing the fact, that out of twenty-two candidates for the B.L. degree, ten were successful, observes—"The success which several native gentlemen of good education have met as practising barristers in the Sudder Court is proof sufficient that the legal profession in Calcutta opens up a remunerative field to natives of talent, if well qualified for the bar." Now, side by side with this we would introduce an extract from the 'Hindu Patriot' of May 5th, 1862. We do not quote it as a just critique. We know nothing of the matter. We quote, merely as showing what native thinks of native. These gentlemen of the legal profession are men educated after the fashion of the system to which we have re-

ferred. How, then, are they regarded by the native press? Is the opinion entertained of them such as to commend that system to the national acceptance? The 'Hindu Patriot' has expressed itself very freely upon the subject—so freely, that we should be glad to hear that its remarks had been indignantly repudiated. It is writing on the contemplated amalgamation of the Supreme and Sudder Courts, and the probability of the English language being adopted as the language of the High Court, and, in view of this grand change, suggests, as a matter of inquiry which it was desirable should be settled—"will the native pleaders and advocates be admitted by the judges to equal footing and privileges with British barristers? Or in order to obtain this status, will it be necessary that the native law-student should keep terms at the Inns of Court in England or Ireland? This would exclude all but the wealthy. Nay, not only so, but would a non-Christian student be permitted to keep his terms? We know as a fact," observes the 'Patriot,' "that the solitary native law-student, who is now keeping terms at one of the Inns of Court, has been admitted, provisionally only, after a certain amount of opposition, and that it is still uncertain whether he will be called, after completing the prescribed course, as many of the benchers object to the admission of persons not Christians." The native press, therefore, claims that the educational qualification should be such as to be attainable in India, and invites the members of the Sudder Bar to the requisite exertion.

"We commend," observes the 'Patriot,' "the above to the serious consideration of the pleaders of the Sudder Court. We confess we have no high hopes of them. We nevertheless trust that if they want in public interest, still self-interest may be a sufficient motive of action for them. In the civilized countries of Europe the members of the Bar are the greatest conservators of public interests. They are the guardians of the liberty of the subject, and constitute the bulwark of the nation in all constitutional battles. In public spirit, in independence, in bold assertion of rights of communities, in forwardness to advocate liberal measures, the lawyers in England are the leaders of the nation, both in Parliament and in the forum of the public press. But here in India the Vakeels, or pleaders, who answer to the class of English lawyers, are as unlike their prototypes as the Indian Pariah to the courageous bulldog of Britain. Without a spark of patriotism or a particle of public spirit, tied down to a routine system of gain which dims their vision within their narrow circle, without courage, independence, or any just respect for their own profession or honour, they pursue their course from day to day as unconcerned of the future as of the outside world. With their legal attainments, and practical knowledge of the country, they can materially assist in the improvement of law and the amelioration of the administration of justice; but we have never heard one word from them on these important questions. The instance of Baboo Romapersaud Roy to the contrary is an exception. We do not say that there is not talent or ability in the Sudder bar; far from it, perhaps some of the best *alumni* of our colleges are enrolled in it. Be that as it may, this is beyond question that the community at large has not derived any public benefit from the Sudder bar as those personal services for which they were amply remunerated. It is, however, time that the Sudder bar should throw off their apathy and reticence, and redeem their position and name. A great future is now before them; and if they are wise in their generation, they will not only make their own fortunes, but secure a large measure of political power and advantage to the community. Let them band themselves together, and agitate for the assertion of their true position in the bar of the country. The community, too, have an interest in the recognition of that position. As we have said above, the future prospects of a large body of the rising generation of educated youths depend on the issue of this momentous question."

This remarkable extract is confirmatory of all that we have said. The results of Government education do not repay the sums expended on it. That system deals unfairly with the native youth. A fine material is placed in the hands of the Government of India for educational purposes; and yet, through an unhappy misapprehension of its duty, it withholds that teaching which is alone fitted to raise a man above selfish objects, and implant in him high and stirring principles of action. Education may be sought for, in the first instance, with a view to pecuniary results; a narrow and sordid motive, but one which the educational process, if of the right kind, may correct. But an education from which Christianity has been eliminated has no power to infuse higher motives, and elevate the mind to higher objects. When, therefore, the education has been attained, it is used for gain; and if this be secured, all else is disregarded. There is a want of earnestness, of patriotism

Such specimens will never commend to the national acceptance the system of education in which they have had their birth. If, in order to convince the Hindu of the importance of education, it is indispensable that the first proofs which it works off be of a character so superior as to arrest attention, Christian education must furnish them—Government education cannot. And therefore Institutions for the Christian education of the natives ought to be gladly welcomed, and thankfully recognised by the promoters of the Government system, as doing that to recommend education to the native mind which their own colleges are unhappily precluded from doing, and putting into circulation amongst native society living specimens of its ameliorating power infinitely superior to any which can ever issue from their own mint.

We have wandered away from our direct subject. Let us be pardoned this discursiveness. We are tracing out a subject in its various ramifications; and unless we be permitted some latitude in this respect, much that is important will escape us.

Looking again to the North-west, we find, that although without a University, yet the system of education there is on a parity with that of Bengal in the number of its high colleges, while in primary schools it is infinitely superior. Bengal has five colleges for general education: the North-west has also five. At the close of the session of 1859, Bengal had in its five colleges 234 students; the North-west, in its five colleges, 1610. Yet of the 243 who passed the entrance examination at Calcutta for 1859-60, eight only came from the Government colleges and high schools in the North-west, while the Government schools in Bengal supplied 175 of the number. This is a great disparity. How is it to be accounted for? Primarily to the fact that the University at Calcutta is too remote to encourage students from the North-west. They have turned into another channel. "Government and other employ," we are informed, "has been secured by seventy students, the highest, lowest, and average salary being 150, 5, and 33 rupees per mensem."

But, besides this, the North-west educational action, as it appears to us, has also its weak point. Its elementary schools are numerous; its colleges for the present sufficient; but of the intermediate schools, so important in their functions, as leading up from the lower to the higher, there is a paucity. The Anglo-vernacular Zillah schools are "intended to serve as feeders to the larger Institutions." Yet of these there are three only, at Allyghur, Shahjehanpore, and Pilibhit, the scholars in attendance amounting to no more than 177.

It is precisely at this point that Christian schools have the opportunity of coming in with supplemental action, pressing in where a vacancy is left, and diverting a portion of the material which the Government has raised up by elementary schools into a better, because a Christian channel. It is into vacant spots of this kind, left by the imperfect development of the Government project, that Christian schools ought to be expedited. They would thus become the absorbents of a portion at least of the roughly-educated material, consisting of those who having learned all that the Hulkabhundi and Tahseeli schools are capable of affording them, are desirous of further progress; and who, obstructed in their onward movement by the limited number of Zillah schools in the North-west, will the more readily flow into the channel of Christian education, if it be prepared for them.

And already, indeed, in the North-west Provinces, we perceive a movement of this kind—Christian Mission schools coming in wherever the Government system is most weak, and affording the opportunity of educational progress. There are in the North-west Provinces thirty-seven Missionary educational Institutions, containing 4168 scholars, nine of whom receive grants-in-aid. Many of these, like Jay Narain's college at Benares, are on a parity with the Anglo-vernacular Zillah schools.

Provision, however, is being made for the extension of the educational system throughout the North-west, and that in the energetic measures adopted to secure a supply of duly-qualified vernacular teachers. Normal schools have been in operation, and that so successfully, that no less than 628 teachers were sent forth in 1859 as competent, making a total of 1514 teachers and candidates for teacherships from their commencement.

OUR PRESENT DUTY TOWARDS THE UNREFORMED CHURCHES.

A CHURCH is corrupt when it has departed from that true doctrine which Christ has commanded to be received, and *the measure* of its corruption is according to the extent of that departure. It may retain the old ecclesiastical form, and have its metropolitan and

subordinate clergy with their flocks, and yet may have departed from the faith. The Saviour may be dishonoured by a multitude of subordinate mediators and intercessors intruded by man's invention into that intermediate position between God and sinners, which belongs exclusively to Him, as though He who is appointed of the Father to be the one Mediator had not power, without the aid of others, to sustain the functions of this high office; nay, with the peculiar tendency of the natural heart to rid itself of the true objects of worship, and substitute for them its own devices, Mary, the mother of Jesus, may be elevated to an equality with the Father on his throne, and regarded as one who can, with the authority of a mother, command her son, may thus displace Him in the trust and affections of those who call themselves by his name. Or a church may go even further. It may not only be corrupt itself, but attempt to impose its corruptions on others. Having falsified its testimony, and having thus ingratiated itself with the world, it may be successful in grasping temporal power, and then proceed to use it unscrupulously against those who remain faithful to the Lord's truth. It may be not only a corrupt, but a bitterly persecuting church.

We have in the world, at the present time, these various phases of corrupt Christianity. The most forward of them is Rome. She has gone the furthest in her iniquity, and has become to her Lord as the degenerate plant of a strange vine. She has stereotyped her errors, stamping upon them the broad seal of her boasted infallibility, and anathematizing the truth of God. Of that proud system it may be said the leprosy is in its head, and that it has become incurably corrupt. In regard to Rome, if we would be regarded as faithful Christians by the great Head of the church, we must be undeviatingly and persistently Protestant. In the presence of that system, no less decided position would suffice. The fathers of the English Reformation knew this, and they fearlessly unfurled the banner of Protestantism. But there are degenerate sons of the good old English church, which have the boldness to tell us that we must disclaim this term Protestant, and why? Because of their new scheme—"the reunion of Christendom, and the restoration of catholic visible unity." On what basis is the reunion to be accomplished? The unity of the faith? There is no other platform on which we can meet other churches. The Church of England, as a reformed church, has long since purged herself from the pollutions of false doctrine, and reduced herself to this platform. She has taken her stand upon the great principle that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not found therein, nor may be proved thereby, is not to be required of any man as an article of faith, or be thought requisite or necessary to salvation." What if these unreformed churches, to whom we are "to hold out the hand of fellowship," refuse to submit themselves to the same purifying process? What is then to be done? Can we modify the scriptural character of our church in order to facilitate this scheme of a catholic visible unity? Are we to resume some of the discarded superstitions, which the men of England of a former day would not tolerate but cast them forth as an unclean thing? Is our gold to become dross, in order that may pass current with these unreformed churches? Is our wine to be mixed with water, that it may be to them more palatable? Shall we mingle ourselves with them and learn their ways? Either they must return to sound doctrine, or we must decline from it, if there is to be reunion.

But there are some who do not think this to be necessary. "Notwithstanding all the differences in the mode of obeying the truth, both they and we, by God's great mercy, hold in the main the faith once delivered to the saints." Now we are quite ready to concede the possibility of this with reference to individuals who are members of those churches, and we doubt not that even in the Church of Rome there are those who have not bowed the knee to the image of Baal, and who, notwithstanding the anti-Christian decrees and fulminations of that church, hold in the main, so as to be saved by it, the common faith. But how can this be said of the church to which they belong, which, in the decrees of the Council of Trent, has taken up vital points of Gospel truth, and anathematized them before the world? Who are they who would thus extenuate the errors of corrupt Christianity? We can explain this. There are men to be found in the communion of the Church of England, who are of opinion that the Reformation was pressed too far; that the Articles are too precise and rigid in their definitions; that more latitude might be allowed; men who press into their service every incidental expression in the Liturgy which can by possibility be strained to their purpose, and by evading some things and softening down others, conceive themselves justified in raising upon the platform of the Church of England, not the honest Protestantism which it was intended to sustain, but that which is

designated Anglo-Catholicism. The main point with them is church government. Wherever the church in aspect is episcopal, there, no matter how corrupt the doctrine, they recognise a sister church. Wherever the organization has resolved itself into another form, there, it matters not how scriptural the doctrine, such are schismatics, and of such there can be no recognition.

The difficulties under which many of the reformed churches on the Continent lost episcopacy are not remembered. Their circumstances were not so advantageous as those of the Church of England at the period of her Reformation. Many of her bishops placed themselves in the van, and led the way in the great work of repentance and purification. In other cases, where the necessity of reformation was felt by many, the prelates were the enemies of all improvement, and used their ecclesiastical power in opposition to the truth. If, then, these men, persisting in their desire after scriptural truth, parted from episcopacy, it was because they thought that in no other way would they be free to embrace and profess the Gospel in its purity. The Church of England is otherwise circumstanced. She has recovered that soundness of doctrine which the Church of Rome has lost; but, in doing so, she has not lost the old discipline and forms of church government. Thus she is intermediate between two extremes. On the one hand are those with whom we agree in regard to those saving truths, on the belief of which depends the salvation of the soul, while in church government and forms of worship we disagree with them; on the other are those to whom, in externals, we assimilate, while in matters of faith we so differ with them, that we protest against their doctrinal errors as pernicious and soul-destroying. To which of these are we most proximate? There is a discrepancy on either hand: which is the most important? We answer—salvation connects not with forms of church government, but with doctrine. "Take heed to thyself and unto the doctrine: continue in them; for in doing this thou shalt both save thyself, and them that hear thee." "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

The non-episcopal, but evangelical Christian holds in common with us that which is vital and essential, the cardinal doctrine of Christ crucified as the sole reliance for the sinner; but that which Romanists have in common with us may be held in combination with dependence on false mediators, and affords no security against soul-destroying error. There is a relationship as regards the one, an opportunity for modified intercourse, charity, and forbearance: while they remain unreformed there is none as regards the other. Two nominally-Christian churches in ecclesiastical order may be alike, yet the worship offered in them may be strikingly dissimilar. In the one there is the simplicity of Protestant worship as most healthful to the church in these latter days, when the great promises of the Gospel having been substantiated in the personal work of the Redeemer, symbolism is not only not needed, but interferes with the action of faith in the apprehension of unseen realities; in the other is the high altar, and the statue of the Virgin, large as life, and attendant priests, arranged in sumptuous garments, bowing at her footstool, and going through the dumb show of a vain mummery. Shall the ecclesiastical similarity prevail over the marked discrepancy of doctrine and worship, so as to identify these churches, and their respective congregations, as sister churches, between which there ought to be intercommunion? Not so. Unreformed churches, so long as they continue such, cannot be regarded as sister churches.

There is a great work they have to do, if they would recover the position they have lost as branches of the universal Church of Christ. They are unconscious of their necessity, and need to be convinced of it. But there is no surer way of preventing this than designating them as sister churches, and recognising them as branches growing on the same root with ourselves while yet unreformed. If it be persisted in, that, notwithstanding their errors, they do nevertheless stand in this relation, then may this be regarded as an admission upon our part that these errors are not vital and essential, and need not be corrected—whence, then, the necessity for any reformation? As for the members of such churches, they must be dealt with in the same way as other men, heathen, &c., who are ignorant of the Gospel: means must be adopted to impart to them the knowledge of it. *Magna est veritas et prevalebit.* The Gospel will have its harvest. There will be those who will recognise and embrace it. If the corrupt church in which they had been brought up leaves these men

alone, permits them to continue in her bosom, and to spread about the leaven, we shall rejoice. There will then be hope respecting that church that a process of renovation will commence within itself, and that, recovering from its lapsed state, it will be found on the Lord's side. But if it persecutes and drives them out, they are free to form themselves into distinct congregations, as Paul separated the disciples. (Acts xix. 9.)

But an initiative must be taken by those who know the truth. The reformed churches are under an obligation in this matter, and must not withhold their testimony. That testimony, in the first instance, ought to be simply evangelical; but if the corrupt church opposes and impugns, she must be controverted.

The great difficulty with these systems is, that there is in them so much priestcraft. They are all more or less ingeniously contrived to give the priests influence, power, and revenues. To attempt to reform the church is to place in jeopardy the personal position of the ecclesiastics, and they resist as a body, upon the same principle with Demetrius the silversmith.

THE TRAVANCORE MISSION.

In our previous Number we placed before our readers the singularly varied population of Travancore and Cochin, as lucidly sketched by Mr. Beüttler. They will now be enabled better to understand the nature of the work entrusted to the care of our Missionaries, and the difficulties they have to contend with, and so to appreciate in their true value the results which have been obtained. What those results are they will desire to be acquainted with, and we proceed to sum them up within as brief a compass as possible.

Our Missionaries, on arriving in Travancore, found there an old decayed Christian church, without doctrinal truth or spiritual vitality, but still held together by a name and forms, and old traditional recollections, so as to remain distinct and separate as a body from the heathen around. The first object attempted was to resuscitate this church, to awaken her to the perception of the old saving truths which she had lost, and, by a reformation from within, to raise her up as a witness for God's truth on the coast of Malabar. But these friendly endeavours were opposed, and contumaciously rejected: "they held fast deceit; they refused to return." At length, in 1837, our Missionaries, acting under the advice of the late Bishop of Calcutta, decided on the adoption of a new principle. Hitherto the object aimed at had been to rekindle the extinguished lights of the Syrian church, and, through this revived body, evangelize the heathen. Now they did as the Apostles when rejected by the Jews, to whom they first addressed themselves—they said, "It was necessary that the word of God should first be spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Gentiles." They, too, found the old Jewish church in a decayed and fallen state. They would have relighted it with the torch of pure Gospel truth, and, through the christianized Jewish church, reached the Gentiles. But when it refused to profit, and thus to become qualified for the high and honourable office which it might have filled, the Apostles, under Divine direction, set it aside, and, bringing the Gospel direct to the Gentiles, set up a new standard and rallying-point, around which all might gather who felt the power of the truth, and thus be brought into brotherhood and communion. This new organization consisted of all who, recognising Jesus as their Saviour, were willing to confess Him before men, and on this foundation the church was raised. Upon this principle our Missionaries acted in Travancore. The old church had the first opportunity, but it refused to be reformed, and blocked the way. Our Missionaries, passing it, addressed themselves to the population generally. They preached Christ to nominal Christians, Jews, and Gentiles, bond and free, and exhorted men, as essential to salvation, to believe on Him; and those who came forward from the dead and truthless systems around, they brought into communion with the scriptural and Protestant church to which they themselves belonged, and raised up Church of England congregations in Travancore. The number of those thus brought into communion with us, believing the same truths, using the same liturgical services, and being generally moulded into a conformity on all essential points with our own ecclesiasticism, is now as large as 7200, gathered from Christians and heathen. As their knowledge of true Christianity increases, it becomes more influential upon them, and with increasing con-

ıcy they become more useful. The light
ı they shed around, at first feeble, be-
s stronger, and falls alike on Christians
ıeathen, and thus salutary influences are
d abroad. The Syrian church is feeling
· the penetrative action of a living Chris-
ɔy, that dissatisfaction with the old and
ant state of things is being felt by some,
ıst, amongst its people. "By constant
ɔourse with the reformed Christians, and
ading of the Scriptures and other books
d from the Mission press at Cottayam,
iews of many among them are undergo-
. change on religious matters, and they
.ble to perceive that some of the existing
es of their church are contrary to the
l of God." There has been a movement
ıvour of the administration of the cup in
Lord's Supper to the laity; and although
e parish priests oppose, others have
ded to the wishes of the people, the de-
ɔn of the Metran being in favour of the
nge. Some also hold prayer-meetings on
ıday evenings, wherein the reading of the
iptures forms a prominent part. Among
heathen section of the population the
at work of evangelization is making pro-
ss. For many years our chief work lay
ongst the Chogans, but now it is reaching
rnwards to the slaves, and upwards to the
ıhmins. In Mr. Hawksworth district the
rease has been chiefly amongst the slave
Pilaree class. "The complete renuncia-
n of heathenism and every form of super-
tion by these converts, the total reforma-
n of their lives, and their continued con-
tency, are in some instances beginning to
l on the class immediately above them;
d indeed some others in the social scale
ve felt and acknowledged the influence of
ı living Christianity." While recently
iting one of the slave schools, and sur-
nded by a considerable number of this
g-despised people, our Missionary was
rprised by a wealthy high-caste agricul-
ist coming and standing in the midst of
m. Conversation soon ensued with one,
o, contrary to the usages of high-caste
ıthen, had adventured himself into the
dst of elements so intensely polluting as
istianized slaves. But he soon explained
mystery. He had observed the improve-
nt in the character and conduct of these
n since they had become Christians, and
ı curious to know the secret of these
nge. "This man," he said, pointing to
, "was a wretch and the terror of all who
w him, and now he is a gentleman;" and
n the hands of this very man, on whom
ransforming power had been thus shown,
the wealthy Nair received, the next day, a copy of the Gospel. In another part of the same district, a respectable landed proprietor, for whom numbers of the converts work as free men during the harvest season, has borne a like testimony. "They are," he said, "marked out from others of their class by a scrupulous adherence to truth."

We can well conceive what a consolation the Gospel promise must be to a people so cruelly ill-treated as they have ever been by their Nair masters. The Nair has been over them a cruel despot: the law has been too weak to control him, and, in his contempt for the poor leaf-clad slave, he has dealt with him as a pariah dog, and trodden him under foot. Under influences such as these, the slave became a poor, trembling, cringing creature, whose only refuge from the severity of his master was the mountain jungle, and thither many of them fled. There they were found by the Rev. H. Baker while prosecuting his mission among the hill people, and to the furtherance of their evangelization his converted Arrians have nobly helped.

"During one of my itinerating journeys," observes that Missionary, "passing along an elephant track by the side of a lofty mountain, I observed a thin volume of smoke rise from among the rocks. The guide assured us that no one lived in those wild spots. As we climbed up silently, expecting to find either hunters or smugglers, to our surprise, in a hut hid in the nook of a granite cliff, we discovered two men, with their wives, in a most destitute, wretched state. The men were clothed in pieces of bark beaten into a matted substance, but the poor women had no covering but small green twigs tied to cords as a fringe round their middle. They were slaves who had fled from the plains nearly a hundred miles distant, from the tyranny of their masters, and had lived many months here on wild honey, roots, and chance fruit, collected in their daily rambles. They had returned almost to a brutal state of existence, but yet even here had attempted a species of worship. A stone had been placed erect under a tiny shed. Fruits, and toddy drawn from wild palms, were the offerings to the demon represented; and the older of the men we heard acknowledge himself as 'the priest of the devil.'

"I was at this time about establishing my central Christian village at Mundakyam, some six or seven miles distant; and, after much difficulty, I persuaded the poor creatures to remove, promising them protection and their rice and salt. After a few days, they made their appearance, but were very

timid, lest their owners should discover them. They were of considerable use in helping to drive away elephants, and guard the crops from other wild animals, our Christian people paying them the hire of free labourers. They contrasted the treatment they now received with their former state, and showed deep scars, and wounds, and burnings, when working as slaves.

"Mr. Moody was the Corresponding Secretary of the Church Missionary Society at Madras at this time, and came to visit Mundakyam. He was greatly pleased with these fugitives, and was told that many others were to be found in various parts of the jungles, living in little cultivations redeemed from the forest, but utterly uncared for by the more prosperous natives. These facts were related by him in a letter to some friends at Stamford, where he had once been curate. An answer came, requesting to know what would be the expense of sending a native Christian to instruct these refugees. The letter reached me when I was holding a meeting of my communicants. I interpreted it to them. For a few moments no one spoke; they looked at each other. Then an old man said, 'Well, Sir, years ago I used to take salt, cooking vessels, and iron tools to these escaped slaves. I will go, if you think me capable. Give me but food and clothing, and I am satisfied. My eldest son will provide for my family.' Verkey Moopen had been a sad character, but was now striving to live aright; not very advanced in holy things, but a sincere believer in God's love and answers to prayer. My next question was, how much the food and clothing would be considered worth. All agreed that thirty rupees a year should cover all necessaries. I wrote the answer the same night. Soon came a letter breathing out the fervent love and prayers of friends to Christ at Stamford, and that they would support the man. Nobly did they keep their promise. For years they sent the 3*l.*, and with them constant, faithful prayer was offered. Hence the blessing which followed. We began by sending out Verkey to hunt up these poor slaves, talk to them, and invite them to attend a Sunday school at Mundakyam. We began the school with the four individuals first discovered and a very few others; gradually the numbers increased to twenty, then to thirty. They collected in a large shed made of bamboos and thatched with elephant grass. About eight in the morning each brought some roasted roots, or jaca fruit, or rice boiled and tied up in leaves for the mid-day meal. They were divided into classes, some taught by individual communicants of the congregation, others by one or two young women who had been in the girls' boarding school. A slave school had been commenced at another station of the Church Missionary Society called Mallapalli; but the schoolhouse had been burnt down, and the slaves driven away. Some of them came to the neighbourhood of Mundakyam, and joined our little band. Most of those who were attending our school were of a class called Eastern Palaries, who would eat beef like the pariahs of the plains, though distinct from them. The new comers from Mallapalli wished to be considered of better caste than these. This was refused, and, after a little difficulty, all united. After the usual teaching and services in the church, I, or the catechist who officiated, usually addressed and prayed with these poor creatures, who appeared thoroughly awakened to a sense of their lost condition. The Catechism of the Church of England, Watts's First and Second Catechism, numerous texts, and hymns, were eagerly learned. Many appeared to be living consistent Christian lives, and could give a good account of their hope, and the reasons and evidences of it. Our numbers amounted often to 130 or 140; about 170 had received various degrees of instruction. I never urge baptism upon any individual, but generally speak of the duty of obedience to the command of Christ, waiting for those desiring it to express their wish. Three years had passed, and though many appeared quite fitted for the holy rite, none of the instructed slaves applied for it. I found they hesitated, doubting whether the Christians would receive them as brethren, slaves being considered impure, and not allowed to approach within twenty-five yards of any caste man. Even the Syrian Christians compel them to keep this distance.

"One Sunday afternoon I had been speaking of the oneness of Christians in their Head, Christ, and I noticed significant glances were exchanged. On this, I asked them what they were thinking of? The once priest of the devil said, 'Sir, can we be baptized?' I answered as Philip did to the Ethiopian eunuch, when a poor woman, named Elachee, who had been teaching some of the others very diligently, exclaimed, 'Oh, this is what we have long, long been praying for!' I promised them a full answer shortly; and at the evening class for our Christian men I proposed the subject. These men were once Brahmins, others Chetties, Nairs, Chogans, and Syrians, Arrians, and others present, now all one in baptism, and many, I trust,

the sanctification of the Spirit. The only jection made was, that some were not content, none hinted caste as any barrier: Ve left that behind, when we ate together,' d a Brahmin convert. From this time, at ery occasion of adult baptism, several slaves re usually found offering themselves, and er the examination and probation, were epted and baptized. Some months, perps, had elapsed, when some of the men me to me, and said, 'You told us the other y of St. Paul's writing to Philemon, and nding his escaped slave back to his master. it our duty to return to ours? We left em as heathen; should we not as Chrisans return?' I told them, 'If this is a estion of conscience with you, I should say is your duty to offer yourselves again to ose to whom you owe service. Go, and od help you.' Thirteen men went, and everal of those who had been dispersed from he slave persecution at Mallapalli also reurned home, and were kindly received, and ided in restoring the schools there among heir class. Two of the thirteen quickly ame back, fearfully beaten by their masters. I told them that they were free, having discharged their duty; but I heard nothing of the others. I feared whether they might not have relapsed. Among these were the devil-priest and his wife. He had formerly practised very curious arts, professing to be able to cause devils to enter or go out from an enemy. He made clay and wooden figures, calling them by the names of persons intended to be tortured, and used to act towards the inanimate objects as though he had the individuals themselves in his power. He believed in his own power; and I discovered that numbers of them in the plains, who knew him as a heathen, believed in him as a sorcerer, and paid him as such. About a year previous to his baptism, he had publicly broken a number of these clay figures, two sticks of ebony, and a roll of thin beaten copper, all marked over with stars and curious signs. Such a marked change had been noticed in the conduct of this man, and two or three others of the party, that I could not think them hypocrites. Harvest time now approached, when thousands of low-country people enter the hills to help to gather in and house the grain, and now we were gladdened by seeing the lost ones come back with a crowd of strange slaves. They had been kindly received, and had brought their friends to reap, and also to hear the Gospel in our school. For six weeks we had a very large school, and at the end of this period they came to me to say they were returning, and desired letters to any Missionary in the plains, who would teach them. I wrote to Mr. Andrews, then in charge of the Cottayam district, together with my old charge of Pallam, and most heartily did this devoted Missionary enter into their desires. The work grew; he could not find teachers for them. The boys of the Cottayam college at once nobly volunteered to teach two Sunday schools, and they subscribed to pay a master on the week-days. The printers at our Mission house, all converts to our Protestant church, in the spirit of holy rivalry paid another master. The Rev. Messrs. Hawksworth and Coshi, who succeeded Mr. Andrews at Cottayam, ably fostered the work, and have baptized nearly 200 in their schools. At Pallam, Mr. Andrews has a very prosperous work going on among the slaves: persecution in its severest forms has failed to check it, for when the Lord letteth, no man can hinder. I believe that more than 400 have already been baptized in my Mission and the two now mentioned, from the slave class alone, within the last four years, from the movement originating and fostered by the 3*l.* annually sent by the friends at Stamford. Faith and fervent prayer at home held up our hands. Verkey Moopen soon went to his rest: others took his place. The Christians at Cottayam were stirred by generous Christian love. The little stone not cut out by hands is growing, and smites the iron and clay image; that crumbles away; it grows into the great mountain, which shall fill the whole earth. The slave movement in the Tiruwella district originated at Mallapalli, and is also extensively spreading. It had no connexion with ours, excepting in our being able to give protection in the wild jungles to its persecuted ones. Christians at home need no longer doubt respecting the reality of the work. Give much if you have it, give, if even only a little; but oh! pray truly, 'Thy kingdom come,' while giving, and we shall return rejoicing, bearing precious sheaves."

Mr. Andrews, of Pallam, speaks as hopefully as Mr. Hawksworth of the work amongst this people. Such is their sorrow for sin, their earnest desire to avoid it, their vivid apprehension of God's love in Christ crucified, and their marked dependence on the Spirit's help, that, almost without exception, each slave-inquirer forms a living epistle, known and read by the unconverted round. During this past year nearly one hundred of this people were received into fellowship, while of promising candidates there is about the

same number. Nor is it only to the heathen, that these new slave congregations are examples, but to converts of long standing. In the Pallam district there are three of these congregations, in outward things as yet frail and wretched, but containing all the elements of union, power, and, ultimately, of entire self-support.

We are not to imagine that, in the first instance, their conversion to Christianity mitigates the cruelty of their masters; it excessively exasperates it. "Elizabeth, the slave girl, was bitterly persecuted when first brought to the knowledge of Christ, chained to a tree one night, and threatened to be murdered next morning if she would not renounce Christianity. She was released by a friendly hand, and fled to the mountains, where she has loved and served her Saviour, told many of his love, and maintained her consistency to the last, kept by the grace of God through faith unto salvation. During her illness she lay talking about going to her Father's house. Thus she fell asleep in Christ."

There are in the Pallam district four eastern slaves who have come to baptism through a fiery ordeal indeed. "One is of a very sickly nature, having never fully recovered from a beating received when dragged from under the protection of the Rev. G. Matthan, of Mallapalli, a few months before baptism, on which occasion he was actually left in the jungle for death, and was with difficulty conveyed here through the night. After a while he somewhat recovered, and returned to his work again, to endure, with the others who are learning, an almost ceaseless round of persecution in various shapes. The pitiful pittance of paddy, called cooly, was lessened; any little stock of yams was cruelly seized; and aged relatives beaten to prevent their sons and grandsons from learning."

But they have stood fast, and the secret of endurance is the same with that referred to by Paul in the case of the Hebrew Christians—"Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance. They have now a hope to sustain them. The Gospel has come as a new and cheering light falling direct from heaven on their sorrow-stricken path. It has been to them as the deliverance from Egypt to the Israelites. It tells them of a glorious release from earthly misery, and that soon, and a blessed transfer into the rest of heaven, and they can now bear patiently the yoke, reckoning that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in them.

But the Gospel leaven is penetrating upwards as well as downwards, and Brahmins as well as slaves are acknowledging its power. Let our readers recal to mind the remark made by Mr. Beuttler respecting the Brahmin class, and they will then duly appreciate the fact of an entire Brahmin family, consisting of seven adults and three children, having been baptized, some few months back, by our Missionary, the Rev. J. Peet of Mavelikara. His account of them is deeply interesting.

"Originally the ancestors of this family were from Tinnevelly, but long settled in Travancore. The mother was brought up, and till lately resided, at Palghaut: the father having a family residence in the Mavelikara Mission district, occasioned the whole family, some time since, to come and dwell here. The family consists of father, mother, three men sons, and three younger ones. The three men sons are married: their wives were still residing at their former home, though now the wife of one, and her mother, have become Christians, and live with the married son.

"As to the character of this people, I have not, after long and minute inquiry, heard a single unfavourable report, except that, as it was said of Paul, they had become mad. The mother has been always noted for a kind, liberal woman; and the eldest son is, even now, termed Wydeya Kutti, the wise child.

"The conversion of this family was, humanly speaking, owing to the mother. She never could read a letter, but is a person of much energy, of great decision and strength of mind. With her personal conversion I was not only satisfied, but particularly struck, as it was a type of what I have witnessed elsewhere.

"At a very early age she used to lead about a blind Brahmin relative; and upon her expressing great horror, upon one occasion, at the approach of some low-class people, the relative made a remark that impressed her tender mind with the opinion that caste distinction was a gross deception. This became fixed in her memory, and, in connexion with various other events, led her, in mature life, to doubt, and then inwardly reject, the whole Brahminical religion as a system of soul-destroying falsehood. But feeling herself to be without truth, hope, or God, she frequently became so much depressed and agitated in mind as to affect her body, and produce serious impressions upon her husband

family; and not knowing how or where ain peace, she resolved, some two or three s since, and persuaded her husband, to with her to the capital, Trevandrum, to ult and argue with some chief Brahmins the subject of religion. But they con-ined them to leave the capital and return e.

Soon after this, the husband fell in with e who knew something of the Christian me, and who recommended him where to ly for further information. From these ties he obtained part of the Scriptures, other suitable books. The Ten Com-ndments greatly attracted the attention of whole family; and they received also ch knowledge, satisfaction, and comfort m the perusal of Bunyan's Pilgrim. The other declared she had at last found what e had so long sought in vain; and the fa-ily also became convinced of, and confirmed the truth. So they proceeded, step by ep, and were much helped by the prayers d scriptural instruction of my worthy as-stant, our native clergyman at Kunneet, in e Mavelikara district, our able reader there, d part of the congregation. By the influ-ace of God the Holy Spirit, these instruc-ons ended, I have full reason to believe, in e sound conversion of the whole adult fa-ily, father, mother, and three grown-up ns.

"Of course, as Christianity manifested it-lf in them, persecution arose; and when e three sons came one day openly to my ome, in less than eight hours it was blazed broad for miles around; and before twenty-ur hours had elapsed a case of robbery was ade out against the three young men in the istrict court to which they belonged; and n express order was sent to catch and send hem up as culprits to that police-office. Having intimation of this, and being not un-illing to try the young men, I sent them way with a letter to my assistant residing n their district, well knowing that the harge of robbery was false. On the way hey were seized by Brahmins, many of whom were posted in different parts to catch hem. They were dragged before a Brahmin ribunal, my letter was taken away, they ere detained all night, and, on the next orning, taken before the magistrate as elons. He broke open, read my letter, urnt it, shockingly abused me and my reli-ion, threatened them with all kinds of engeance, and detained them while he tried ascertain what I might do.

"These people, on this and several other casions, acted very unlawfully and impro-perly, and gave me great reason to seek the protection of the law; but I thoroughly dis-approve of state prosecution in such cases. It is not a trifling error. It speaks but little for our confidence in our people. It prevents them from gaining strength to overcome their enemies, while it raises a very needless prejudice in the classes we oppose, and gives an unfavourable opinion of the spirit and re-quirements of our holy religion. After abusing and detaining the three youths, the officers, afraid of taking up the charge of robbery, let them go, and my people left, more than ever resolved to adopt Chris-tianity with all its shame. From this time baptism was decided upon; but our people had much to contend with from struggles within, and virulent opposition from with-out. Deliberately, and without earthly rea-son, to throw all away; to give up all che-rished notions of merit; to become willing to sit at the feet of Christ as lost and mise-rable outcasts, implies a strength of purpose, neither innate nor to be procured from earthly aid. To expose oneself publicly to disgrace, scoffing, and infamy, without pro-spect of earthly gain, shows great grace, an influence that can proceed only from God the Holy Spirit. Then, too, as they lived in a neighbourhood of Mohammedans and heathen of all sorts, without a single Christian for three or four miles around, they were much exposed. The Mohammedans tried to allure them to embrace the Koran, ridiculed and charged them with forsaking one idolatry for another; and, not succeeding, united with the rest in troubling them. So they could not leave their home in the day-time; and when the day for baptism was fixed, the fa-ther, mother, and three younger children, left their home late on the previous night, and, unattended, had to come through bye-ways, a distance, by the circuitous route they took, of several miles, so as to reach our church before daylight.

"But in addition to all this, the elder son had an extra trial that pressed heavily upon him; so that, at baptism, he looked quite haggard and worn out. He is some twenty-five years of age, and married to a full-grown, fine, hearty young woman, a Brahmin of about seventeen. They had lived together at her mother's home, and proved, by the sequel, to be warmly attached to each other. His grand object—his very frequent endea-vour for months—had been to teach and bring his wife to embrace Christianity with him. But all his efforts before his own bap-tism were in vain, and he came to me some-times in great agony of mind, pulling at his

arm, and saying, 'I love her better than this flesh.' When all proved to no purpose, he came to me for final advice, saying, 'Both the mother and my wife threaten to kill themselves (the natives are not slow in putting such threats into execution): will the guilt be on me if they do?' he asked; and then added, 'When I attempt to read, both put their fingers in their ears, and declare they will burn the Bible; and I tell them, if they do, I will burn on the same fire. What am I to do?' 'Well,' I said, 'I know how to sympathize with you. A wife left me to go to heaven; still my heart was lacerated, and will never be healed till I meet her with Christ in glory. But there are bounds for us. If Christ's spirit dwell in us, then we are not without a Father who knows best, and will do best. We have to submit to Him, and try to say from the heart, "Thy will be done."'

"We had a serious and solemn meeting on that occasion; the hour, midnight, as he was afraid to come by day; I sitting upon a low chair, sick; he at my feet in mental agony: my soul's eye uplooking for the Holy Spirit's aid, while Satan was lugging him by his affections. After a moment's thought, I placed my hand upon his heart, and proceeded, 'You love Christ, and wish to be a child of God?' 'I do,' was his emphatic reply. 'Very well, then,' I said, 'I have but little to add. You will think me cold, but, about your wife, I will say, if she reciprocates your love she will come to you; if not, and she should come, she will be a sad clog to your soul. You must leave it in better hands, and pray for needful grace. But, come what may, your duty, and therefore best interest, is clear. When the Almighty gives a plain direct command, as to keep holy the Sabbath, there is nothing left us but to obey, come what will. When Abraham was told to offer up Isaac, he prepared to do it, with a very sad heart no doubt, but with unflinching obedience. And what when Christ says, "He that forsaketh not all, cannot be my disciple?" You are just now where Eve was when the tempter began to assault her. She looked, she listened, then she took away half her heart from God, and gave it up to the gratification of her own desires. Of course she fell. You take warning. Come what may, you have the command. You must part with all, as Christ directs. I have done.' He sighed and said, 'All true: I will go and give my last entreaty, and say good bye.' We parted with prayer, and, before day-light, he had *left*. I will just add that he was baptized without her, and with no expectation that she would come; but in some two months after, she, and her mother, also came, were baptized, and are now quite cheerful, and the wife learning to read.

"One little incident connected with another of the sons is, that he was married to the daughter of an influential Brahmin, an officer in a police court, who was therefore doubly incensed, and vowed to catch and punish him. The youth, being a little afraid, came to me on the Thursday previous to the Sunday of his public baptism, and said he would remain near, but not on, our premises till Sunday. It was agreed, but he could not rest, thinking this not creditable; so, quite unknown to me, on the next day he suddenly appeared before me;—his head clean shaved, the kudumbi, or Brahmin tuft of hair, cut off; the sacred thread cast away, well bathed, and with quite a new appearance. There he stood, his face radiant with joy, as though long-worn manacles had been removed, and he just let out of prison. I was deeply touched with this act of firmness and sincerity. Putting my hand upon his head and blessing him, I embraced him very heartily with my soul's affection, and welcomed him in the name of our Lord.

"Preliminaries settled, they were all, though not at once, baptized with a number of low-caste people, to show that all are alike welcome, that all are one in Christ.

"In all, ten Brahmins and twelve low-caste people were baptized. The Brahmin father was baptized by the names Cornelius Justus. Law or custom requires the name of the father to be added to documentary signatures; but as this would show a Brahmin class name that might be perpetuated in the family, I, as the convert's adopted father, added the name Justus, which is henceforth his father's name, and the family name of all his children. The sons were severally called Joseph, Jacob, Matthew, John, Philip, Samuel. The mother, Sarah, the wife, Mary, and her mother, Elizabeth.

"Being baptized, I found it necessary for a time to receive these convert Brahmins into my house, to keep them from being murdered, and that they might gain a more full acquaintance with the way of our religion.

"But the singular and astonishing part remains to be told, viz. that as soon as it was known that Brahmins had actually joined, and were residing on my premises, the sensation among the higher classes was that of the shock of an earthquake, and their curses were both loud and deep. Yet instead of shunning my house, many, especially Brah-

mins, began to come in groups. Many needed ocular demonstration to convince them that the converts could so degrade themselves. Some openly asserted that I had used magic; and so I had: I lifted up the Saviour, and the blessed Spirit gave them eyes to see, and hearts to receive Him as their only refuge from the wrath to come.

"Among the first who came was a Brahmin relative, a boisterous, wordy man, intent on putting our converts and us to shame. He asked to see them. As it was but two or three days after baptism I hardly knew how to act so as to prevent contemplated disturbance; but sent to know the mind of the father and mother of the converts. The father looked at his person, and shrank. No kudumbi, no sacred thread. The mother said, 'This will not do; we must get over this shame at once.' Up they came into our verandah. The relative began to bluster and banter; but the father replied with firmness, and made a noble confession. Then the mother commenced an impromptu song of praise to Christ, and to the confusion of idolators. The relative's crest fell. Fairly humbled, he confessed we had the truth, but that the converts were wrong in purchasing it at such a price. After this, other groups came from time to time; and I had frequent opportunities to correct erroneous notions respecting our Christian requirements, to point out fatal errors, and to show the way to Christ.

"All this is the Lord's own doing; and to his holy name be the glory."

Before we close this brief article, there are two points in connexion with this Mission, to which we would desire to direct attention. The first is, the Cochin native pastorate, and the fund now being raised for its endowment.

Cochin, built on the southern bank of the principal entrance into the Travancore Backwater, is faced on the north by the island of Wypeen, a low sandy spot, densely covered with trees.

"Looking down this opening inland, we perceive a most extensive lake, the coasts of which are abundantly fertile. North and south, as far as the eye can reach, cocoa-nut plantations succeed each other without a break, rounding wide and narrow bays, or turning sharp peninsulas, and appearing to lessen in size until we lose the line on the horizon. Inland, so far as we can see, stretches a beautiful verdant plain, occasionally relieved by gentle elevations and woody hills; whilst behind, forming a grand termination to so extensive a landscape, are the southern ghauts, a noble range of mountains, many apparently of great altitude. The sea is calm and charmingly blue; the air clear and warm, yet fresh; the sky cloudless; and the quiet profound, but for the faint murmur caused by the waves breaking on the bar at the mouth of the river.

"Its position at the only navigable entrance into the Backwater has long preserved to Cochin a considerable coast and Arabian trade. This magnificent lagoon, in length one hundred and seventy, in breadth often twelve miles, runs almost parallel with the sea, and receives the waters of those fast-flowing rivers that rise in the mountains behind, and so excellently irrigate this country. Produce and timber are thus easily conveyed from the most remote spots, industry has always found a vent for its labour, and the population has increased most astonishingly, as the demand for raw staples has improved. The lake we notice just beyond the town is about twelve miles long and five broad; a noble expanse of water, dotted here and there with islands, covered, like the indented shores, with forests of cocoa-nuts."

"Some years ago the Rev. T. Whitehouse, a friend of the Church Missionary Society, and then the pastor of Cochin, made an effort to place the native-Christian church in that town upon a satisfactory basis, and simultaneously to relieve the Church Missionary Society of the burden of the support of the native minister for some years located there, thus enabling the Society to take up fresh work in the surrounding country. In four years a sum of no less than 5843 rupees has been collected towards endowing the native pastorate of Cochin.

"The whole sum required for the endowment of a native pastorate is, according to the scale of the Church Missionary Society's allowance to its native clergy, about 9000 rupees; the interest of this amount affording an income of from 30 to 40 rupees a month, a sum experience testifies sufficient for the wants of the minister of a native congregation.

"There still remains about 3000 rupees to be collected."

The other point is an effort now being made, in connexion with the Indian Female Normal School and Instruction Society, for the promotion of Christian education amongst the females of Travancore, which may well command the sympathy of our readers.

"The Missionary labour of many years among the population of Travancore has resulted in bringing about 7000 souls into direct connexion with the church of England; and in acquiring an influence for good among

large masses of Romanist and Syrian Christians, of whom 200,000 inhabit this independent Hindu kingdom, all generally willing to read Protestant books. It is proposed to employ Christian women, chosen from our converts, that they may go two and two, as Bible women, among these people, and the heathen castes of agriculturists and tradespeople, to all of whom they would have free access. Suitable persons can easily be found willing to work under the supervision of the Missionary ladies, who would gladly give them the needful instructions. Funds are, however, required, to pay the small salaries necessary: six to ten shillings per month each would be sufficient. The duties required of these agents would be to instruct native females professing Christianity, at their own homes, by reading and praying with them; those to whom the higher allowances would be made would be aggressive; they will be sent to the houses of the heathen, there to speak to the mothers of families of the advantages of Christianity, a loving Father God—the good hope set before us—peace, goodwill, and happiness on earth; they will read and distribute hand-bills prepared for the purpose, and suitable portions of Scripture.

"It is also proposed to send out an English lady, capable of teaching drawing, singing, and painting, possessing tact in acquiring language, and in imparting general and scriptural knowledge, who sails on the 15th of September, under the auspices of this Indian Female Normal School Society, which also undertakes to collect funds for the payment of the native Bible women.

"While the Missionary's wife acts as his curate in instructing the females of the flock and the girls of the boarding-school, this lady will be the female Missionary to the native heathen ladies strictly. Caste girls will be collected at their own homes; they will find the schoolhouse, books, and other materials at their own expense, and they will be taught scripturally; the varied sciences being made so many incitements to induce them to learn. This lady Missionary will reside at an existing principal station of the Church Missionary Society, having the protection and support of the Missionary and his family. No doubt exists as to the feasibility of the plan, and the willingness of caste ladies to learn. Several of their friends have applied for the kind of teaching proposed, and in some measure support it.

THE ARRIAN MISSION.

We must now leave behind us the beautiful lowlands of Travancore, the backwaters and their shores fringed with cocoa-nut plantations, the verdant plains relieved by gentle elevations and wooded hills, the Mission stations where, on the basis of Christian truth, the fragments of a disunited population are being brought into harmony and brotherhood. Before us, as we look inland, lies that portion of the western ghauts, which, southward of the Palghat valley, expands into a mazy group, overspreading the country to the eastward, and attaining, in some places, an elevation of 7000 feet above the sea. To this chain, as it overhangs the plain country of Travancore, we must now direct our steps, for the Gospel has penetrated there before us: it has climbed those heights, and wrought happy changes amidst those wooded fastnesses, and we must visit these clearings, and see what has been done. We speak of the Mission work amongst the Arrians, commenced and ably carried forward by the Rev. H. Baker. As he has published an interesting pamphlet* on the subject, we shall introduce from its pages such extracts as our space permits, and thus enable our Missionary to tell his own deeply-interesting story to our readers.

"There are various races of people dwelling in the hills and jungles of India, distinct in appearance and manners from the vast population of the plains. While these latter have from time to time been conquered by, and amalgamated with, the fresh immigrations from the north, those who, from the secluded nature of their retreats, or from poverty, escaped the notice of the invader, are still found to preserve their ancient customs and religion intact. The same traces of Scythic worship which are found throughout Europe and Persia are also found among these hill tribes; demon and hero-worship, peculiar rites connected with births, funerals, and husbandry, are still practised. Remains of cromlechs, funeral mounds, circular enclosures, and other monuments precisely resembling each other, are found from Cape Comorin and Burmah, along all the mountain ranges northward, through Afghanistan to Germany. These aboriginal tribes are called by various names—Puharries and Gonds in the central and northern provinces; Kothurs

* "The Hill Arrians of Travancore." *Wertheim and Macintosh.*

Katars, Arrians, Mullavellens, and Man-
ns in the south; and Karens in Burmah.
e countries inhabited by these people are
ong the most beautiful regions of the
th; hills, woods, and streams, are plen-
il; the soil is fertile, and capable of sus-
ning a much larger population; but the
sity of the jungle and the heavy mists
lecting on the hill tops occasion fevers,
ticularly at the beginning and end of the
na. The Hindus, accustomed to a dry
mate, and a more effeminate life than
se hill men, find it very difficult to live
ong them: their system soon sinks, and,
akened by fever, they are unable to with-
and the frequent sudden changes of tem-
rature, the damp air, and heavy dews of
ght. This is another reason, probably,
hich has tended to the isolation of these
ribes, and protected them from Hindu, as
ell as Moslem conquerors of every kind.

"To the Christian these people are of pe-
uliar interest, because they do not, like
Hindus, *idolize evil*. The objects of their
worship are the spirits of their ancestors, or
certain local demons supposed to reside in
rocks or peaks, and having influence only
over particular villages or families. The
religious services rendered to these are in-
tended to deprecate anger rather than to
seek benefits; but in no case is lust to be
gratified, or wickedness practised, as pleasing
to these deities.

"It has been found that the Karens of
Burmah and the Gonds of Bengal had some
idea that a revelation had either already been
made by God, or was about to be so made;
hence the readiness with which they have
received the Gospel, and the simple, earnest
faith with which they seek to realize God's
love to man. Upwards of 100,000 hill peo-
ple in Burmah are professed Christians. The
Santhals are learning rapidly. The Lieut.-
Governor of Bengal lately met more than
2000 Christian Gonds; and in Travancore
from 800 to 900 Arrians have been baptized,
and many more are coming under instruc-
tion. Whether it be that the old religion of
these hill tribes has directed the energies and
affections to be reverenced rather than the
passions, which are really the only salient
features of the Hindu religion, it is very
observable that these people are more truth-
ful and generally moral in their habits than
people of the plains. They are free and in-
telligent in their manners, and also great
hunters of the wild beasts which abound in
their hills. Though sometimes spoken of
as an inferior race by the Hindus, yet we
generally find them looked upon as beings in
alliance with some powerful demonolatry,
and presents are abundantly bestowed in
order to prevent their curses producing evil
effects."

"There are several tribes inhabiting the
western ghauts, in the Cochin and Travan-
core countries, of whom the majority are
divided into small wandering bodies, living
for a few months in a particular spot, and
then deserting it for another as soon as their
scanty crop of grain is reaped. The Arrians,
however, have their fixed villages, and re-
side generally on the western slopes of the
higher range of mountains, or their spurs.
They number from 14,000 to 18,000 souls,
and, by the Government officials, are called
'Mulla Vellens,' and are considered to rank
in caste above all the mechanics, and equal
to Mohammedans and Jews. Their villages
are often lovely spots, generally in a ravine
not accessible to elephants, near to some
gushing rivulet falling over rocks, and sur-
rounded by gigantic trees and palms, rarely
at a less elevation than 2000 or 3000 feet
above the sea. Many of their houses are
good substantial erections of wood and stone,
built by workmen from the plains, and after
the fashion common to the western coast;
but in many cases they prefer temporary huts
of mud, bamboo, and grass thatch, as the
survivors often dislike living in a dwelling
in which the head of the family has died.
The whole of the hill country is owned by
Brahmins or Zemindars, who receive trifling
rents from the Arrians for their fruit-trees
and cultivated land; and, besides this, each
headman has to furnish a certain quantity of
honey for the rajah's birthday, dig a few
elephant pits, and help, with bark ropes, to
conduct the animals, when entrapped, into
the taming cages. These people extend from
Cape Comorin to the borders of Travancore
in the north. A few wretched beings, called
Arriàr or Arrisur, are found on the eastern
side of the ghauts, near the great peak of
Augustier, but they seem in a very degraded
state. Their language is Tamil, and they are
not allowed to be of the same race, nor have
they the same customs, as their richer neigh-
bours on the western slopes. It is possible,
however, that they went over the hills to
avoid circar work, and have been, for a series
of years, so oppressed by the Tamils as to
have become what they are. There is a pass
from Tinnevelly into Travancore, in which a
former rajah has built a temple to secure the
favour of the hill deities, and prevent his
province of Shencotta being severed from the
rest of his estates. The Arrians are, many of
them, rich, being large cultivators of the
slopes, which they clear of the jungle in the
dry season, sowing during the rains. Every

man, however, has to watch with guns during seed-time and harvest, to protect the crops from elephants, deer, and other animals, as well as from swarms of birds.

"As a rule, the names of individuals among this hill tribe are not Hindu; they severally signify some peculiarity, thus—

FOR MALES.

Kunnen . .	the eyed one;
Ponnen . .	the big one;
Potten . .	the deaf one;
Thadien . .	the fat one;
Neelen . .	the long one;

FOR FEMALES.

Madara . .	the sweet one;
Manicum . .	the shining one;
Thungum . .	the golden one;
Ponna . . .	ditto;
Chakra . .	the sugar one.

Where the people are under the influence of Nairs, there only we meet with names from the Shasters. The language is Malayalim, with several words, however, not known to the coast. Throughout Malabar, Hindus do not inherit the property of their fathers, but that of their maternal uncles; but in three Arrian villages only does this custom hold, and there because the Zemindar has compelled them to do so; but still they have outwitted him, by making it obligatory on cousins to marry. In all other Arrian settlements children invariably inherit their father's property. It has been observed, that in cases of sickness sometimes Arrians will make offerings to a Hindu god, and that they attend the great feasts occasionally; but in no case do they believe that they are under any obligation to do so, their own spirits being considered fully equal to Siva, or his fellow god, Krishna, the chief Hindu gods of Malabar."

Mr. Baker next proceeds to inform us how he was led to commence a Christian Mission amongst this people—

"I had often heard of a people living in the hills, who were acknowledged to be 'very truthful and chaste,' and were said to to be 'the Mulla Nairs,' and 'as ancient as the hills themselves.' I had put all this down to the usual style of Indian conversation; but during a Missionary tour I met three or four fine-looking men, different from the races in the plains, both in the contour of their faces and method of wearing their clothes. We had some very interesting conversation, and they stayed the night at the tent. They left early, and I did not expect again to see them, as we were so far from their hills; but, some months after, my little daughter ran into my study at Pallam, to say, that 'some very curious-looking men were come' to see me. This was in 1843. There were five men, from as many different hills, begging me to go and open schools among them. They had a Romo-Syrian with them, named Kuppeer Curien, as guide, a man who then, though well acquainted with the truth, did not know its power. This was my introduction to the Arrians. Again and again did they come on this errand, but I hesitated to go so far, as I had several new but increasing congregations, some hundred children in the day-schools, and a Preparandi class of young men of whom I hoped to make teachers. There was no road through forty-five miles of jungle, fever was prevalent, and coolies difficult to procure. The friends I consulted said, 'Possibly you may begin the work, and may compass something, but you will have no successor.' Many thought with me that the hill men were seeking for a protector, and not for Christianity; others, that no centre of operations could be made in the hills, the population being scattered; and that, even if the work of conversion did begin, the results produced by working in the plains would be more important and extensive, if a movement took place. But the heads of several villages at last came down, and remonstrated on account of my delay. 'Five times,' said they, 'have we been to call you. You must know we know nothing right: will you teach us or not? We die like beasts, and are buried like dogs; ought you to neglect us?' 'Cholera and fever,' said another, 'carried off such and such members of my family: where are they now?' They stated that they 'wanted no pecuniary help, as they had plenty of rice. They wished to serve God, and not to be oppressed by any one.' They offered to make over their lands as a proof of sincerity, and waited about, determined to have me in their hills; so I promised to meet them the next week, on the banks of a river about thirty miles distant, whence they proposed to guide me to a principal village, and have an assemblage of their people. I sent some men a day or two before I started, in order to have a hut erected on the banks of the river, as it would be necessary to halt there for the night. On arriving there with my brother, trusting to our messengers, we found neither Arrians, hut, or people of any kind, but a dense jungle overhanging the stream, with only a narrow track leading down to the water by which we had come. Walking in the close jungles, with a hot sun overhead, had completely knocked us up. With aching heads, and, perhaps, disappointed, angry feelings, we laid

o spend the night on boughs strewed ground, with a blanket over head to ff the heavy dews; but, before dark, Tamil merchants, who had crossed the ains, came to the river, and, seeing us, l over on a raft, and lent us a little t tent, six feet square. We were thank- r this, for heavy rain soon came on. xt morning, having returned the tent owners, who would take no compensa- e crossed the stream, now much swollen he rain, and, proceeding along an ele- track for an hour, found some Arrians g for us: they had not gone further, as ill doubted whether we should come. aring the village of Combukuthie, so from the hill-top beneath which it is having the appearance of a fallen nt, I observed some piles of wood at gles of a small level piece of ground. ired what they were for. 'Oh,' said 'this is where we meet for games, set- marriages, disputes, &c. We are to meeting directly it is known you are and the piles of wood are to give the ly light." Soon I heard men shout- m one place to another, far away up the hill sides, 'He is arrived. Come, Messages are thus conveyed from one ain settlement to another with great y. By nightfall, some 200 men and he representatives of 800 or 900 souls, sembled, the piles of wood were lighted, ith the moon also to aid, we held our ence. I told them I had at last come, ir request, and it was to tell them a e I was entrusted with; that, some ies back, the people of England had me rites and hero worship as they had; e Druids taught the Britons just such s their Pusaries did; but that, at last, was brought them which told of God— le was, how powerful, yet the Father trusting children; and that He had is book. I said that the English be- what the book taught, and obeyed its ts; that, in consequence, God had ur Queen many subjects and extensive o rule, and that her people were the of all the earth; further, that the aring people of England had sent me is book to teach them the same glad . They wished to see the book. I l them the Malayalim Testament, ad John 3rd, Romans 1st, and other es. I said it was faith and love to God made men happy here and in heaven. erless simple but very practical ques- ere asked by them, not in a cavilling like the Brahmins and Vedantists of the plains, but on the atonement, fall of man, sin, misery, future punishment, &c. They occasionally talked among themselves, some making objections, others proposing a trial of the regulations I proposed, and a few thought the rules for the Sabbath and daily learning too severe. I answered that man had reason and God's word: it was his duty to seek for the realization of God's promises in his way, and then all things would be added by Him for time and eternity.

"Long after midnight the headman of the village said, 'We have talked enough: where are the teachers we are to have?' I said, 'I will send them, but we must ask God's blessing first. He must help, or our counsels will come to grief.' All knelt by the light of the blazing piles, and after a few words of prayer for help, and that wisdom and a teach- able spirit might be given the people, I made them repeat the Lord's Prayer sentence by sentence, and then we dispersed. The strangers slept by the fires, wrapt up in their blankets, while I retired to the hut usually prepared in the village for guests. It had been neatly fitted for me with bedstead, table, and seat, all of bamboo. I returned, after a day or two, to Pallam, my station in the low country, after promising to send them three teachers, and to spend a fortnight of each alternate month with them."

All the people of the three first villages among which the work commenced were well-to-do farmers, the headmen of two of them being wealthy men, their annual crops averaging from 10,000 to 12,000 paras of grain, besides pulses and roots. They all promised to help, by building for the teachers who should come among them houses to live in, erecting prayer-houses, keeping the Sun- day holy, "having daily prayers and lessons, removing the lamps at the graves of their ancestors, and abandoning all other superstitious symbols; that old and young should attend the teaching given, and that some promising young men should prepare them- selves to be teachers of others. All this was faithfully performed by the people for some two years. It was found that truth was very rarely departed from by them; and that industry, hospitality, and freedom of speech, appeared natural characteristics. There was no fawning nor cringing about their conduct, so that, even when they were being instructed, if any thing was told them beyond their comprehension or belief, they said so at once. Their great desire seemed to be that a Missionary should permanently reside near; if that were the case, they felt they would not be deserted."

But where were the teachers to be found? Our Missionary, at the time when he first climbed these hills, was in charge of the Mission districts of Cottayam and Pallam, in the plains, and there, under his superintendence, were many Scripture readers and other native agents. From these he sought help. I proposed "at one of the monthly meetings for instruction, that they should volunteer, three going a month at a time, to teach the Arrians. 'Europeans came 10,000 miles to teach them, would not they go forty-five?' All but three out of thirty-seven at once engaged to go, and continued for two years, notwithstanding every difficulty, to carry on the work. But yet the plan was unsatisfactory. Sometimes a man would be ill, or think himself so, and delay for days upon the road, and thus eke out his month; another would have a sick wife or child, or think them sickening. Some faithful men laboured hard, but often came down from the hills with fever; two died; others, after suffering much, lingered on month after month, unable to return to their ordinary work. Two or three false men advised the Arrians against becoming Christians, for they would, said they, lose their high standard as 'pure Mulla Nairs,' and be lost in the mixed castes we baptized: these were Syrians, who had professedly joined us. Those who had the oversight of the work doubted much where all this would end; much was said about 'the duty of abandoning the attempt to carry the Gospel into wild districts.' Some of my brethren, too, who came part of the way into the hills, strongly advised the Committee against the Mission. Twice during my own journeys my party were all compelled to climb into trees out of the way of elephants; on another occasion my coolies were chased, and the tent and bedding, which had been dropped, were tossed and kicked about by these animals. Accidents, too, happened in crossing mountain torrents when swollen by rain. Of course the accounts of the country taken to the plains were most dismal, and perhaps it was not surprising that strange ideas were afloat respecting the motives for continuing the work. 'The Bishop has ordered the work as a penance,' said a Syrian priest; but 'Gain, gain—it is all for personal advantage,' said the majority. But, as in the case of the Sierra-Leone Missions, so in this, it was seen that where God willeth, no hindrance can let his work."

In the midst of discouragements and difficulties, the feverishness of the climate, and the dispersed state of the people, there were promising indications of an early and abundant harvest. "At the beginning of 1851 many Arrians had heard of Christ; about 350 had been taught, but of these 120 only had counted the cost, and, after two years' trial, had determined to ask for baptism." Kind recognitions, moreover, from friends at distance, cheered the Missionary in his work, and helped him to persevere.

"Sir Henry Lawrence, of Lucknow, hearing of my work, sent me 150 rupees for the promotion of the new settlement, and encouraged me. 'By all means go on; never mind obstacles, or whence they come,' were amongst the words of the message he sent me. A lady, an unknown friend in England, sent me 20*l.*, and promised to continue it for five years, towards preparing teachers from among the hill men themselves. Several young Arrians came forward, and, entirely unaided, learned half the day with the teachers, and the other half worked on their land to provide themselves with food, their intention being to prepare themselves to be the future teachers of their neighbours. A Christian officer of the Madras army came up to help us against the wild beasts, and shot several: he itinerated some weeks with me through the hills, paying all the expenses, and was convinced that the converts were men of earnest life and conduct as well as profession. To show his interest in the work, after a few years this gentleman built us a church, fifty feet long by twenty-five wide, on a hill in the middle of the village of Mundakyam. The 150 rupees sent by Sir H. Lawrence built a schoolroom, and substantial granary in which to store the grain voluntarily grown and given by the converts to form a Mission fund. Miss Usborne's subscription educated and paid four young men—one a Nair, another a Romo-Syrian, and two Arrians—to be Scripture readers, who have since been continuous and most efficient assistants in the work."

Mr. Baker rightly concluded these to be manifest signs, calling upon him not to hold back. "The dense forest was cleared; and, gradually, peace, holiness, and plenty, were seen among the Arrian and other converts residing in the two villages of Mundakyam and Assapian. Itinerating was constantly carried on through the whole neighbourhood, taking a radius of twenty miles every way round; the work being not exclusively confined to Arrians, though in a great measure so."

Soon, from Mundakyam as a centre, the work began to extend northwards. Headmen from villages in that direction visited "the Christian Arrians of Assapian; and,

their return home, sent again, beg- g me to come and teach them. After se pressing requests, I determined to go, ıough the room to be occupied by my ıily was but partly boarded, and the walls grass screens. I was away six days, and nd several villages on a high mountain, ut eight miles from the river side; in , the whole range is full of inhabitants. mapara has forty-seven householders; lkavoo, sixty-three; Walagum, twenty; l several others, as, Mangumba, Kuna- i, &c, south of these, which I did not it, containing still larger communities. Circar officer on the spot told me that ere were 500 families in the Travancore jah's territories in this direction, and more om Poniatu to Nedakil, in the little state Poniatu, close by.

"During my visit I walked between seventy nd eighty miles, and from sunrise to eight r nine at night, and neither I nor those I ok with me had much intermission in talk- ıg. The Ponambens of eight or ten hills ame, with their trading men, to ask what ras 'our message.' Capt. Ward was the nly European ever before amongst them. The men of four villages wished at once to ut off their long hair, and asked for baptism forthwith. These were the people who had ent to me. I said that 'faith and patience were the life of Christ's people, and that a profession of this nature could not be put on and off like clothing; they had better wait; and that if they held to their determination, then, in February, when I hoped to see them again, though I could not baptize, I would receive them as probationers.' But they said, 'You must destroy our devil places, and teach us to pray to our Father, as you call Him, in heaven, or some beginning must be made.' So I gave them two schoolmasters, and went over rocks and ravines to some spots where their genii were supposed to reside. At one place there was a fragment of granite, well oiled, and surrounded by a great number of extinguished torches. This easily broke into fragments. Another stone I found difficult to move, but at last sent it down the hill side. The most fearful demon, however, was found in a hollow tree, and was, they told me, worshipped by more than 2000 families of Arrians. I could not find it for some time, as they did not know the precise hole in which the visible symbol was to be found: I brought it away with me, and it looked like the hilt of an old sword. On my return to my hut, they again said they must soon be baptized, or they should not feel themselves Christians; when one of the Christian Arrians, who had gone with me, himself once a devil-dancer, said, 'The water might keep the devils from the body, but still they would have to keep them out of their hearts, where the water was of little use.' So we agreed to defer baptism for the present. Some thirty or forty Chogan families were also resident among them, but these only requested that their children might be taught to read. Some Nairs, and many Romo-Syrians, lived not far off—not more than three miles. The church and bungalow at Cottayam, with the sea beyond, were in view from the school-shed. I would judge Eermapara to be about 3000 feet high, and Walagum about 800 more; Malkavoo peak, nearly 4000. There is a complete string of Arrian villages the whole way from this to Mundakyam, averaging not more than three miles' distance from each other. From these and other places nearer Mundakyam to the south, I was repeatedly getting messages to come to them. From what I saw, I imagined the number of Arrians, in the three talooks in this neighbourhood, to be more than 10,000 householders, each one comprising from three to four families in his circle. When told of the love of Christ—of hope even in the grave—and how that the sting of death was the gate of joy—how their looks showed new emotions excited! and then, those who never thought of God but as a Being ready to torment, were rejoiced to kneel in prayer, and ask for more knowledge of the way of heaven."

Omitting many interesting facts, for which we can find no room, and for which we must refer our readers to Mr. Baker's pamphlet, we haste to conclude by a brief sketch of the present state of this Mission.

That spot where the travelling merchants showed Mr. Baker and his brethren, when on their first exploration, so much kindness, is now the site of Mundakyam, the centre of the Mission. On one hill in the centre of it stands the church, erected through the Christian benevolence and liberality of an officer of the Madras army. Hither, in 1859, came Dr. Dealtry, the late excellent Bishop of Madras, the first Protestant Bishop who had ever ascended the beautiful mountains of Travancore, confirming, on that occasion, 111 men and 62 women, of whom a few had come not less than fifty miles.

Besides Mundakyam there are now five villages in connexion with the Mission—Kootickal, Assapian, Malkavoo, Eermapara, and Kanikal; the whole number under instruction in these villages amounting to 939 souls, of whom 289 are communicants, and

95 unbaptized. Mundakyam, the central point, contains a congregation of 373 souls, converts from various castes. This village is no longer the isolated spot it once was, the European planters having settled on the Peru Merde, a range of hills east of Mundakyam, and there being in consequence the passing and repassing of many coolies and government officials of various castes.

Well might the Rev. H. Baker, sen., on visiting this Hill Mission, in July 1859, exclaim, "I have been delighted to see the blessing of God on my son's labours. Christian villages, churches, and schools, established where not a single habitation once existed; and where he himself had to lodge at night on a tree, now hundreds are living together, of all castes and classes, many of whom have been baptized, and the rest under Christian instruction. They not only support themselves entirely by their own labours, but also give their contributions in money, or their personal labours, to assist the Mission. What a contrast is the condition of these poor creatures with what it was formerly, when they were without instruction, and without God in the world! What hath God wrought!

We are happy to learn that Miss Barber, of Sussex Square, Brighton, has collected funds, in connexion with the Coral fund, for supporting twelve Arrian preparandi in the hills. The men from the low country cannot live in the damp climate of the mountains without becoming ill, so Mr. Baker proposes to have the young hill men to live with him and itinerate, aiding him in his work while they are themselves being instructed in their work, and thus fully prepared to be teachers of their countrymen. They will not acquire expensive habits, and ultimately will be supported by their own people, over whom they shall be appointed, at not more than three or three and a half rupees a month each. They will have a good scriptural vernacular education, and will be chosen from their previous good character and spiritual turn of mind.

Thus the dawn is breaking on the hills of Travancore so long wrapped in midnight darkness. May it soon kindle into the brightness of noontide!

INSTRUCTIONS DELIVERED TO THE REV. HENRY BAKER, JUN., ON HIS RETURN TO TRAVANCORE.

THE General Committee of the Church Missionary Society, at its meeting on Monday, August 11th, took leave of the Rev. H. Baker, jun., about to return to his Missionary labours among the Hill Arrians of Travancore. On that occasion the following instructions were addressed to him by the Hon. Clerical Secretary—

DEAR MR. BAKER,—The Committee will not address any instructions to you upon your return to India. As the son of a veteran Missionary—as cradled on the Missionary field—as having yourself had nearly twenty years' varied and extensive Missionary experience, and abundant proof that your labour has not been in vain in the Lord,—the Committee have rather to thank God on your behalf, and pray that you may have health and grace to carry forward among the Hill Arrians of Travancore that blessed work, which the Lord has enabled you to commence.

We may address you in respect of the Arrian converts, as the Apostle addressed Titus in respect of the churches of Macedonia and Corinth. He desired Titus "as he had begun, so he would also finish in them the same grace."

The call of God clearly "separated" you to that work. In the very interesting narrative which you have printed of the progress of Christianity among the Hill Arrians of Travancore you have thus recorded the circumstance that the heads of several villages came down from the mountains to visit you in the plains, and said, "Five times have we been to call you. We know nothing right. Will you not teach us? We die like beasts, and are buried like dogs: ought you to neglect us?" You felt that to be a call. You acted at first upon your individual responsibility, against many discouragements. But the issue has abundantly proved that the commission came to you from above. Nothing is more striking in the history of modern Missions than the varied dispensations of the Gospel among different tribes and nationalities. The hill tribes have exhibited, in several localities, an extraordinary preparedness to receive the truth, as well as decision in obeying the truth. The Karens of Burmah, the Koles of Chota Nagpore, and the Arrians of Travancore, are proofs of this fact. These successes among the hill tribes have proved a great encouragement to other fields of labour, where, instead of such preparedness, there is apathy and instability. The

ory of the Karens has animated many a
uid Mission in other lands. So the Com-
ee regard the Arrian Mission, not only
i itself an important Missionary success,
as a great benefit to the Missions on each
of the ghauts, as an encouragement to
a to look for the same grace, affording
a a very profitable example of important
sionary principles.

he Missionary principles to which the
mittee will especially refer are those of
reliance, self-extension, and self support.
se have been exhibited in the Arrian
sion to a degree which may well provoke
holy emulation the Missions of the plains.
is not a little remarkable that you have
n engaged in working out these principles
India, whilst the Committee at home have
en devising the best means of inculcating
eir observance in their older Missions.
e Parent Committee are gratified to find
at their recent Minute upon the native
urch organization coincides not only with
ur own views, but, which is more satis-
ctory still, with your own successful ex-
rience.

The Committee trust that you will re-
rn to your Mission with fresh confidence
d encouragement, with this "Minute" in
ur hand; and that it may also prove some
ide to your own mind, in the more full and
mplete establishment of an Arrian native
urch.

In this hope the Committee will offer a
w suggestions on the subject, which may
ssibly, with God's blessing, forward the
ganization of the Arrian native church.

I. First, the Committee regard your work
sufficiently advanced for the employment
at least two native ministers, one for the
rthern division and one at or near Munda-
ram, so that you may yourself be more at
erty to organize the congregations, to
eak up new ground, and to exercise your
fluence in those parts of the Mission in
ich sudden emergencies have frequently,
the past history of the Mission, required
ropean interposition.

The past history of the Mission warns us
expect local persecutions and intrigues
m the heathen as well as from the Syro-
manists. The Syro-Romanists for ten
turies have suffered these hill tribes to
, within their sight, "like beasts, and to
like dogs." As you have noticed in your
blication, they stretched out no helping
d to rescue them from their deplorable
orance; but now that the Protestant
rch has introduced new life amongst them,
Syro-Romanists are attempting to be-
guile them into their communion. Rome strives to extend itself by alluring unstable souls from sound doctrine, for it has no power of self-propagation among unconverted nations.

Your presence will often also be required, as it was in times past, by complications arising out of the relations of the converts with Government officials and with heathen landlords. The hills which you often visited as the first white man will soon probably become a favourite resort of white men seeking to turn your forests into profit, or to enjoy the pleasures of the chase; for instead of the intricate path by which you first entered them, a good road has been formed by the Travancore Government for the transport of goods to Madura.

Thus, from various causes, the external relations of the Mission may probably require more of your time and labour than in former years; and upon you, as the parent of the Mission, all its anxieties and responsibilities will press heavily. It is therefore important that you should have the most efficient class of native helpers, that is, native pastors.

You have asked, indeed, for a European assistant. It was hoped that Mr. Oxley would have been sent to you: the failure of his health has necessitated his leaving India. The Committee will be glad if it be soon in their power to assign to you another European; but they regard it as still more important that you should be provided with at least two native ministers.

You are therefore authorized, in communication with the Madras Corresponding Committee, to select the proper persons. The Parent Committee will sanction the ordination and the pecuniary allowances, if the proper persons can be thus agreed upon.

II. The second suggestion which the Committee will make respects the elementary organization of the native church. You have already introduced the office of "headmen," for the management of the local affairs, and as spiritual inspectors over scattered converts. In the early days of the Mission, we read in your journals of the meetings of families, and of little knots of friends, for reading the Scriptures together, and uniting in prayer, and so preparing for baptism. Now the Committee would earnestly recommend the preservation of this spirit among the people, by some such system of Christian companies as the Minute suggests. Such meetings will be the real test of the spirituality of the Mission. Men and women may meet together for spiritual purposes in preparation for baptism; but nothing short

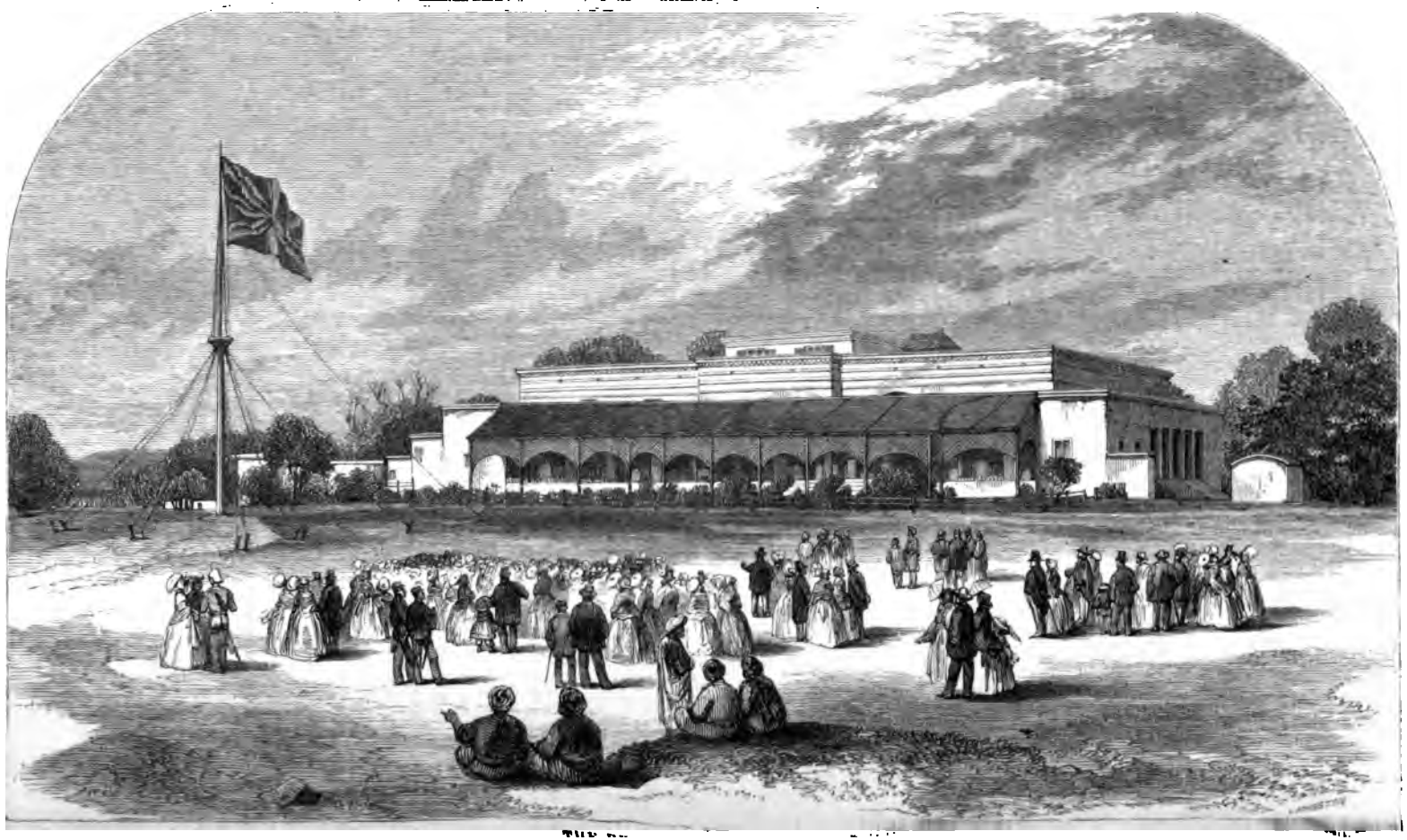
of spiritual life in their souls will afterwards keep these meeting together for mutual edification and growth in grace. The Committee will long to hear how many of such meetings you can organize. These meetings will show you who are the spiritual members of your congregations, and they are the holy seed which is the substance thereof. Without this attention to the elementary organization of the converts—in other words, to the putting forth of spiritual activity amongst private Christians—you may soon find yourself surrounded by a mass of inert and nominal Christians, which, so far from being a light amongst their countrymen, may even prove a reproach and hindrance to Christianity.

These remarks may be well illustrated by two actual cases, gathered from your own narrative. Under the date of 1854 you write—"A good holy spirit pervades our people at Malkavoo and Eermapara. Every man and woman is a teacher. I never go to them but I hear, 'Sir, here is my father, brother, or some other relative, wishes to join you.' Again, in the account given by Mr. Andrews of his visit to your station, under the date 1857, he says—"When the Gospel was first preached here, one of a family and two of a village only received it. These, however, became Missionaries to their several families, and ceased not to labour till the whole of their family was gathered in. It was deeply touching to see the son or father bring forward his relatives, and count them carefully as he placed them in a row before Mr. Baker." This is the aggressive Christian life which we desire to cherish and perpetuate, not only in each family circle, but in the neighbourhood and community which surrounds each convert; that each convert should be taught the lesson of Christ, who is his neighbour; that he should be taught to look around and say "Who is my mother, and who are my brethren? and He stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." It is this sense of spiritual relationship which we desire to cherish and to bring into active practical exercise by instituting our "Christian companies;" so that those who are called of God in any village or tribe "may not cease to labour till the whole of their village or tribe be gathered in;" so that each convert may bring forward h father, and mother, and sisters, and brethren brought into this spiritual relationship fr among his heathen neighbours—and "pla them before" the Missionary.

If the Parent Committee seem to th Missionaries to be over-anxious for the ganization of the native converts, it must remembered, that while our Missionaries a local Committees are involved in all t details of present occupation, the Par Committee fixes its main attention on future. The great question which e presses upon its mind is, When will Missions become self-sustaining, so that European force may be transferred to "regions beyond?" But these apparently posite points of view have in them no an gonism: quite the contrary: they are to combined together in the one great object the advancement of the Redeemer's kingdo In the prosecution of that one object the is a kind of division of labour. While t Missionary is concentrating his energy up his daily-pressing occupations within t Mission, the Parent Committee takes a wi view, and contemplates those occupations their more general relations, and endeavou to guide, to encourage, or to warn, as th wider view of things may seem to suggest.

In taking this wide survey of the Missi field, the Parent Committee is impressed wi the conviction that no point is more imp tant than that which they have now brou under your consideration, namely, the int duction of an elementary organization i our Church Missions, in order that th may be self-sustaining and aggressive u heathenism.

After the instructions had been deliver Frank N. Maltby, Esq., recently residen the court of Travancore, addressed the C mittee on the subject of the Arrian Miss which he had himself visited. He had join in worship with the people at Mundakya and had seen the wild population there *im* proving under the influence of Gospel teaching and rising to the position of a thoughtful and intelligent Christian people. He recognise the soundness of the principles laid down i the instructions, and, feeling a deep inter in this Hill Mission, and convinced of i genuineness and importance, commended to the sympathy and prayers of the Society.



JUBILEE ANNIVERSARIES OF ASSOCIATIONS.

e Norwich Church Missionary Association
d its Jubilee Anniversary during the last
nth. The sermons were preached on Sun-
, the 28th of September. On Monday
ning a large social gathering took place
St. Andrew's Hall. The friends who were
sent (about 700 in number), very many of
om were young people, were addressed by
deputation and by two venerable clergy-
, one of whom, the Rev. Henry Tacy,
been present at the formation of the
iliary, forty-nine years before; the other,
Rev. Francis Cunningham, at its first
iversary meeting; and both, throughout
period which has since elapsed, having
ained the stedfast friends of the Church
sionary Society, witnessing its growth
promoting its interests.

he meetings on the next day were largely
nded both by clergy and laity, the Bishop
he diocese, by whom the chair was occu-
l at the morning meeting, opening the
eedings by the following appropriate re-
·ks—

My Christian friends, the work which
are met to promote to-day is no new one.
is far older than our undertaking; far
er than the formation of all Societies and
titutions. If we go for its origin, we must
back into eternity, and there, in the re-
led counsels of Jehovah, find his everlast-
purpose. And it is of great importance
taking up this work that we should re-
mber that we are not carrying out a plan
our own; that we are not carrying out a
a that the church has devised; that we
not aiming at an object which the pity
commiseration and benevolence of men
e set before us; but that we are casting
selves into the means by which God would
il the purpose that from all eternity has
n before his mind. And oh, what a re-
nsibility this gives to every one who puts
hand to a work like this, and what an
our is stamped upon the work and upon
ry department of it from the highest to
lowest! However feebly, however un-
erved by others, however imperfectly we
y have sought to help or been enabled to
ward this work, if we are heart and soul
aged in it, then we are inseparably con-
ted with the everlasting purpose of God.
hat a stimulus this gives to the work!
ere can be no failure, no disappointment,
real difficulty in such an undertaking.
plan is his, and the power is his. The
le course of the work from its commence-
ment to its end, is all before Him. Nothing happens unforeseen; nothing that is not anticipated; nothing that is not provided for; no success that has not been a purposed success; no difficulty that is not a foreseen difficulty. Every one that has been raised up as his instrument to carry out this work has been a chosen vessel to Him, called out and fitted in accordance with his purpose, employed to do that which he was designed to do, and removed when the time came for his removal. I love, dear brethren, to look at this work, in the first instance, as the purpose of God—to call to mind, not only what He has intended and designed, but what He has done Himself in his own person—that He hath not only inspired men to unfold to us what his purpose is, but that He hath Himself personally come in the likeness of our flesh, and laid the great foundation in Himself, and in his incarnate person, and in his atoning death, for the carrying out of all this great design, and that his own lips have proclaimed the message that we are to convey; and that personally He has laboured and personally He has prayed here upon the earth for that very end and in that very work which He calls upon us to labour in; and that, though taken from us visibly, yet He is now, at the right hand of God, ever superintending, ever directing, ever imparting his own wisdom and direction, ever controlling by his own almighty and universal power all connected with this work; his eye going to and fro throughout the whole earth, commiserating the want, marking every opportunity which his providence shall order and appoint; marking every visible effort of his church on earth to carry out his design; marking each servant, however hid from the eyes of men, however weak and insufficient he may be in himself for the work, and strengthening him in his labours. Everywhere He is connected with this work. Here is the true light in which to look at this work, if we would get rid of all our wrong motives, and if we would be stirred up to holy earnestness and zeal in this work. We must look at it in the light of his presence and his purpose, and what He has done, and is doing, and has promised to do. Let us remember, that when we speak of the thousands of converts who are the work of his hand, the fruit of his mighty Spirit, we have in this the evidence that He is with us in the work, a proof that God the Holy Ghost in his quickening power has gone forth

from God and the Lamb, hath touched a soul dead in sin, hath given to it the life in God, and made it an heir through Christ of eternal life. Wherever you see one going forth, constrained by the love of Christ, to give himself to this work, and to spend and be spent in making Christ known to his fellow-men in any part of the world, look not so much to his gifts; look not so much to what you may expect from his qualifications, and his preparing, and his training, valuable and important as all this is; but fix your eye on the great fact that God has taken him, as the potter takes clay into his hands, that He may employ him in the work to which He has called him. Seek to discern distinctly, and to realize habitually, the hand of God holding that poor weak vessel, sustaining it, employing it, keeping and prospering it, for that whereto it is required. All difficulties vanish when we look at the work under this light. And, dear brethren, how much we have to prove to us that God is with us! The Report will bring before you more accurately and fully than I can what has been done in connexion with your own Association during the last fifty years of your experience; but just let me briefly glance at one or two matters. I can only remember about half that time in connexion with your Association, but if we take the whole of it, what great things has God done for us—things that we know to be, things that we can see, without looking up where our eyes cannot pierce—without seeing how many of the multitude that no man can number are there in their white robes before the throne of God and the Lamb, the fruits of this simple work; but looking simply on the earth, as far as our minds can judge or eyes can see. Take the means at our disposal. When our fathers met here first of all to set on foot this Association, and to stir up one another's hearts to take an earnest, prayerful part in the work of preaching the Gospel to the heathen in connexion with this Society, they could not tell then of one single clergyman of the Church of England that had gone forth to preach Christ to the heathen—not one anywhere. We had Missionaries, but we had to borrow them. We had to ask them at the hands of other churches. We had the heart to give some money; we had, I trust, hearts to pray: the purpose was recognised; the seed was duly sown; the means were earnestly asked for, and in time they were given: but at that time, and for some time afterwards, there was no clergyman *connected with our* church who had gone forth "*as a Missionary* simply to preach Christ to the heathen. Now, what a change there is! Besides nearly 200 European Missionaries—English, Irish, &c.—we have between sixty and seventy ministers of the Church of England who have been gathered from the churches founded among the heathen themselves. What a gift from God is this! What a contrast with the first small beginnings of our work! How heartily we should thank God for this! At that time there were three stations which were spoken of; we could hardly say that they were really occupied—they had only been commenced. Now we have 148 stations in connexion with the Society. Then there were no communicants; there were but few even who were listeners to and hearers of the everlasting tidings. Now our Society reports to us 21,000 communicants gathered from the heathen! God be praised! Oh, let us not shut out from our minds the glad, the happy conviction, as we break that number up into units and individuals, that they all stand out as so many witnesses of the faithfulness of God, his unchangeable love, his mindfulness of his own purpose, his tender consideration, his mercy and pity towards us, the honour He has put upon our feeble and unworthy efforts, that after fifty years we should have to come here together to thank Him for so great and so large a result. Let us look at this in the true light. I do not think we look at it in the true light unless we use it for our own spiritual benefit. God has been doing much: He has put it into the hearts of many to do much. The Church Missionary Society, in the hands of God, has been employed for great things in the hands of God. But now let us separate ourselves from the aggregate body of the Society into our own individual and personal condition. What have I done for this work? What have I said to God about it? How have I proved my interest in it? What can my closet, what can my substance, what can my home, what can my life, what can my labours testify of my love to this cause? Dear brethren, if you would enjoy the fruit God has been pleased to give to this work even now—if you would share the joy of the faithful servants hereafter—then must your hearts be given to Christ, and you must take hold of this work in his name, and in his strength, and you must be one with Him in it. You must be not only subscribers to the Church Missionary Society; you must be not only listeners, and interested listeners, to the reports of what the work of God is doing by her; but your hearts must first be given to Him, and you must take up this

ork in his name, and with a heart constrained by his love, or else, however God may employ you and your substance for the carrying out of his will, you will have no part or lot in the glorious result hereafter: and I do trust that what we hear this day of what God is doing by his Gospel in foreign lands may not only stimulate a more earnest devotion in the special work of this Society abroad, but that it may quicken our hearts, each in our different calling—especially the hearts of us who are called to the ministry of the Gospel—to a more Missionary spirit in our work at home—more devotedness to Him whose servants we are, more yearning love for the souls whom He has sent us among, a more prayerful seeking to fulfil his will, a more simple utterance of his own blessed truth of the Gospel."

The Report, which was then read, referred to the first meeting held in St. Andrew's Hall on Sept. 29, 1813, when the Association was formed, recalling the names of those who were present on that occasion—the Rev. H. J. Hare, of Docking Hall in the chair, the Rev. Josiah Pratt representing the Parent Society, and supported in his advocacy by the Rev. Daniel Wilson, Rev. Melville Horne, Rev. J. Cubitt, Rev. R. Hankinson, Rev. J. Bickersteth, Rev. W. Sharpe, Mr. E. Bickersteth, and other friends.

It is not our purpose to enter into the details of these anniversary meetings, or to give even an abstract of the addresses which were made; but the proceedings suggested some thoughts of which this article is the expression.

These jubilee meetings of Associations, of which several examples have been set, promise to exercise a very beneficial and invigorating influence upon the whole Society. They send us back to the early days, when, under the power of reviving influences, quickening the church into action, and awaking her to a sense of high duties and responsibilities, Christian men took up this long-neglected portion of the Lord's work, and, amidst much discouragement, travailed to send forth Missionaries to the heathen.

It was indeed time that the Church of England should put forth a more distinct avowal than had yet proceeded from her, and should recognise her duty and obligations, as a scriptural church, to carry out the command of the ascended Saviour, the preaching of the Gospel to every creature. Rome had long been active in the propagation of her corrupt Christianity. The wounds inflicted upon her at the Reformation, and the losses then sustained, so far from discouraging her, seemed to arouse her to new efforts. If she had suffered dismemberment in Europe, she appeared resolved on finding compensation in the domains of heathendom, and, accordingly, she equipped and sent forth her Missionary soldiers to make new conquests in the far East. "In the execution of this design, the renowned Society of Jesuits, which was established by Ignatius Loyola in the year 1540, seemed particularly calculated to assist the Court of Rome. A certain proportion of their order, who were to be at the absolute disposal of the Roman Pontiff, were accordingly, from its commencement, directed to be formed for the work of propagating Christianity amongst unenlightened nations. Great numbers of this Society were in consequence employed in the conversion of the African, American, and Indian heathen."

In this enterprise Francis Xavier led the van, devoting himself, with a zeal and self-denial worthy of a better cause, to the propagation of the Papal system. Others, more unscrupulous in the means which they adopted, followed in his train; and India, Japan, and China were entered by these persevering emissaries of the Church of Rome. In the year 1622, Gregory XV., by the advice of his confessor, Narni, founded at Rome the celebrated college "De propagandâ fide," and endowed it with ample revenues.

"The college consisted of thirteen cardinals, two priests, and one secretary, and was designed to propagate and maintain the religion of the Church of Rome in every quarter of the globe. The funds of this Society were so greatly augmented by the munificence of Urban the Eighth, and the liberality of other benefactors, that it became adequate to the most splendid and extensive undertakings. The objects to which its attention was directed were the support of Missionaries in various parts of the world; the publication of books to facilitate the study of foreign languages; the translation of selected writings into various tongues; the establishment of seminaries for the education of young men destined to act as Missionaries; the erection of houses for the reception of young pagans yearly sent to Rome, who, on their return to their native countries, were to become the instructors of their unenlightened brethren; and the support of charitable institutions for the relief of those who might suffer on account of their zeal in the service of the Church of Rome. Such were the arduous and complicated schemes of this celebrated college. To this,

however, another of a similar kind was added in the year 1627, by Pope Urban the Eighth, which owed its origin to the piety and munificence of John Baptist Viles, a Spanish nobleman. The same spirit of pious beneficence was communicated to France about the year 1663, and produced several other establishments of this nature, particularly the 'Congregation of Priests of Foreign Missions,' and the 'Parisian Seminary for the Missions abroad;' the one for the actual sending forth of Missionaries; the other for the education of fit persons for that important work. A third Society in France was denominated 'The Congregation of the Holy Sacrament,' and was under the direction of the Pope and the College De Propagandâ at Rome.

"From these various institutions a great number of Missionaries were sent forth during the seventeenth century to different parts of the world, who converted multitudes to the outward profession of Christianity, and subjection to the Church of Rome. The religious orders who chiefly distinguished themselves in these Missions were the Jesuits, the Dominicans, the Franciscans, and the Capuchins, who, though engaged in one great common design, mutually opposed and accused each other. Of these, the Jesuits were justly considered as having employed the most unwarrantable methods in the propagation of Christianity. They were accustomed to explain the doctrines of paganism in such a manner as to soften and diminish, at least in appearance, their opposition to the truths of the Gospel; and wherever the faintest resemblance could be traced between them, they endeavoured to persuade their disciples of the coincidence of the two religions. They permitted their proselytes, also, to retain such of their ancient rites and customs as were not glaringly inconsistent with Christian worship; and thus laboured to effect a coalition between paganism and Christianity. To these artifices they added an unwearied assiduity in conciliating the favour and confidence of the priests and civil governors of the people to whom they were sent, and that by means wholly unworthy of the character of Christian ambassadors to the heathen."

Now of all the reformed churches the Church of England, from her influence, organization, and stability, was the best fitted to meet the Church of Rome on the field of Missions to the heathen, and counteract her injurious efforts by a wide distribution amongst the perishing nations of the pure word of God. Yet it was not until 1647—more than a hundred years from the formation of the Society of Jesuits—that the Society for the Propagation of the Gospel was established, and an effort put forth which contained in itself an acknowledgment of the great duty to communicate to foreign parts the Gospel which was enjoyed at home.

The primary object of this Society being to promote Christianity in the British colonies, its exertions, at the time when the Church Missionary Society was formed, had been principally directed to the plantations in North America. "This," observes the Bishop of Llandaff, in his sermon before the Society in 1761, "is what the Society has wisely resolved upon, according to the instructions of its charter, to have, in the first place, a well-formed church among Christians themselves, as preparatory to the other branch of it, the propagating of the Gospel among infidels."

The other branch, then, of the work, the propagating of the Gospel amongst infidels, was not attempted until the beginning of the eighteenth century, the movement which was then made being elicited through the example of Denmark.

"In the year 1706, Frederic the Fourth, King of Denmark, with equal wisdom, piety and munificence, established a Mission for the conversion of the Indians on the coast of Coromandel, which has been eminently successful. The first Missionary from this noble institution was Bartholomew Ziegenbalgius, a man of considerable learning and eminent piety, who applied himself with so much zeal to the study of the language of the country, that in a few years he obtained so perfect a knowledge of it as to be able to converse fluently with the natives. His addresses to them, and his conferences with the Brahmins, were attended with so much success, that a Christian church was founded in the second year of his ministry. During his residence in India he maintained a correspondence with several European sovereigns; and on his return to Europe in the year 1714, on the affairs of his Mission, he was honoured with an audience by King George the First, and was invited to attend a sitting of the bishops in the Society for Promoting Christian Knowledge, to whose patronage the Danish Mission had been some time previously recommended. The grand work, to which the King and the bishops directed his attention, was a translation of the Scriptures in the Tamil language; and so diligent was this eminent Missionary in his studies, that before the year 1719 he had completed that great work, and had also composed a grammar and dictionary of the same tongue, which are still extant. With this zealous Missionary was associated Henry Plutscho and John Ernest

rus. The first station in which they ıblished was Tranquebar, on the coast ıandel, which long continued to be the t of the Danish Mission. . . . Besides ɔnage and assistance which the vene- ciety for Promoting Christian Know- ns afforded to the Danish Mission at bar, in the year 1728 it sent out ıries at its own expense to Madras; re followed, in 1737, by others to re, Negapatam, Tanjore, and Trichi-

eighteenth century drew towards its e various bodies of British non-con- began to feel their responsibility as ıs to put forth efforts for the exten- e Gospel. In 1769, the first Method- ionary collection was made for the of sending out two Missionaries to . In October 1792 was formed ɔtist Missionary Society, and the Missionary Society in 1794. But ed Church of England and Ireland l, as it had been before, without any tion having specially and exclusively object the evangelization of the world. The idea was suggested of a new Society, to be entitled "The or Missions to Africa and the East," April 12, 1799, that design was nto execution. It was in no spirt ɔnism to the Church Societies already ince that this was done. There uch thought in the minds of those n who were the founders of the lissionary Society. The early papers h by them afford ample and conclu- ence on this point.* The first volume lissionary Register opens with an , particularly to Christians, on the ɔropagating the Gospel," from which the following passages.

as pleased God to awaken, of late, zeal for the propagation of Chris- ırough the world. Various denomi- re exerting themselves in this great

let us not forget what we owe to cellent men who rescued, during a on, the Protestant church from the of utter inattention to the case of ıen. Diversified and successful ex- ere made, from the year 1647, by iety for Propagating the Gospel;' 6, by the Danish Missionary Col- m 1714, by the 'Society for Pro-

moting Christian Knowledge;' and, from 1732, by the Church of the United Brethren. Let us pay the debt of gratitude to these venerable bodies. It will become us rather to take shame to ourselves that we did not earlier imitate their example, than to reproach them for not having made greater exertions. At the hands of Englishmen the established church justly claims her share of praise; and those venerable Societies in her communion, which, for so many years, sought the conversion of the heathen, while their spiritual wants attracted but little notice in other quarters, are now reaping somewhat of the reward of their patient labours, in the applause and imitation of the Christian world.

"The close of the eighteenth century, and the beginning of the nineteenth, will be ever memorable in the history of the church, for the diffusion of this zeal, and for the establishment of various new Societies, which give full promise of becoming important instruments in the conversion of the world.

"To the kindling of this flame the church may be considered as giving the first impulse. The suggestion and establishment of Sunday schools by two worthy clergymen of Gloucester—Mr. Raikes and Mr. Stock—excited a zeal for the Christian education of the young, which soon began to act in various directions; and, combining with other circumstances, may be considered as the occasion, in great part, of awakening the Christian world to an anxiety for the salvation of the heathen."

Having briefly enumerated the efforts for Missionary purposes put forth by various bodies of orthodox dissenters, it proceeds to say—

"In the United Church of England and Ireland, two venerable Societies, before mentioned, have long been engaged in the excellent design of propagating Christianity abroad—the 'Society for Promoting Christian Knowledge,' and that for the 'Propagation of the Gospel in Foreign Parts:' but the efforts of these Societies have been limited to particular objects; the one having been formed with another view, and having only incidentally directed its attention to a few places in the Indian peninsula; and the other having limited its exertions altogether to the British Colonies.

"Many members of the established church, participating in the increased concern for the salvation of the heathen, and aware that the restricted objects of these two venerable Societies left open to the exertions of the church immense portions of the heathen

have already quoted largely from one of A Brief Historic View of the Progress ospel in different nations since its first ion," by the Rev. Hugh Pearson, M.A.

world, and judging it probable that a Society, with the exclusive object of evangelizing the heathen would meet with the hearty support of the pious members of their own body, formed themselves, in the year 1801, into such a Society; and the continent of Africa, and almost the whole of the East, being still open to the Missionary labours of the established church, the Society assumed its name of 'Church Missionary Society for Africa and the East' from this extensive field; not, however, considering their name as binding them to exclude their attempts from any other unoccupied place which may present a prospect of success to their labours."

At such a time, then, and under such circumstances, the Church Missionary Society came into existence. The enterprise was indeed an arduous one. The ground was encumbered with ignorance, prejudice, indifference, and opposition. They who were engaged in the work were a little band, few in number, with little influence save that of Christian character. They knew but little of what they had undertaken. They had first to inform their own minds, then to awaken to interest and sympathy the minds of pious persons throughout the country. So little was the progress which they seemed to make, that they did not think themselves justified in holding a public meeting until after the close of the second year.

At the end of five years only 2460*l.* had been collected, and only two Missionaries sent out, and these not Englishmen: none as yet could be found at home who were willing to give themselves to the work, and two Prussians were the first messengers sent out by this English Society. But they who were engaged in this work were earnest, holy men, who, assured that they were acting according to the mind of God, believed that he would help them.

Thus the Society struggled on until the year 1813, an eventful year in its history. At that time it had, upon the western coast of Africa, six ordained Missionaries, with three lay brethren, all Germans; three lay settlers, intended for New Zealand, had reached New South Wales; while one catechist represented the Society in the West-Indian Islands. This was the utmost of its efforts, and yet, in the accomplishment of even this, the Society had expended about 3000*l.* beyond its income. Thus a necessity was laid upon its friends to enlarge its home basis, and provide for an increase of funds. Hence commenced, in the year 1813, the *grand work of* organizing Associations; and the Committee, anxious to awaken the zeal of the fellow-members of the church, and call it more effectually into action, submitted a plan for their formation, in which was stated the objects to be contemplated in such Associations; first, the promoting of a Missionary spirit, and, secondly, the augmentation of the Society's funds. As a means of accomplishing the first of these objects, the circulation of Missionary intelligence was recommended, the Committee undertaking to supply annual Reports and other publications, while, in the important matter of increasing the funds, congregational collections, benefactions, annual subscriptions, and weekly and monthly contributions, were advised.

"Weekly and monthly contributions," observes a paper drawn up on this subject, "may be collected from that numerous class who cannot 'give of their abundance;' but having given 'their own selves to the Lord,' are 'willing of themselves, to their power, yea, and beyond their power,' to testify their zeal for his glory. The number of contributors in this rank or life will abundantly recompense the smallness of their individual contributions: the universal establishment of such a method of contributing, both to Bible and Missionary Societies, will most essentially aid their funds, while it will foster some of the best feelings of the heart. The attention even of many in the inferior ranks of life, who have been too regardless of religion, may be excited by these means to a concern for themselves. And 'who can estimate,' it has been asked, 'the effect of these Associations on the moral condition of the poor? Is it "more blessed to give than to receive?" Is the consciousness of aiming to benefit others one of the noblest feelings of man? Does an avowed zeal for the glory of God strengthen the secret conviction of its value, and give tenfold energy to the voice of conscience in ourselves? Then let us bless the poor with a participation in these inestimable privileges!'"

The work of organizing Associations at once commenced, and deputations went forth from the Central Committee in London for this purpose, consisting of such men as Josiah Pratt, Daniel Wilson, Edward Burn, Melville Horne, Edward Edwards, Gerard Thomas Noel, William Jowett, Basil Woodd, J. W. Cunningham, William Marsh, William Goode, Legh Richmond, &c.

Thus the year 1813 was marked by the formation of several of these Branch Societies. We find on record, Bristol, Leeds, Norwich, Bentinck Chapel, Suffolk, Ipswich, and Leicester, as amongst the first, and these

many others. How admirably
stem of forming supplementary
ughout the country wrought for
s for which they were intended
ed. The fourteenth anniversary
ty was held on Tuesday, May 3,
increased efforts had made the
l its objects more clearly and
own, and obtained for it a large
sympathy and support. The
ome of the preceding ten years
bout 2000*l.* per annum, that of
th year, 3000*l.* But the receipts
enth year rose to between 11,000*l.*

two points of interest which may
to in connexion with this re-
ome movement of the Church
Society. First, the year 1813
in which the intelligence reached
Henry Martyn's death: he died
1812. The influence which his
ng life exercised in awakening
istians to a sense of Missionary
it is impossible to describe. It
should be remembered. These
ssionary Associations may be re-
planted around the memory of
yn, and seem, as it were, to over-
grave. Through these Associations,
ve funds been collected, but men
moved to offer themselves for the
work, and thus to be baptized
ad; and thus his own words,
him at Tebriz in July 1812,
s suffering under a severe attack
ave had their fulfilment—"If I
e grave in India, my place will be
undred-fold."

r point is, that this augmentation
ety's means was obtained just at
t when it was most needed. He
th and no man shutteth, and
d no man openeth, was about to
e this Society of little strength
or. The year 1813 was the year
wal of the East-India Company's
l it was rendered memorable by
which were made to obtain from
Legislature the removal of those
which had hitherto prevented
cess of Christian Missionaries to
millions of India. The interest
subject may be estimated by the
rom February 15 to June 12 of
o less than 837 petitions in favour
duction of Christianity into India
ted to the British House of Com-
it be thought surprising, that
month of June had terminated,
resolutions in accordance with the prayer of the petitioners were introduced into the Commons by Lord Castlereagh, and, notwithstanding a fierce opposition, were affirmed by a majority of fifty-three. Of this open door the Society was at once enabled to avail itself. Two English clergymen were set apart for Ceylon; two Lutheran clergymen for Tranquebar, and, on the 7th of January 1814, a special general meeting was held for addressing these Missionaries, and an address, drawn up by the Rev. Dr. Buchanan, was read by the Rev. William Dealtry, rector of Clapham, the writer being unavoidably absent through indisposition. That able and interesting address we shall take occasion to reprint at some early opportunity.

But besides this, the long war, which, like a lava stream, had poured forth from the crater of the French revolution, had nearly exhausted itself. The great army wherewith the Emperor of the French had invaded Russia, had succumbed to the rigour of the climate, the want of needful supplies, and the sword of the defender and avenger, and that so fearfully, that, according to the Russian official account, 213,516 human corpses, and 95,815 dead horses, belonging to the French army, exclusive of many others, either burned or buried, of which no account was taken, were destroyed, in conformity to directions from the Russian Government, by the governors of the different provinces.

"When," observes the Missionary Register of June 1813, "shall the avenging sword be returned into its scabbard? When shall men of wicked and relentless ambition cease to scourge the world? Still

> "War tears the scythe from slow-subduing Time,
> And sweeps contending nations to the grave."

"But better days are drawing on, in answer to the fervent prayers and patient endeavours of faithful Christians.

> "Who would not be a Christian? Who but now
> Would share the Christian's triumph and his hope?
> His triumph is begun! 'Tis his to hail,
> Amid the chaos of a world convulsed,
> A new creation rising! 'Mid the gloom
> Of general conflict, vice, and wretchedness,
> He marks the Morning Star—he sees the East
> Empurpled with its glories—hears a trump,
> Louder than all the clarions, and the clang
> Of horrid war, swelling, and swelling still
> In lengthening notes, its all-awakening call;
> The trump of Jubilee!—Are there not signs,
> Thunders, and voices, in the troubled air?
> Do ye not see, upon the mountain tops,
> Beacon to beacon answering? Who can tell
> But all the harsh and dissonant sounds which long

Have been—are still—disquieting the earth,
Are but the tuning of the varying parts
For the grand harmony, prelusive all
Of that vast chorus which shall usher in
The hastening triumph of the Prince of Peace?
—Yes; his shall be the kingdom! He shall come,
Ye scoffers at his tarrying! Hear ye not
Even now the thunder of His wheels?—Awake,
Thou slumbering World! Even now the symphonies
Of that blest song are floating through the air;
'Peace be on earth, and glory be to GOD!'"

It was even so: the war-distracted nations were to have rest. On the 4th of April 1814, Napoleon signed his abdication at Fontainebleau. The spasmodic effort to regain his lost *prestige*, when, escaping from Elba, he landed at Cannes, eleven months after was crushed upon the field of Waterloo, and the long peace was introduced, which afforded a world-wide opportunity for evangelizing action, the angel flying in "the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," while the four angels, standing on the four corners of the earth, held "the four winds of the earth that they should not blow on the earth, nor on the sea, nor on any tree."

Such, then, was the divine intention as to the opening of the door, and the necessary means of entering in by that door were afforded in the way we have described. How true, then, the observations made by the Bishop of Norwich at the Norwich Jubilee Anniversary—"The plan is his, and the power is his. The whole course of the work, from commencement to its end, is all before Him. Nothing happens unforeseen; nothing that is not provided for; no success that is a purposed success; no difficulty that is a foreseen difficulty."

The Associations thus begun, and from year to year increased in number, now yield the main portion of the Society's income. In the last year their contributions amounted to nearly 104,000*l*. The cycle of their Jubilee Anniversaries has now commenced. It will be a suitable season for them to be revisited and re-invigorated, so that, fresh as from the dew of the morning, they may bring their willing offerings of men and means to the Lord's work and service.

It is with a view to so desirable a result, a renewed outpouring of divine grace and unction on the Association work of the Society, that we have looked back on the time when the foundation-stones were laid; and as in old buildings there are precious coins, so in these old remembrances there are precious experiences, which only need to be brought to light to do us good.

We shall resume the subject.

GOVERNMENT EDUCATION IN INDIA—ITS PROGRESS AND PRESENT STATUS.—THE PUNJAB.

ORGANIC defects, of a character so grave as to neutralize the exertions of the superintending officers, have been discovered to pervade the educational machinery for the Punjab. Those exertions, carried on for three consecutive years, had been vigorous and comprehensive; but "in the endeavour to establish a uniform system, and a pervading machinery, sufficient regard had not been had to the means, without which these could not be successful." Amongst the causes to which the acknowledged imperfections of the system might be traced, one of the most serious and fatal consisted in "the inferiority of the native superintendents." These were mostly foreigners from Hindustan, a similar class not having yet arisen in the Punjab; men, moreover, of inferior qualifications, none others being found willing to take service so far from home. It was thought, however, that the employment of such men was preferable to a delay in the commencement of operations. The same difficulty occurred in the management of the Tahseeli schools. Inferior men from Hindustan were alone procurable, and thus the village schools were taught by old masters, who were loth and incompetent to enforce the new-fangled curriculum of study.

To remedy a state of things so undesirable, arrangements have been made for increasing the number and efficiency of normal schools for training vernacular masters. In order to carry out any extended system of education, which will be really effective, and improving of the people, the availability of qualified teachers is an essential prerequisite. In all educational enterprises this should be thought of in the very first instance. It has been done, as we have seen, in the North-west Provinces; and now, in the Punjab, the necessity of following this example has been so felt as to constrain to effort.

This, we rejoice to find, is one of the chief

ects of the Christian Vernacular Education iety. The following extract from the inal statement bears on this subject—

"As to normal schools for training sters, the fact stated at the outset, that furnish one Christian teacher for every ty Hindu boys or girls of school-going , would require half a million, is sufficient show that this department of education is most important of all. Europeans can er educate India, any more than they cultivate its fields, or fill its future pits. Their calling is to train natives to this great work for their countrymen; while direct instruction, which prepares lerk or merchant, almost terminates in the lividual, that which prepares a school- ster, who will spend his life in teaching at he has been taught, propagates and ltiplies itself a thousandfold. A grander ject has seldom presented itself to Chris- n zeal, than to train a race of teachers ho should carry into the towns and villages India the precious books of Scripture for eir chief lessons, and the lights of Euro- an knowledge for the accompanying tem- ral blessing. The only establishment of is character at present existing in India the Vernacular Training Institution of the hurch Missionary Society at Palamcotta, tablished about three years ago, and already hibiting most encouraging results."

Since the above statement was put forth, e Church Missionary Society has com- enced a Training Institution at Benares, nd has thus expressed its conviction of the ecessities of India in the important matter f Christian education, and its desire, so far s its obligations in other respects permit it o to do, to supply that necessity.

The Christian Vernacular Society has also oved in the same direction, a Training stitution having been opened at Madura, an important centre of the Tamil country. he district is considerably larger than Vales, and contains a population of nearly ,000,000. There are about 6000 native hristians connected with the Mission there. o the south lie Tinnevelly and South Tra- ncore, containing about 50,000 native con- rts; in the districts of Coimbatore, Salem, chinopoly, and Tanjore; towards the rth there are important Missions of the ndon and Wesleyan Missionary Societies. dura was the earliest seat of civilization Southern India. . Brahmins from the th are supposed to have introduced a wledge of letters, and, for a long period, college at Madura exerted an influence ughout the Tamil country, resembling that of the Academy of Paris in France. The town contains some of the finest specimens of Hindu architecture, erected, about the sixteenth century, by the Telugu monarchs who then ruled the country. Amongst others may be mentioned its great temple, covering an immense space, and adorned with four colossal pyramidal towers, each containing ten stories. One of its halls is 312 feet in length, and is filled with statues cut out of hard green stone. It is thus a place of great historical importance in the estimation of the natives, who are much under the influence of considerations of this nature. One important fact remains to be added—the Tamil language, in its purest form, is spoken there. The South-Indian railway, designed to open up the cotton districts, will place Madura in easy communication with a great part of the Presidency. There is not, and never has been, a Training Seminary at Madura, and the Missionaries there, and in the surrounding stations, hail with delight the prospect of having one, and promise their hearty co-operation in rendering it as extensively useful as possible. All this promises well for the success of this institution, under the divine blessing; and your Committee have the full expectation that, in their next Report, they will be able to state that it is in vigorous operation."

Besides increasing the number and efficiency of the normal schools, the commencement of high schools at the chief towns of the principal districts has been decided upon, where the study of English may be pursued under competent masters, without excluding vernacular instruction. Previously two schools only had existed, in which the range of instruction was sufficiently extensive to qualify students for the university examination—one at Delhi, supported by a bequest of Nawab Fuzl Ali, the other at Umritsur, both Anglo-vernacular. At Lahore, in the neighbourhood of which many of the chiefs and courtiers of the old Sikh monarchy reside, a first-class school has been opened. To meet the prejudices of these nobles, who, although sufficiently alive to the exigencies of the future to desire education for their sons, yet retain all their aristocratic exclusiveness, it has been constituted with two departments. Into the higher, none but the sons of persons who are eligible for the Governor-General's durbar are admitted: in the lower there is no distinction of rank. The measure promises to be a successful one, there having been in the school, at the date of the last published report, 140 boys, of whom sixty were in the higher department. "The change which

may be hoped for in the Sikh aristocracy may be measured by the fact that Runjeet Singh used to keep his royal accounts by cuting notches on a stick."

Various other measures calculated to place the educational department of the Punjab on a more satisfactory footing, have been initiated; and thus, "with the attention of the inspectors concentrated on the development of the higher classes of schools, on the dissemination of European learning, on the training of vernacular schoolmasters, and on the provision of suitable books; with the elevation and increase of high schools and training institutions, and the new impulse given to private seminaries; with the facilities for education afforded to the higher classes; the Lieut.-Governor indulges the hope that, in the present year, the diffusion both of western science and vernacular rudimental instruction may be permanently promoted."

There is no more valuable possession of the British Crown than the land of the five waters. It is the bulwark of Hindustan on the north-west, intervening between the valley of the Ganges and the turbulent kingdoms of Central Asia, Affghanistan, Persia, &c., all in that state which is premonitory of great political changes at no distant period. In its resources, with means of irrigation, a soil capable of being fertilized, and a numerous and able-bodied population, it is well worthy of all the attention which has been bestowed upon it. The report on the Punjab shows the costliness of these efforts. The canals, and, chief among them, the great Baree Doab Canal, comprising, in the main canal and branches, 287 miles, of which 114 miles are actually opened, so that the water flows down past Lahore; the roads—that from Delhi to Lahore being 390 miles in length, and thence to Peshawur; and the great military road, which, starting from the Peyzoo pass, on the north of the Dera Ishmael Khan frontier, runs along the whole line of frontier posts down to the Sindh boundary, a distance of 380 miles; the railways from Mooltan to Lahore, and from Lahore to Umritsur; the electric telegraph lines, which have now extended to the Derajât, Dera Ghazee Khan, and Dera Ishmael Khan, being connected; the steamers on the Indus; the local troops and military posts; the encouragement of agriculture, of the growth of hemp, of tea, of flax; all show the value attached to this province, and the energetic efforts made to develop its resources. But if England would have a stable, peaceful rule in the Punjab, more than this must be *done*. Human nature in the Punjab is rife in the production of crime, and therein sho its depraved condition. Some, indeed, of t more repulsive kinds have been repressed the strong hand of British power. Infan cide is in a state of gradual extinction. Am the Bedees, the hereditary priesthood scended from Baba Nanuk, and residen Dera, in the Goordaspore district, there now 172 girls, none of them more than el ve years of age, a fact which demonstrates that their preservation is entirely owing to British interference. The extinction of Thuggee is only prevented by the number of old, hardened practitioners at large. Yet still the statistics of crime in the Punjab are sufficiently formidable, and, strange to say, in 1859 had slightly increased over the preceding year, the increase being in those of the more heinous character, such as murder, and wounding with intent to murder, aggravated assaults, poisoning by drugs, adulteries, &c.

Dispensaries have been opened throughout these territories, and medical relief was afforded, in the year 1859, to 172,605 persons, being an increase on the preceding year of 45,000. But for the moral diseases of the population there needs to be a wide dispensing of Christian truth, nor will the most able political administration, if this be neglected, prove effective. Vaccination is being brought increasingly into operation, and that without opposition on the part of the people. Let means be provided for the extensive communication of the great preventive and curative element of Gospel truth: there will be no reluctancy on the part of the people to its circulation, and the results produced in their character and conduct will be found invaluable, and surpassing expectation. Of this the Punjab authorities are well convinced: they have promoted and encouraged Missionary action in the province, and would unhesitatingly, we are disposed to think, introduce the Bible into the Government schools, should the Supreme Government be persuaded to sanction such a course. But the difficulty lies there; and it is not local, but national. It is at home that a rectification of opinion on this important subject must commence. If the Punjab is to become to us that valuable acquisition, that stand-fast and commanding point which it is capable of being, then let the word of the Lord have free course and be glorified throughout these territories. If not, we must expect trouble. A little leaven of fanaticism will easily disquiet and irritate an ignorant population. Such a leaven appeared in the Punjab during the year 1859.

"During the summer, an ostentatious s

nt of the appearance in Arabia of an imam, monly identified with the Imam Mehndee, rophet expected by the Mohammedans at end of the world, appeared in several ive newspapers, published in different ts of India. The subject was much dis-sed by the Mohammedans of Lahore, and eral parties were convicted of publicly ering sedition, and sentenced to various ht punishments, which had the effect of ting an end to the temporary excitement. came out, also, that there had been a dis-sion among certain Mohammedans em-yed in the educational department, con-ning the legality, in reference to their th, of serving the British Government. bout the same time, a fakeer, named Hubeeb lah, was convicted of distributing seditious pers in the Sealkote district, and making vert proposals for rebellion, and the murder f Europeans: this man was executed. The ensation soon ceased; but it served to show he ease with which people, owing to their gnorance and superstition, can be imposed upon by designing characters."

These rumours in the Punjab have found their way to Hindustan. The "Friend of India," of June 12, 1862, thus refers to them—

"For some weeks rumours have been in-dustriously propagated in the cities of Upper India, such as preceded the catastrophe of 1857. Now all the English of Agra, in-cluding even the large European force in the division, were to be poisoned. Again assas-sination or massacre in cold blood was to be the fate of the Christians. There, and in Lucknow, the local journals tell us the very day for the outburst was fixed, but on the fatal morning the sun shone out brightly as ever, and the papers appeared as usual. The panic spread, men looked to their rifles, and even ladies to revolvers, as they had not done for years. It was seen that troops were being moved and arsenals inspected, that military men were active with excitement. The native bazaars caught, if they did not communicate, the infection, which spread to Calcutta, where native speculators, unwilling yesterday to sell their Government 5½ secu-rities at 12½ premium, offered them to-day at less. In a panic people do not reason. They recalled with horror the scenes through which they passed in 1857; they remembered the incredulity, the culpable blindness of the authorities then, and resolved to be prepared.

"What are the facts? So far as we have been able to ascertain them, they are these. The Ulema of the great mosque at Mecca have issued what may be termed a Bull, or pas-toral, to 'the faithful' throughout the world. Bewailing the immorality of the present day, declaring that we have fallen on evil times, when even the Moslem lead wicked lives, and the true followers of the prophet follow the ways of the infidel, the letter declares that Hell is very full, and that the number of women largely predominates there! The high-priest of Islam calls on all 'the faithful' to amend their ways, because the time is at hand when Mohammed and Jesus Christ will appear in Mecca, and, while the former takes his place on the black stone, the latter will go forth to make Islam triumphant, and bring in the last days. On the face of it this document is purely moral in its character.* As with us, the second advent is a cardinal doctrine with all Mohammedans; and the Koran, as well as tradition, always blasphemously represents Christ as the vice-gerent of Mohammed. This is the cause of the excitement in the native mind.

"The cause, not for fear but for prepara-tion, is to be found in the character and de-clared policy of Mohammedanism and its fanatic devotees. While political writers in England, and well-meaning philanthropists, delude themselves with the idea, that because the existence of Turkey seems essential to the *status quo* in Europe, Mohammedanism is divesting itself of that blind hate, hideous lust, and fanatic intolerance, which go far to obscure the grand principle of monotheism which it borrowed from Judaism, no man who has read the Koran, or mixed with Mussulmans, can fail to believe that a struggle will come between Mohammedanism and Christianity, compared with which the rebellion of 1857 is trifling. We do not allude to Christian prophecy—that is for the theologian. We speak of Mussulman writings, traditions, aspirations, daily prayers and conversation. The Mecca pastoral we do not believe to be an immediate warning of an Indian revolt, but to be part of a general notice to Islam, throughout the world, to be ready. The conflict may be yet distant, for we know of whom it is said that a thousand years are with Him as one day. So long as Turkey is strong, Mecca is weak. But a fanatic Sultan is all that is wanted to precipitate the issue. Will those who write so complacently of the reformed character of Mohammedanism explain this prayer, which is offered up, in every mosque throughout Islam, every Friday, and which may be heard in the Durrumtollah mosque in Calcutta? This prayer was copied by one of

* A translation of this important document follows the present article.

the first Arabic scholars of the East in the Cairo great mosque, and by him translated—'O Lord, save the Sultan, and destroy the infidels. O Lord, cause their feet to slip and sully their colours, and bring shame upon their women, and make their children orphans, and cause them to waste away with grief, and their descendants, and their women, and their cattle (to become) a prey to the Moslems.'"

The "Friend of India" follows up this paragraph by an article entitled, "The enemy of alarms." It is a review of our military strength, and our advantageous position in this respect, when compared with 1857; concluding with the following sentence—"A strong and efficient European army, with trained generals under fifty command, and an English financier, are great guarantees that India will continue disturbed in that course of material social progress on which she has entered." We do not accept this sentence. England has a mission to discharge with reference to India—to impart to the subject country that pure Christianity in which consists her own glory and pre-eminence amongst the nations; and if she fail in this, no strength of fleets or armies will perpetuate her dominion over India.

THE MOHAMMEDAN MANIFESTO.

(From the Calcutta Christian Intelligencer.)

TRANSLATION OF A MANIFESTO SAID TO HAVE BEEN RECEIVED FROM MECCA.

THE following has been received from the prophet Mohammed, through Sheikh Saleh—

"Mussulmans! hear it with attention, and believe it with your sincere heart, and act upon it, in order that the Almighty God may have mercy upon you!

"I, Sheikh Saleh, son of Sheikh Ahmed, was on a Friday, at midnight, sitting alone under the arch of the prophet's mausoleum, and reciting the sacred Koran, when, in my reverie, the prophet appeared, and sat down on my right side, and spake to me thus—

"'Ah! Sheikh Saleh! Do you take notice of my followers?'

"While he was thus uttering an harangue, on a sudden a voice from heaven was heard speaking to the prophet to the following effect—

"'Mohammed! warn your forgetful followers that within the last week 70,000 unbelievers have sunk to the grave, and been doomed to suffer the wrath of God, because they had neither paid nor acknowledged due respect to their parents, tutors, priests, neighbours, friends, and strangers; and every moment uttered ill of others, brought false charges against them, and used indecent language towards them, taken bribes, perjured and passed their time in playing cards and chess, throwing lots, and practising adultery, and never willingly discharged homage to the Deity, prayed, fasted, or performed charitable deeds, and practised usury, drunkenness, adultery, bribery and corruption, and assisted others in drinking and vending intoxicating liquors, thieving, &c., and made no distinction in lawful and unlawful deeds.'

"Mohammed then resumed his speech, and said—

"'Two warnings were successively sent ere this to the people, but were slighted. I am therefore in great shame.'

"The voice from above again interrupted him, and said—

"'Mohammed! your followers are forgetful of the ordinances of God, commit innumerable sins, and do not obey the precepts of the Korans and Hudees; *i.e.* they oppress the people by their extortions, practice usury and drinking, speak ill of the faithful, and show themselves loyal by bringing false charges against the believers, and thus obtain credit and honour among their fellows. Such men, unmindful of the Deity and the prophet, have turned heretics, neglected their duties of prayer, fasting, and charity, and become heedless of the wrath of the Almighty, which therefore I will let fall upon them.'

"The prophet, nevertheless, interceded for mankind, and spoke to the Deity thus—

"'Oh! mighty Lord! thou art generous and merciful; upon thy kindness rests the hinge of life, and salvation after death: thy creatures upon earth are weak mortals, and called my followers. Have mercy upon them, and save them from thy wrath. I will warn them again, and give them a written admonition, in order that they may come to their senses, follow the righteous course, shun vicious deeds, repent of their past crimes, shake off their impurity, die with faith in the Deity, and attain the blessings of heaven. Oh, Creator of the universe!'

"Mohammed then continued as follows—

"'It appears from the sacred books that I once visited hell, and saw both men and

omen, all in flames, burning like dry wood, nd the whole abyss smouldering with fire. ut men were fewer than women. I then, ith my eyes full of tears, accosted Gabriel, ie herald of God, as to why this difference tween the sexes did exist; to which Gabriel plied that women are mostly crafty and full f fraud and deceit; defy their husbands by heir arrogance, and disobey them; do not nderstand the bonds of betrothal; and aving imbibed the lessons of truth, do not nculcate them to others. They are therefore nore numerous than men in the pangs of hell, and will ever remain so till the day of judgment. As a punishment for the wickedness of mankind (continued Gabriel), God ent famine in 1204 (Hijree), which carried ff a great many lives; in 1206, epidemics in ertain localities; in 1230 sudden mortality Murg-i-Mofajat); in 1240, severe famine and rought, which destroyed a great many lives; nd in 1279 (1863), numerous men and genii ill be destroyed. I interrupted Gabriel, nd asked him how many times he would light upon the earth. Gabriel replied, five imes: 1st, he would despoil the earth of its blessings; 2d, take away modesty and bashfulness; 3d. love and affection from the hearts of mankind; 4th, taste from food and drink; and, 5th, rule from the hands of the sovereigns; and then will Imam Mehndee, the last of the Imams, and the Genius "Dujjal" come down upon the earth. Jesus will come next, and destroy Dujjal. Hence (said Mohammed to Saleh) tell my followers to do virtuous deeds, fear the day of judgment, and repent of their crimes; for the door to repentance is still open, and when once closed, nothing will avail them. This base world has only five days' existence; therefore do not waste your valuable life bootlessly, and in committing crimes. Attend to these admonitions, and satisfy the wants of the needy and poor; and do not drive away mercilessly the orphans and men in distress. Assist the faithful in their pious deeds, in order that God may assist you. Roam about from street to street, and house to house daily, repeating the above admonitions to everybody, in order that the curtain of neglect, which has concealed the truth from the hearts of mankind, may be removed, and they may take the right direction; and every fourth day visit every city, town, and village, so that the people of both sexes may benefit by it.'

"When the prophet had finished his discourse, I got up from my dream, and my eyes opened. There is not the least admixture of falsehood in the truth of what I stated above, and whoever shall publish it will drink of the chalice of nectar. If I have fabricated this precept, let disgrace fall upon me, both in this world and the world to come, and whoever doubts its truth is an infidel."

NOTE.

"The above precept was in the Arabic language, and has been translated both into Persian and Urdu for general comprehension.

"May the Almighty Providence help both men and women to lead a virtuous life. Amen!

"Printed in Bombay at the Mohumdee press on the 29th Shaban 1278 Hijree, corresponding with 1st March 1862, A.D."

MEMO.

"*Imam Maidee*, also called *Imam Akhir-ooz-zuman* (or the last Imam), and *Sahib-i-zuman* (Lord of the time), is prophesied of in the '*Hudees*,' or sayings of the prophet Mohammed, as collected and explained by different compilers. He is expected to appear in the West (Arabia) in the thirteenth century of the Hijree era: he will (the Mohammedans say) act as an *Imam*, or leader of the Mohammedan religion, and destroy the *Nusaras* (Christians) after they shall have taken Mecca. Niamut-olla Shah, a Cashmeeree Mohammedan Fakeer, of celebrated sanctity, who died upwards of 400 years ago, has prophesied (and his divination is most commonly believed) that Imam Maidee or Shah Ghurbee (king of the West) will come in the Hijree year 1280 (1863-64 A.D.)"

REVIEW OF THE NORTH-INDIA MISSIONS OF THE CHURCH MISSIONARY SOCIETY.

We have recently received the Report of the Calcutta Corresponding Committee for the year 1861. From this official document we desire to extract such points as may place before our readers a *resumé* of the state of the Missions in North India at that time.

They are spread over a vast area, aggregated of various kingdoms and provinces—Bengal, the North-West Provinces, Oude, the Saugor and Nerbudda territory, Cis-Sutlej Province, and the Punjab. Throughout the millions of people by whom these

vast domains are inhabited, and the diverse languages which they speak, are to be found twenty-nine stations belonging to the Church Missionary Society, occupied by forty-six European Missionaries and five ordained natives, supplemented by fifteen European and East-Indian lay agents, male and female, and by eighty-nine native catechists and readers. The aggregate of native Christians at these different stations is 8523, of whom 1219 are communicants. There are in the 148 schools 7686 scholars.

It is manifestly as yet the day of small things in North India. The communicants alone in the South-India churches number 6825; the native and East-Indian Missionaries, 24; the native and East-Indian teachers, 874.

There are, however, modifying circumstances. The South-Indian are, on the whole, the older Missions, eleven of the stations in North India having been commenced subsequently to the year 1850; eight more between the years 1840 and 1850; and six only of them—viz. Calcutta, Burdwan, Benares, Chunar, Agra, Meerut—dating as far back as the commencement of Missionary work by the Church Missionary Society in Madras, Tinnevelly, and Travancore.

It is to be remembered, also, that, compared with the Tamil districts, the concrete of idolatry in North India is much more strongly indurated, and presents a more determined front of resistance to the efforts of the evangelist.

Of the twenty-nine stations, three are found in Calcutta and its vicinity, and eight in the Kishnagurh district. These latter present the largest group of native Christians throughout North India, the total consisting of 4584, of whom 330 are communicants. Benares, with Juanpore and Azimgurh, constitutes another group, with a total of 282 native Christians, of whom 66 are communicants. The others are separated points, sometimes very widely so,* the most southern of them being Jubbulpore, on the banks of the Nerbudda, and about the most central point in the peninsula; and the most northern hundreds of miles away towards the north-west, at the foot of the Khyber Pass, leading into Cabul.

Now the numerical strength of the points is not the chief consideration; but is this, that they be vigorous points, in which spiritual energy is concentrated, so as to render them influential and reproductive. A few converts, really valuing Christianity, and exhibiting it in their lives, so as to make themselves felt amidst the heathen round, are far more valuable than many in a dead and stagnant state, whose profession is without energy, and who remain uncommunicative of light and life.

This, therefore, will constitute one great object of our research as we pass in review these many stations of the Church Missionary Society.

We have, however, first to notice a very serious diminution in the Local Fund collected in India, and disbursed by the Calcutta Corresponding Committee. The amount of 1861, of 15,653 rupees, diminished in 1862 to 9585 rupees. It is true that the various local Associations at the different points of Missionary enterprise have raised large sums, which, being expended on the spot, do not come into the account of the Calcutta Committee. But this was the case in 1860 as well as 1861, and does not account for the diminution. The Calcutta Committee, in their Report, express a hope that the depression of income will not be permanent. We trust so too; but corresponding effort will be requisite, if that result is to be secured.

These money collections are not only important as affording the means by which necessary expenses may be met, but as indicating the degree of Missionary interest existing among the residents in the localities where they are made. These points vary much in the number of the residents, and their capabilities for contributions. The

* Jubbulpore, within the Saugor and Nerbudda territory, lies 222 miles south-west of Allahabad. It is the principal place of the district of the same name, and is situated at the base of a rocky hill, about a mile from the right bank of the Nerbudda. The population may be about 50,000, who are lively and active, and appear comfortable and well to do. It is no doubt an important place, in a Missionary point of view, both on its own account, and on account of the populous towns and villages in the neighbourhood, and also from its being a great thoroughfare, from its position on the great Deccan road. The engraving represents the Residency as it was before the mutiny. This, when appearances became threatening, was fortified, and here the residents found a refuge, in number, 41 gentlemen, 10 ladies, and 14 children, besides some Christian writers, &c.; altogether more than 100 Christians. Here they were long shut up, our European catechist, Mr. Rebsch, among the rest. Missionary operations were of course suspended, and the schools closed. Although much anxiety and suspense were endured, yet none of the Missionary party, either European or native, suffered injury; and in March 1858, communications were reopened with Calcutta by the arrival of the Rev. E. C. Stuart. *viâ* Benares, &c.

most leading and well known are Calcutta; Umritsur as the central dépôt of the Punjab contributions; Benares, Agra, and Meerut, for the North-west Provinces. As to largeness of contributions these places stand thus—

	Rupees.
Umritsur	27,548
Benares	18,670
Agra...	6955
Calcutta	6432
Gorruckpore	4175
Meerut	4026

It should be remarked, however, that a large proportion of the local fund collected and disbursed by the Calcutta Committee is drawn from Calcutta itself. The largest church collections have been in that city; the first one, made at St. Paul's Cathedral on Easter Sunday, amounting to 674 rupees; and another, at the same church, of 434 rupees. The next largest church collection is one at Allahabad, of 350 rupees; a third at Rawul Pindee, of 236 rupees; and one more at Landour, of 215 rupees. The following list of other places may be interesting, as showing how wide-spread the sources are from which the Calcutta Corresponding Committee derives its local fund of 9585 rupees—

	Rupees.
Dinapore	147
Gyah	142
Dehra Dhoon	142
Saugor	141
Derajât...	136
Jubbulpore	135
Ferozepore	130
Rangoon	125
Darjeeling	120
Mean Meer	119
Hazareebagh	118
Penang...	113
Mhow	105

Those under 100 rupees our space will not permit us to enumerate, but one of a peculiar character we may not omit, from the native church at Umritsur, amounting to 11 rupees.

There is one feature in the financial branch of this Report which may be observed upon. There appears to be only thirty-six subscribers to the local fund, and yet, few as they are in number, they have yielded 1838 rupees. If so limited an area has yielded so much, what might not be expected from an increase of the number? Throughout the vast Presidency of Bengal this surely might be done.

We now glance at the different stations; and, first, at Calcutta and its native Christians. It is satisfactory to find that "the spirit of dependence, which formerly seemed a characteristic of the Bengal Missions, has now, to a great extent, if not entirely, passed away, and that the native Christian, no longer spurned by other classes as an outcast, is enabled to make his way as an independent and useful member of society." This is well. We shall be glad to hear that he carries his Christianity with him as an active element into his situation and employment, and thus makes his light to shine.

Two native helpers are engaged in spreading the knowledge of Gospel truth throughout Mirzapore, the district of Calcutta in which the Church Missionary premises are situated; and, as a result of their labours, there appears to be an increasing interest on the subject among numbers in the neighbourhood.

Besides these efforts amongst the city population, many populous towns and villages have been visited throughout the year, so that the Gospel has been preached to crowds of people, and numerous copies of the Scriptures and tracts, in the native languages, have been disseminated among the population residing in the vicinity of the river.

In the educational department some salient points require attention. Our Missionary, the Rev. J. Vaughan, states, as the result of his experience, "that there is decidedly less zeal and diligence evinced by Christian than by heathen lads in learning. There is a degree of heaviness and sluggishness about the former which does not mark the latter," and he accounts for this by the circumstance that the "Hindu boys know their future depends upon their own efforts; the Christian boy has a sort of feeling that he depends upon the Mission and the Missionary." This ought not to be so. Such a result is to the prejudice of Christianity among the heathen. It shows how needful it is, in order to the development of the Christian character, that the native Christians should, from the very first, be necessitated to self-support, and that, not only as to their own private demands, but as to the maintenance of their Christian ordinances.

One branch of the educational department is of special interest—the instruction and enlightenment of native females, who, from the great state of ignorance in which they have been generally brought up, are usually the chief upholders of native superstitions and idolatries. It is a cause of great thankful-

ness to find not only an increasing number of girl-pupils throughout the schools in India, but that access has been obtained to the zenanas, and that the secluded females of the upper ranks are beginning to receive instruction, not merely in lesser matters, but in Christian truth itself.

Burdwan is an old sphere of the Society's action, having been commenced in 1817; yet the total of native Christians is only 231, of whom 45 are communicants. During the period which has elapsed since the Rev. J. Weitbrecht's death in 1852, thirty-five grown persons have been added by baptism to the native flock. This is slow growth. We cannot but consider this to be one of those native flocks which ought to be under a native pastor, and which has suffered by being detained so long in charge of a European Missionary. A native congregation in such circumstances, unless the reasons be very peculiar, becomes straitened and dwarfed. Leaning upon the European head, the native Christians feel no need of putting forth their energies, and thus the industrial and spiritual character become alike stunted. There are many of the little Christian flocks which pine for such a transfer, and yet we observe that throughout this vast extent of Missions there are only four native pastors, and only eighty-nine native catechists and readers. Such as have been brought forward have been found reliable and useful men. It would be invidious to mention one name more than another, and it would be impossible to mention all. We refrain, therefore, from mentioning any. But cannot the number of these men be increased? Cannot the same groups of native Christians which yielded the catechists already in existence provide more of the same material? Can they not, as they increase, be used, with all advantage, in evangelistic labours amongst the dark masses of their countrymen; and, as congregations increase, and they purchase to themselves a good degree, cannot selected men be ordained as native pastors? Might not provisions be made, and that speedily, for the native flocks, which, dispersed north over India, are suffering for the want of a native pastorate? It is in the view of considerations of this kind that the Training Institution now commenced by the Rev. C. B. Leupolt, at Benares, is of such importance. Let us hear, on this subject, his own convictions.

"For years the want of schools for training catechists, readers, and schoolmasters, and also for training young women as schoolmistresses and scripture readers for the zenanas, has been deeply felt; and although we have had, from time to time, nice set young men together, we have never ha separate building for a Training Institution nor were we able to spare a Missionary give his whole and undivided time to train them. We are, however, thankful to that this want in our Mission will soon supplied.

"Three years ago, Mrs. Leupolt, the home, stated our wants to a lady in Engl through Miss Tucker, sister of H. C Tucker, Esq. Through the kindness an fluence of Miss Tucker and the Bish Norwich, supported by Mr. Tucker, lady presented to our Mission (2000*l.*) thousands pounds, to erect suitable buildings for Training Institutions for male and female teachers. The Society, on their part, have engaged two trained masters, who will carry on the training, under and with the help of, one of the Missionaries.

"On my return from England last Janua I laid this subject before our Commit here. It was at once resolved that no ti should be lost in commencing operations. A suitable site offered itself. A large gard freehold property, which for years we wis to have, had been sold by Government t a banker, an acquaintance of mine. I spok him, and he was willing to let me have the garden at the same price he gave, viz. 7500 rupees. The garden is situated close to our Sigra church, and contains about twenty-five beegahs of land. It is partially surrounded by a high pucka wall; contains a large pucka building, well adapted for a model school, has three pucka wells, with excellent water, and is full of fruit-trees.

"Plans for the buildings were laid before the Committee, and, after some minor alterations, were accepted; and on the 15th of March the building for the male department was begun, and will be completed, it is hoped, by the end of the year. The building is 182 feet long and 72 broad, and contains apartments for two European masters, and the necessary number of class-rooms. The students will not reside in the school-hou but in small native houses close by the c lege building.

"The building for the female departm will be commenced as soon as practicable

"Meanwhile, the training of the y men and young women has commenced. to the 1st of April, five lads, from sixte eighteen years old, were admitted. then five more have been taken on t and also three girls, from twelve to f years old; so that, at present, we hav thirteen pupils. The lads are divi

classes. Their instructions are elementary: writing and composition in the nacular, both in Urdu and Hindee, form ir chief occupation. Some read and write glish. History, geography, arithmetic, Patwari's books, are not neglected. The r. J. Fuchs has Bible lessons with both ses. All these lads will first receive a rse of training for schoolmasters; but it st be of a nature that they may also be e to instruct inquirers. The training ie of them for catechists will follow. Their rse of instruction will not be fully settled they have entered their new school-house or ning college. Terah Munshee is my right d, both among these lads as also among orphans. The first class act as monitors one hour daily, in order to learn to teach. future they will go twice a-week to the aar with the Missionaries, in order to see ctical Mission work in the city.

'Of the spiritual state of these lads I will , as yet, nothing. I feel happy among m; and I trust the Spirit of the Lord may pare them for faithful and zealous servants his cause, whether they be called to labour catechists or schoolmasters.

"The girls are under the care and instruction of Mrs. Leupolt, and commenced reading indee with Terah Munshee. Mrs. Leupolt quires help; and we are sure in the right me the Lord will guide us in all things ith his counsel." (Ps. lxxii. 24)

As this admirable effort progresses, and ie number of trained teachers increases, it to be hoped that another step in advance ill be made, and that, either at Benares or some other point, there will be organized Preparandi Institution, similar to that hich has done such service in the Tamil lission, the object of which shall be the reparing of native candidates for holy rders.

We are rejoiced to find that the important uty of itinerating amongst the heathen, and wing the seed of the kingdom beside all aters, has not been forgotten in the Burdan Mission. The Report of the Rev. Albert Neele bears especially on this branch of bour. It is satisfactory to find that nerally a friendly hearing was obtained, d that occasionally there was marked ention and interest. In a few instances, wever, opposition was shown, and that, of a violent character.

'In one village I was informed that a vernment official, who was also a native istian, had recently visited the place: his gage was sent to the house of the head-, a bigoted Hindu. The usual question was put as to the caste of the coming visitor; when the master of the house, hearing that he was a Christian, had his goods at once unceremoniously turned out of doors: the man's enmity to Christianity thus quite outweighed his desire to please an officer of Government. The anecdote was told me with an air of triumph, and the comment given with it was, that if the native Christian received so much dishonour in this life, how great would be his misery in the next! I endeavoured to give a very different moral to the tale, and to draw the attention of my hearers to the solemn sentence of the Judge, 'Inasmuch as ye did it not in the least, &c.' My preaching, was on another occasion, rudely and violently interrupted by a Brahmin. 'As to sin,' said he, 'it was of no use to speak to them about that: the English were sinners, but the Brahmins were enlightened when the Britons were painted savages; we had come to India, and so had gained enlightenment.' In vain did I try to draw his attention to the great subject I wished to bring before them: the violence and volubility of my opponent bore all before him, and I was obliged fairly to give in. The catechist immediately endeavoured to take up the thread of the discourse, but, oh! our Brahmin rose in a fury—'What! listen to him, to an apostate; that were quite impossible! and he turned and stalked haughtily away, vociferating as he went. Thus relieved, we were able to deliver the message with but little interruption. In another place we met with a similar instance of pride, though more quietly expressed—'You come to us to preach about a cure for sin,' said a pundit: 'it is needless to do so, since we are sinless.' In another place our preaching was rendered fruitless by the outrageous conduct of an intoxicated durwan, or gatekeeper. He suddenly rushed into the middle of our congregation, and, squatting in front of me, began to pull frightful grimaces, and to make ludicrous remarks. I succeeded, after a time, in getting him out of the circle. Hardly, however, had we quieted down, when he returned to the charge, this time brandishing a formidable bamboo pole, with which he feigned to aim deadly blows at my head, heaping upon me, at the same time, the vilest abuse. The people looked on unmoved, and made not the slightest attempt to send the man away. In vain did we remove to another spot: our tormentor followed us, and all preaching became simply impossible. Subsequent inquiry explained the man's conduct, and the indifference of the people. He was the servant of the great man of the place,

whose brother had embraced Christianity. His brother's conversion had, it appears, greatly displeased him, and, stirred with enmity, he sent this man to interrupt us, having first primed him with drink for the task.

"Intense worldliness among other classes of the people presents as great an obstacle to the progress of the Gospel as the fierce enmity of the Brahmins. A man on one occasion objected to the arguments of the catechist as follows—'I am a rich Hindu, and live in ease and plenty: if I become a Christian, I shall have to go about from place to place and preach as you do. I therefore prefer to remain as I am.' 'Possibly you do,' was our reply; 'so some idle person might see his brother's house on fire, and prefer to lie in bed, rather than go and help him in his danger.' Though idolatry is on the wane, we frequently meet with remarkable instances of superstition and credulity. There lives in one village a rich man: he possesses many things that would conduce to ease and happiness: one sad drawback there is, however, to it all—he is a leper. His house is surrounded on all sides with idol temples, some of them of beautiful architectural design and imposing appearance: in these, numerous priests are entertained to repeat the names of his gods; and so this poor deceived man thinks to purchase and expiate the supposed crime of a former birth, which has brought so terrible a retribution on him in this."

For these occasional outbreaks, however, the Missionary found more than compensation in the individuals who came to him, Nicodemus-like, unobserved, that they might speak to him more quietly and fully. These were usually persons convinced of the folly of idols, and disposed favourably to Christianity, but afraid to follow out their convictions.

The following testimony is important—"In parts where the Gospel has been preached to any extent, the people are convinced of its truth; and they have, moreover, an undefined notion that it will prevail."

We must here break off our review, resuming with Kishnagurh in our next Number.

MISSION WORK AT FUTTEHGURH—ITS PAST AND PRESENT.

In our review of the North-India Missions of the Church Missionary Society, we have referred to an opinion expressed by one of our own Missionaries, that "wherever the Gospel has been preached to any extent, the people are convinced of its truth; and that they have, moreover, an undefined notion that it will ultimately prevail."

It may be satisfactory to record the opinion, on the same important subject, of a Missionary not belonging to our church or nation, who is labouring in the north-west, and show how confirmatory it is of the convictions of our own Missionary. It was written after a Missionary tour of a month's duration carried on among the Hindu villages in the vicinity of Futtehgurh.

The Missionary party was a strong one—two American Missionaries and their families, accompanied by twelve catechists of various grades, all able, with greater or less ability, to make the Gospel known to the natives in their own vernacular.

At no point was the circuit described more than twenty miles from Futtehgurh, but the country lying within this distance appears to have been thoroughly worked.

"Our plan—the best, I think, for Missionary work—was to travel short distances, often not more than four or five miles, and to remain at one place, if the work required, as much as two or three days. We had it thus in our power to visit all the villages within a reasonable distance of our encamping ground, and I believe as a fact that but few escaped us. As a general remark, the people of the villages collected in satisfactory numbers to listen to our message; but we were specially favoured in being able to attend many of the villages on market-day. On these occasions the people of many neighbouring villages are collected together for the purpose of buying and selling, and the concourse affords a fine opportunity for preaching. Frequently, during the time of our journey, we were able to attend these gatherings. At one market-place I believe we delivered in the course of the afternoon, at different places, not less than fifty or sixty addresses to attentive and apparently interested audiences. On other occasions somewhat less may have been done; but almost always there was a regular stream of discourse at two or three different places, and most of the people who had come to the market heard more or less of what was said. When it is remembered that the listeners were composed of the people of many surrounding villages, it is evident that the word of the Lord was sounded out widely. We

not, however, leave them to hear merely
hese market-places, but visited most of
m also in their own villages. It is im-
ible to say exactly, but I think not less
a three hundred villages were visited
ing the course of the month.

With regard to the manner in which our
sage was received by the people, I think
e can scarcely have been a doubt that
r listened better—with less opposition
prejudice, and with more apparent in-
st and intelligence—than in former times.
following remarks convey the impres-
s derived from our tour—

We think that idol-worship is losing its
l of their hearts. We met very seldom
h a man who would stand up to defend it.
the contrary, most of our hearers were
mpt to acknowledge its falsehood, and
a few openly ridiculed it. This does not
an that they do not still practise the wor-
p of idols, but it does mean that it has
t its hold of their hearts, and has dropped
t of their faith, being only a dead ceremony.

"We find less prejudice against us than
former times. The people are beginning
understand better what Christianity is,
id they do not shrink from us so much.

"We find an increasing impression on the
inds of the people that Christianity will
iumph and Hinduism fall. Formerly this
onviction was rare, and more rarely ex-
ressed. Now it is one of the most common
emarks we hear, and I think the impression
s every year increasing in intensity. No
loubt it arises from various causes. They
know that Missionaries are scattered about
over the country. They often come in con-
tact with our native Christians, and hear us
and our native preachers. They have no
confidence in their own religion, and see that
it cannot stand the shock of Christianity.
Railroads, canals, and telegraphic wires have
stretched their lines over the country, and
show the more thoughtful of them that all
things must change. More than all, this is a
Christian Government; and however much
the rulers may ignore Christianity, still the
people cannot but believe that they wish it to
prosper, and, as soon as they consider it safe,
will take measures to make it spread. This
impression, no doubt, gave the mutiny much
of its power in many places. In all these
cases it was an effort to crush and stamp the
life out of Christianity. But they have seen
it rise again with more vigorous life and
strength. All that had been swept away has
been restored, and the Government, which, in
their eyes, is the embodiment of Christianity,
is a more colossal power than ever, whilst
they are reduced to impotency, with no se-
poys to cast their hopes upon—no forts, no
artillery, and stript of the arms which they
formerly had. Many, therefore, believe that
force will soon be used to make them Chris-
tians. Others, taking a more spiritual view
of the matter, say that they will, of their own
accord, come round; and that, when a few
have made the move, the multitude will follow,
as a flock of sheep follows the leader. What-
ever the views entertained as to the mode of
the change, it is certain that the change is
widely expected—I will not say hoped for.

"Still more, we find a considerable num-
ber who profess to receive Christ as a true
Saviour, and at the same time express entire
want of confidence in their own religion. They
are not, indeed, ready as yet to come out
and be Christians publicly, but they know
more or less of it, and profess to worship
Christ in secret. Certainly such a faith is
not of much account as a power in the heart,
but it may be of great significance in the
spread of Christianity, and may be the dawn-
ing of a spiritual life.

"On this whole subject I always desire to
speak guardedly, and without exciting undue
expectations. I am always restrained by the
consideration that this is not yet the actual
embracing of Christianity, and that it may
all pass away, and come to nought; and that,
even should it go on, it may still be years be-
fore we reap the fruit. I can, however,
hardly be mistaken as to the facts, for they
are not merely my own observations, but, I
think, also of the Missionary brother who was
with me, and also of all the native brethren,
who, if they were asked to present their
views, would speak much more decidedly
than I do.

"One thing has struck me forcibly. It
appears to be time now that some of our
people should be planted out in the country
with a view of forming native indigenous
churches."*

We remember on one occasion having had
our attention directed by a friend to a field
carpeted over with the richest verdure, and
being much surprised on being told that, at
a comparatively recent period, it had been a
fallow-field. The question was, how the
change had been so quickly made; and then
came the explanation, not by sowing grass-
seed: the time was too short for this; not,
certainly, by sodding: the field was too large
for such a process; but by inoculation.

* The Rev. J. L. Scott, American Presbyte-
rian Missionary, "Foreign Missionary," August
1862.

Patches of living grass had been planted here and there, until the field was dotted with them. Each grew, and, as it grew, it spread. A simultaneous action on the part of many kindred points soon brought them into proximity. They touched, united, and, growing together, carpeted the field. If the native Christians, hitherto folded at Futtehgurh, under the care and watchfulness of the shepherds, be living Christians, let them be planted out, and the wide heathen field be inoculated with vital points, centres of Christian life and activity. The blessing from above shall not be wanting. The dew of divine grace shall descend. The little companies of two or three will strike root, and, as they do so, grow and spread, and extensive effects be accomplished in a comparatively short time. But all depends on the reality of these Christians. Unless they have root they will soon die, and become like the heathen around.

These American Missionaries have a strong title to claim the tillage of Futtehgurh and its vicinity. The fields where they now plough and sow were watered by the blood of their brethren. Let us hear their own description of this city, and of the trials they have had to pass through in connexion with the Mission work there.

"Futtehgurh is situated on the west side of the river Ganges, and is about 700 miles from Calcutta. It is the capital of a large district, known as the Zillah of Furrukhabad, and the seat of the European courts for the district. It is bounded by the Rohilkund on the north, Oudh on the east, Bundelkund on the south, and Agra on the west. The banks of the Ganges on the Futtehgurh side are high, and the river scenery, especially during the rainy season, when the water rises to its greatest height, is quite picturesque.

"The name of Futtehgurh is confined to the military cantonment, which extends some two miles along the banks of the river. The bungalows, or residences of the Europeans, are scattered and surrounded with grounds, laid out with taste, and embellished with pretty hedges and flowers of both hemispheres.

"Farther up the river, and not very far from the cantonment, is the large and famous city of Furrukhabad, with a population of from 80,000 to 100,000 souls. At the entrance of the city there is a very striking object in the shape of an idol temple, of great external attractions. The city contains a large number of temples, but none that can compare with this. It is the most extensive and elaborate of all the temples, and was built with the profits of the distillery opposite th[e] temple, both of which are owned by the sam[e] person.

"It is one of the finest and best laid o[ut] cities in the North-west Provinces, and noted for its brass and copper works, as also being the entrepôt of Calcutta goods which are distributed from this place to all the la[rge] cities, such as Agra, Delhi, Meerut, Bareilly, and Lahore. As a business place, it take[s a] very high rank, and its banking transactions are very extensive. The main street of the city is very wide, and about three miles in length. In some parts of it there are trees of great age and magnificent growth, which, by overshadowing the street and houses, afford a most pleasant and agreeable shelter from the excessive heat of the summer. During the greater part of the day, and especially towards evening, it is thronged with human beings of such a description as an eastern city only can command, and dressed in the gayest colours. The throng is so great that a person driving through in a carriage is compelled to send a man on to open a passage, and even with this it is oftentimes very difficult, as it is very tedious, to effect his object.

"The city of Furrukhabad contains three distinct classes of people—Hindus, Mussulmans, and Sadhs. Of these classes, the first may be considered the best, and the other two in the descending scale as mentioned. As a race, the Hindus are mild, courteous, and intelligent, and not the unfeeling and savage people many suppose them to be from the developments made of their character during the late mutiny. That there are individual exceptions to this general rule will, of course, be admitted. Being heathen, they have many of the vices peculiar to all heathen races.

"The Mussulmans of India are the same everywhere, and characterized by those traits which are almost the opposite of the Hindus. They are proud, insolent, and sensual. Being the last native reigning authority, they feel very keenly the loss of power, and have never manifested submission to their position. During the Sikh rebellion in 1845-46, whilst the author was stationed at Mynpoorie, it was a notorious fact that the Mussulmans met every day to pray for the defeat of the English, and the entire overthrow of the British power; and that, too, when the prominent leaders were occupying important positions as assistant magistrates and police-officers. Their former position, and their knowledge of Arabic and Persian, the learned languages of the Mohammedans, have in-

duced in them an overweening conceit of their attainments and power, and a most supercilious contempt for their Hindu neighbours. These, with their admitted superior religious knowledge, make them both arrogant and insolent. They evince a perfect detestation of idolatry, and ridicule it in every conceivable manner. Boastful of their religious superiority, and especially of their correct knowledge of the attributes of God, as taught in their Koran (and copied from our Bible), they hate Christians for their views of the Trinity and the doctrine of the atonement, quite as much as they despise and detest the Hindus for their idolatry. This is intensified by the fact that Christians are more than able to meet them in argument, and exert their greater knowledge and power for the overthrow of Islamism. The very essence of their religion is hate and malignity, and where they enjoy the power, as, up to a recent period, they did in Turkey, and still do in Persia, they exercise their avowed right of destroying every opposing system and doctrine. There is and can be no toleration where there is Mohammedanism; for the Koran teaches that every infidel should suffer death, and every one is an infidel who is not, *ex animo*, a believer in Mohammed and his teachings. This is the distinguishing element of Islamism, and has always been its development in Turkey and Persia, and would be now in India were it not restrained by a strong Christian power.

"Differing from both Hindus and Musulmans, there is another class of religionists at Futtehgurh, who are called Sadhs. They are very peculiar as a class, and very strict and rigid in their observance of little things; such as tying up their mouths to prevent the inhaling of insects, in straining the water they drink through many fine cloths for the same purpose, and in rejecting all the usual forms of salutation. They reject all external rites, and assert that they believe only in God, but in reality are atheists. They have no book like our Bible, or the Koran of the Mohammedans and Shastras of the Hindus; nor have they any particular place of worship, as the temple and mosque. This sect is not very large, though they have considerable wealth. Their meetings being secret, but little is known of them, and that little does not warrant much hope of winning them to a better belief."*

Missionary operations commenced with an Orphan Asylum, out of which grew a Christian village. Eventually the Missionary premises were divided, part being near the city, for the purpose of acting on its large population, and part near the cantonment and surrounding villages, to secure the orphans from the evil influences of a large city. The latter were called Rukha, and the other near the city, Burpore. The Christian village was placed near the church, and in the rear of the orphan asylum.

"It consisted of two rows of mud-walled buildings, divided by a wide street, which is lined with a row of trees on each side. At the end facing the main road there is a large gate, and at the other end opposite the gate there is a very respectable-sized village hall, which is used for holding public meetings, chiefly, however, for those of the Bible classes and Panchayat. The latter is a court of inquiry, and is a complete organization, the officers being chosen by the villagers. The panch, or council, are required to take into their consideration any complaint made by the villagers which has the signatures of two or more of their number. The parties are then summoned, witnesses heard, and decision rendered in accordance with the rules of the constitution. This is in accordance with the village system known among the Hindus from time immemorial, but on a Christian basis."

The native Christians in this village were instructed in the manufacture of woollen carpets and tents, and thus contributed to the support of the Mission establishment. So progressed these peaceful labours, until suddenly the mutiny, like a desolating hurricane, burst upon them.

"On the 3d of June 1857, information was received at Futtehgurh that the troops at Bareilly and Shahjehanpore, only forty miles distant, had mutinied, and that a body of the Oude mutineers, consisting of an infantry and cavalry corps, were marching into the station. This caused great consternation. The Shajehanpore massacre was attended with very painful circumstances, for it took place on the Sabbath, and during divine service. Both minister, the Rev. J. M'Callum, our beloved and intimate friend and fellow-labourer, and his people, were slain in the church, a beautiful little building, not entirely finished, though used for some time and dedicated to the worship of the one only living and true God. Of this little congregation engaged in worship, only one escaped to tell the fate of his fellow-worshippers."*

* A Memorial of the Futtehgurh Mission and her martyred Missionaries. By the Rev. J. J. Walsh. Pp. 25—36.

* Walsh, p. 141.

Next morning four Missionaries, their wives and families, embarked in boats: they floated down the Ganges, occasionally fired upon from the banks of the river, until, on June 8, the boat struck on an island between Bithore and Cawnpore, just at the time when the miscreant Nana was attacking Sir Hugh Wheeler in his entrenchments. Here they were seized by the Nana's people, marched to Cawnpore, and, on the parade-ground, ruthlessly shot.

The sufferings of the little flock they had left behind were piteous in the extreme.

"Forced to fly, they wandered, not knowing whither to turn, until their feet became blistered, and fatigue, heat, and hunger, had almost exhausted them. Accompanied by their little ones, they had to endure the agony of their piteous crying and suffering. At one time they were robbed of their clothes and Bible, and at another beaten with many stripes. Imprisoned and threatened, they were confined to the stocks, and made to sit in a burning sun, and, during all this, more than once threatened with instant death. Life was offered, and with it emoluments of the highest character, on condition that they would deny their faith, and accept in its stead the doctrines of Mohammed; but all without avail, for Jesus and eternal life were worth more than life and all its honours. One of the number was imprisoned at Mynpoorie, and, though subjected to many privations, was enabled to remain firm and true to his covenant vows. Another speaking of himself and the party with him, states—'We passed the day under trees, and the night in the houses of some heathen acquaintances who pitied us. On the morning of the 19th of June, our hearts were ready to burst with grief as we saw the smoke of the Mission premises ascending to heaven. It seemed as if the Lord had visited us in his hot displeasure, and remembered not his footstool in the day of his anger. Many of us had large families to take care of and provide for. All our things were taken away, and the little money and jewels that some of us had we could not use, as that also would have been taken away from us without the least pity. We were without a home, and the whole country seemed against us; so our misery and anguish may be conceived, but not described. Hunger and thirst, of course, did their work; and uncertain flight under a burning sun, or in a dark, rainy night, with our little ones in our arms or on our backs, was sometimes our portion. In short, so great was our suffering in every respect, that very often death was more desir[illegible] than life.'"*

After a time the mutiny was broken i[illegible] strength, and the storm lulled. The s[illegible] vivors of the little band crept back to [illegible] old home, and here they were found [illegible] by Missionary who had been sent to look [illegible] out. The description of his first meeting with these poor people is touching in the extreme—

"As soon as it was known that *I had* arrived, men, women, and children gathered around me. We met in silence: neither they nor I could for a time trust our voices to speak, for fear we should break down. They are the children of the Mission, and in Rukha they had formed a happy home. In the midst of their prosperity, and at a time they least expected it, the storm arose which swept with such pitiless fury over these provinces, desolating many of its fairest fields and filling many of its homes with unutterable woe. It seized and scattered them like the leaves of the forest. For seven or eight months they were driven by it wherever it listed. I saw its effect upon them in their miserable clothing, and in their emaciated appearance; but I shall not attempt to describe what my feelings were. They, no doubt, thought of their murdered teachers and brethren, whose faces they will see no more; of their wanderings and their sufferings since they were driven from the station; and their feelings at their return were probably not unlike those which heave the breast of the survivors of a shipwreck on escaping from the horrors of a watery grave.

"When I could control my feelings, I asked for a Bible and hymn-book. We then sang the 23d Psalm, and read the 103d; and then, kneeling upon the bare ground of the courtyard, we lifted our hearts in prayer to God, thanking Him for his many mercies to us during the terrible months which have intervened since these calamities overtook us, and for permitting so many of us to return to our home in peace. When we arose, each had his tale of sorrow and of suffering to relate. They had to flee. But all who set out for Cawnpore were not so fortunate as to reach it. A number of little children, unable to endure the privations and hardships of the journey, died.

"A mother, too, fell sick, the wife of an esteemed catechist, and by some means became separated from the rest of the company. She was a member of our church, and had with her an unweaned

* Walsh, pp. 54, 55.

d. When they were next seen, they were g side by side in a poor hovel at the edge village. Both were dead. There was no to administer to the wants of that dying her. She needed no one to smooth her ow, for her only bed was the hard ground. re was no one there to give her a drop of l water, or to direct her thoughts above; e to quiet her child, or give it food; and ie, when the breath left their bodies, to y them to the grave. The proud Moslem ld not touch them, because their faith ered from his own; and the bigoted du would not do it, for fear of losing te. At length, when they could remain longer in the village, some sweepers came, ried them out, and threw them into a ghbouring stream. But did I say that a mother and her child were alone; No; ey were not alone. He was with them, who ys, 'Lo, I am with you alway,' and the gels, who bore Lazarus from his wretched- ss on earth to a place in Abraham's bosom, ere with them. Let me die among cold and artless strangers, destitute, afflicted, and r from human sympathy; let the cold round be my dying bed, and the turbid ream my last resting-place; but 'let me ie the death of the righteous, and let my st end be like his.' But the case of the x blind orphan girls, poor blind Lullu, and e leper Khurga, is the one which has ex- ted my commiseration most. Here were ven persons without sight, and one a most elpless leper, who were driven from their omes at the beginning of the rainy season. uch persons would not be allowed to want any village at home, but it is not so here. he Hindus turn away from those of their wn caste who are afflicted in this manner, ecause they look upon their sufferings as he just retribution of heaven upon them for heir sins in a former birth. What, then, ould these poor Christians expect from hem? They, no doubt, expected little, and ittle they received. They were sometimes ays and nights without shelter; and had it ot been that He, who hears the young avens when they cry, sheltered them and rovided for them, they must have perished. found them living under a miserable shed. ll were there but one. Their poverty sur- assed any thing that I ever saw. Hearing y voice, they were overjoyed. At one time ey no doubt felt that their friends and achers had all been killed, and that they ould never meet any of us again, and hence need not wonder at their joy. I found or Lullu lying on the ground, sick of fever, d with nothing but a few rags to cover him. I asked him if he had found Christ precious during the long months of suffering through which he had passed. His reply was, 'Oh! yes, in *dukh* (pain) and in *sukh* (joy) He is ever the same.' As I was returning, I met poor blind Susan, who, I had heard, was in search of me. A little boy was leading her. I asked her who she was, and her reply was, 'I am a poor blind girl: I have been looking for my *padri* (minister), but cannot find him.' When she learned who I was, her lips trembled with emotion, while she thanked me for coming to see them. 'Oh, Sir,' she said, 'it is very kind of you to come so far to look after poor blind people like us.' Poor girl! she little knew what a privilege I felt it to be; and who would not esteem it a privilege, seeing that our blessed Redeemer has said, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me!'"

There was another of the same suffering flock, who died a martyr's death—

"Dhoukal Pershad, both a pupil and teacher in our high school at Furrukhabad, deserves to be known and loved by the church in America and everywhere, not only for his firm adherence to his Saviour in his bloody death, but also for his unobtrusive and influential piety. He was meek and docile as a child, with the force and vigour of a man of God. The influence wrought by his daily consistent walk and conversation, and the still greater power of an inner life, was constantly felt and made apparent to all the scholars. A student of the word of God, and living by prayer, he was a savour of life to the pupils he loved and wrestled for with the Angel of the covenant. His piety was undoubted, and consequently his influence for good in and out of school was without question. His death, like his life, was unto the Lord. The form of it was the most painful conceivable. He, with his wife and four sweet children, were blown from the guns at Futtehgurh by the order of the Nawab Ráís of Furrukhabad. His was a martyr's death pre-eminently."*

The Mission premises have risen from their ruins; the wrecked church has been repaired; and affairs have resumed their wonted aspect. Again there are Missionaries, and again the native-Christian congregation—

"The congregation worshipping in this church is a very interesting one, and, to a foreigner, presents a very peculiar and striking appearance. The men, clothed in their white or coloured robes, and without shoes,

* Walsh, pp. 56—59 and 75.

and the women, with their long, thin veils, concealing the face and part of the form, sit promiscuously in the pews. Their complexions, of almost every shade of darkness, are soft and smooth, and their features pleasant, and not unlike friends whom we have long known and loved. The women have very graceful figures, with particularly small and well-shaped hands and feet. Their features are often very pretty, which is heightened by intelligence beaming in their sparkling black eyes and bright faces. Besides these, we have a large number of our servants, our village-school pundits and munshís, and our neighbours and strangers who attend quite regularly. They present a different appearance again, as they always keep on their turbans, and have no Bibles or hymn-books in their hands. Nor do they join us in prayer or any of the outward acts of devotion. The demeanour of all is very devout, and the attention remarkably good. In this respect ours may be considered a model congregation."

May Christianity, rising out of its infant state, grow strong, and reproduce itself throughout India! On the extension of its remedial truths, and the introduction of a Christian element into the masses of its population, depends the continuance of peace. Strange it may seem to say so, but we believe that the mutiny, which was intended to root out Christianity, has rooted it more firmly than ever in the land. Mr. Walsh says—

"The heathen have seen, with their own eyes, the reality and sustaining power of Christianity, manifested in the firm adherence and faithfulness of those whom they had only regarded as having been actuated by worldly and unworthy motives. This has been a very common impression among the people, as they judge of our religion by their own, and consequently they are without any inherent power to support them in the hour of trial and death. This, too, is an influence which has been most ardently longed for, but the means of its accomplishment could not be found: by the mutiny God has done it for us. And if there was no other result accomplished by the rebellion, this is almost sufficient to reconcile us to the severe infliction with which India has been visited; for the heathen have witnessed the effects of Christianity on the feeblest Christians, and seen them calmly facing death amid all the circumstances of horror and blood with which Mohammedan ferocity and Hindu cunning could surround it. And there are many others, who, though they have not witnessed it, will hear of it and turn their minds to the investigation of its cause. Let us not forget that it is scenes of this kind which plant the roots of Christianity deep into the soil of any country, and evidence to the masses of the people that it is not a thing which is either planted or plucked at the mere pleasure of earthly potentates, or at the mercy of earthly circumstances. Nor is this all, for it will impart a new energy and fresh vigour to the teachings of our Missionaries. They will hereafter, also, be in the posession of a whole class of new facts to appeal to, and a set of illustrations of the nature and power of religion, never before realized or understood. We will no longer be compelled to draw illustrations and facts from history, which are at best but half comprehended, and therefore inefficient in their influence on the mind. But now we have facts patent to the observation of all, and which cannot be overlooked, and the monuments of which will be found in all the villages around us. And whilst standing and walking near these mournful, yet inspiring monuments, not only of the power of Christianity, but also of the cruelty and bitterness of heathenism, the Missionaries themselves will have their hearts stirred up to a deeper and more earnest application of the doctrines of the cross, and realize more vividly the necessity of delivering their commission with strong hopes and yearnings. Nor will it end here, but exert an influence over succeeding generations of Christians. They will have the examples of their fathers and forefathers to stimulate and quicken them in their walk, and the monuments of their death to keep them watchful in their lives and conversation. Thus we see the prospective influence which will be wrought upon the heathen and Christian population of India. The former will learn wherein the great strength of Christianity lies, and the latter be improved by the examples set them by the faithful witnesses of the truth among their own number."

BRAHMIN STUDENTS OF ENGLISH LITERATURE.—(BOMBAY.)

ABBEOKUTA—ITS DANGER.

E distracted state of the Yoruba country
s been for a considerable time a subject of
ep disquietude to those true friends of
rica, who, desiring her exodus from the
ils which have hitherto oppressed her, and
r elevation to that place amidst the conti-
nts and nations of the world, which, from
r commanding position, her treasures of
oductiveness, the number, intelligence, in-
strial and trading capabilities of her popu-
ion, she is so well calculated to fill, have
en, at great cost of men and means, pro-
ting within her borders the cause of
ristian Missions. The Yoruba country,
far as Central Africa is concerned, is the
st of its kingdoms into which Christianity
s been introduced, and that under remark-
le and encouraging circumstances.

The commencement was made, now nearly
enteen years past, in the Egba province of
e Yoruba kingdom; a field which, broken
by heavy tribulations, was thus prepared
receive the seed. Some fifty years ago,
ere existed within this small territory
arly 300 towns, some of them of considera-
e population; but about the year 1817 or
18, civil war broke out, and the Yorubas
id Ijebus, taking advantage of the distracted
ndition of affairs, captured and sold into
avery many thousand Egbas. To the sur-
ivors, the rocks of Abbeokuta afforded a
helter, and there a new settlement com-
menced to be formed about the year 1825.
Gradually increasing, it excited the jealousy
of the surrounding tribes. Attacks were
made upon it, but, repulsed as they were,
gave stability to its existence, and Abbeokuta
became a city of upwards of 100,000 people.
Strangers about to visit this place have con-
cluded the accounts which they have received
of its extent to be exaggerated, but, on reach-
ing it, their incredulity has been dispelled.
Passing over the cultivated and undulating
country that lies immediately around the
city, the traveller perceives before him
several low hills, surmounted by rounded
grey rocks, the highest of which are Olumo
and Aké—Aké, "the town of towns, the
capital of the city of Abbeokuta;" and there,
under the very shadow of the rock, where
heathen rites and sacrifices were wont to be
offered, stands our first Mission station, with
a church and compound.

Olumo rises in the north-westward of the
wn, to the height of about 200 feet. The
cent is from the east and north sides, while
the south-west it presents a precipitous
bluff. Standing upon this elevation, an
imposing view is obtained of an immense
plain, covered with houses, the walls extend-
ing from ten to fifteen miles in circuit, and
beyond this the cultivated grounds, spreading
out from ten to twenty miles. From below
ascends the hum of human voices. Swarms
of people are to be seen everywhere, "in
the narrow thoroughfares, in the wide open
spaces shaded by fig-trees, in the markets,
in the centre courts of the dwellings, while,
skirting the portion of the walls nearest the
Olumo, the river Ogun is seen, studded at
intervals with small rocky islets."

Let us descend from our elevation, and
mingle among them, for in the people, and
their active and industrious habits, there is
much to interest. "The congregating of the
people into large cities modifies their charac-
ter in various ways, and, among the rest, by
giving their barbarism a sort of polish which
we should hardly expect to find in the depths
of Africa. It also compels many people to
go several miles to cultivate their farms,"
and this gives occupation, which is favourable
to their habits. We pass along the streets.
These are generally "very narrow, crooked,
and intricate. You pass on, with rough solid
clay walls close by on each side, and the
eaves of the low thatched roofs almost brush-
ing you in the face, till at last, weary of mo-
notony and filth, you turn about to retrace
your steps, and discover that you are lost in
a net-work of interminable alleys. There is
generally, however, a tolerably broad, though
seldom straight street, running from each
gate to the market-place, and these wide
streets, as the market-place itself, are com-
monly shaded with beautiful wide-spreading
trees.

"African towns have no public buildings
except shabby little temples, and oboni
houses, so rude in appearance as to attract
no attention. Architecture, monuments, &c.,
are unknown. The house of the king differs
from others only in size, and in high sharp
gables called *kobbi*, which are weather-boarded
with grass thatch. The houses of governors
and other nobles are in the same unim-
posing style as those of the common people.

"The most attractive object next to the
curious old town itself—is the market. This
is not a building, but a large area, shaded
with trees, and surrounded and sometimes
sprinkled over withlittle open sheds, consist-
ing of a very low thatched roof surmounted
on rude posts. Here the women sit and chat

all day, from early morn till nine o'clock at night, to sell their various merchandize. Some of the sheds, however, are occupied by barbers, who shave people's heads and faces, and by leather-dressers, who make charms, like Jewish phylacteries, and bridle-reins, shoes, sandals, &c., and by dozens or scores of men who earn an honest living by dressing calabashes and ornamenting them with various neat engravings.

"The principal marketing hour, and the proper time to see all the wonders, is in the evening. At half an hour before sunset, all sorts of people—men, women, girls, travellers lately arrived in the caravans, farmers from the fields, and artisans from their houses—are pouring in from all directions to buy and sell, and talk. At the distance of half a mile their united voices roar like the waves of the sea. The women, especially, always noisy, are then in their glory, bawling out salutations, cheapening and higgling, conversing, laughing, and sometimes quarrelling, with a shrillness and compass of voice which indicate both their determination and their ability to make themselves heard. As the shades of evening deepen, if the weather allows the market to continue, and there is no moon, every woman lights her little lamp, and presently the market presents to the distant observer the beautiful appearance of innumerable bright stars.

"The commodities sold in market are too tedious to mention, even if all could be remembered. Besides home productions, there are frequently imported articles from the four quarters of the globe. Various kinds of meat, fowls, sheep, goats, dogs, rats, tortoises, eggs, fish, snails, yams, Indian corn, Guinea corn, sweet potatoes, sugar-cane, ground peas, onions, pepper, various vegetables, palm-nuts, oil, tree-butter, seeds, fruits, fire-wood, cotton in the seed, spun-cotton, domestic cloth, imported cloth, as calico, shirting, velvets, &c., gunpowder, guns, flints, knives, swords, paper, raw silk, Turkey-red thread, beads, needles, ready-made clothing, as trowsers, breeches, caps, shirts without sleeves, baskets, brooms," &c.*

Each department of trade has its own locality assigned to it: in one direction is the herb market; in another, cooked provisions may be had: there is a sheep market, a pig market, a poultry market, a dog market. Then there are saddlers, curriers, dyers, ironmongers, potters, and dealers in country cloths, mats, cordage, &c. Amongst all these sways to and fro the busy tide of human life.

"The men have various garments, as long trowsers and short breeches, of several styles, tunics, tobes or large-flowing gowns, wrappers, palm-hats, cloth caps, turbans, and, if not barefoot, sandals, shoes, or moccasins with or without soles, and boots. The men, except among the Mohammedans, generally shave their beards and heads. Women never wear frocks or tunics, but are clad in the wrappers, two around the middle, and one, often laid aside, thrown over the shoulders. Their head-dress is a piece of cloth, or handkerchief."

They are, as they meet, courteous, and often ceremonious. "The Yorubas have a profusion of salutations. In the morning it is *O ji re?* 'Did you wake well?' and the person replies, 'God be thanked.' On taking leave at night, they often say, 'May you sleep well.' When a visitor retires, and frequently when you meet him in the street, you say *wo' leh*, 'Look at the ground;' that is, to prevent stumbling. 'Be careful' is often a salutation on passing a person in the road. But the word most used by every boy, is *okú* or *akú*, properly *aikú*, 'May you not die,' or, more exactly, 'immortality.' When you visit a man who wishes to pay you particular respect, he will salute you *akú! akú!* perhaps twenty times, and you must invariably answer, *O*, to each salutation. This word *O* expresses assent. If you say to your servant, do so and so, he replies, *O*; and if you perform any incidental act of politeness, as picking up a thing that has dropped for a person, he may say *O*, instead of 'Thank you.' The word *akú* is compounded with many others, so as to form an appropriate salutation for every situation in life. When they meet a man travelling, they often say, *akúrin*, because *rin* means to walk or travel. So we have *akúale*, 'good evening,' *akúro*, 'good morning,' *akúassan*, 'good day,' *akúle*, to one in a house, *akú joko*, to one sitting down, *akúshe*, to one at work, and so on, to a hundred examples. To all these you reply, *O*, and if you make no reply, it is considered a gross insult."*

Such is the city, such the people. Their language is full, soft, and sweet; rich in abstract terms, and possessing, in a remarkable degree, the capability of giving expression to the great Gospel truths, and hence one reason why the preaching of the Missionaries has met with so much attention; it is, that

* T. J. Bowen's "Central Africa," pp 295—297.

* T. J. Bowen's "Central Africa," pp. 299—303.

the people are conversant with the terms which are used, and so understand what is said to them.

And this leads us onward to that point which gives Abbeokuta a special interest in our eyes, namely, that this Gospel has been received by many there, and that the Lord has a people in this place. It is impossible to look back upon the past history of this Central-African Mission without feeling persuaded that we have been under providential direction, and that an open door of usefulness has been placed before us, that we might enter in. Dispersed and sold into slavery, as these people were, many were brought to Sierra Leone, and came under instruction, by which they largely profited. After a time, liberated Egbas began to filter homeward from Sierra Leone, and, on their arrival at Abbeokuta, astonished their countrymen by the accounts which they gave of their preservation by the English. Some, returning to Sierra Leone, fed, by the accounts which they gave, the homeward movement, and the tide of emigration flowed strongly to Badagry. Converted Egbas joined the movement, which had originated with those who, disliking the Christianity of Sierra Leone, desired to escape from it, that they might practice without restraint their heathenism. But the Christian portion of the people valued their Christianity too much to leave it behind at Sierra Leone, and prayed that a Missionary might accompany them. The Rev. H. Townsend, then a catechist of the Society, now our senior Missionary at Abbeokuta, was deputed by his brethren to visit Yoruba, and explore the land. He reached Abbeokuta very nearly twenty years ago, and was received with that hearty welcome which the chiefs and people were ready to accord to one of that English nation, of whose benevolence their own friends and relatives, returning from slavery, not in a deteriorated, but in an improved condition, afforded them such proof. As he entered the town, the crowd became immense: the corners of the streets and the doorways of houses were filled with eager spectators, actuated by the liveliest joy, and shouting, as he passed, "How do you do, white man?" "I am led to imagine," observed Mr. Townsend at the time, "that I am thus welcomed because I am an Englishman—one of that nation which has liberated their countrypeople from slavery, and permitted them to return to their parents and children, improved in knowledge and wealth." His interview with the chief Sodeke confirmed that impression. The chief expressed his thankfulness to the British Government for what it had done for his people, and his own conviction that they were seeking the happiness and welfare of the African race; he announced his determination to suppress all slave-trade in his own country, and in the neighbouring parts, so far as his influence extended, and expressed his earnest desire that white men, as well Missionaries as merchants, might settle in his country.

Thus it was made plain that the Yoruba Mission was to be commenced, and the instruments were not wanting. With Mr. Townsend, ordained by the Bishop of London expressly for this new work, the Committee were enabled to associate not only a brother Missionary from the continent of Europe—the Rev. C. A. Gollmer—but an African brother, just admitted into holy orders; nay more, an African of the very nation for whose country the Mission was bound, one who had himself passed through all the vicissitudes of this preparatory history, who had been expatriated by the slave-trade, had been rescued from the slave-dealers by British interference, and, in Sierra Leone, had been brought to know the Gospel and its power. He was in readiness to return to his own fatherland, and preach to his own people the truths of Christianity.

After a detention on the coast, arising from a Dahomian invasion of the country and the resistance of the Egbas, these first labourers —an Englishman, a German, and an African —reached Abbeokuta in August 1846. The work of preaching and teaching at once commenced; the people crowded to hear; the piazza under which the Lord's-day services were first held became too narrow; a church—an humble structure—was raised at Aké town, near the residence of Sagbua, the successor of Sodeke, who had died just as the Missionaries reached the coast; to which were added two temporary sheds, erected in other quarters of the city, one of them at Ikija, near the chief Ogubonna's house, and the other at Owu. These points became eventually the nuclei of three Missionary stations, to which a fourth, that of Igbein, has been since added.

We have referred to this foundation work because there are now rising up into increasing usefulness earnest friends of the Society, who do not remember these early details, and who, twenty years ago, were in their boyhood. Those of us to whom these events are as fresh and vivid as though they were but yesterday, are apt to take for granted that every one knows of them as well as we do ourselves, and therefore that it is trite to

speak of them. But the writer of these reminiscences has been expressly appealed to on this subject, and has promised an important class of friends throughout the country that their wishes shall be attended to.

It is not our purpose to follow out in detail the progress of the work. There was full freedom to preach, and, on the part of the people, a willingness to hear. The word was with power. Sinners began to see they were in darkness, and to desire deliverance into light. Troubled souls came for healing, and little Christian flocks were raised up amidst the heathenism of Abbeokuta. The God of this world, who had long held his goods in peace, becoming irritated, put forth his evil energy, and aroused the natural mind to active opposition. The priests, afraid of losing their influence, were foremost in the movement. Individual converts were seized, and put to suffering of various kinds. At length came the persecution of 1850, an ordeal under which the Christians flinched not. Christian faith in the furnace was a new sight in Abbeokuta, and the heathen questioned what that could be, which rather than part with, men were content to die. But they who had brought matters to such a crisis dared not go so far: the popular feeling was against it, and, after great suffering, the converts were set at liberty. But the heathen were perplexed; there was a reality in the new faith which they understood not. When they met with troubles they blamed their idols, and changed them; but these men, when life itself was at stake, remained firm to the faith, and were not afraid to die. Is it surprising that the spirit of inquiry increased? And now, in our four Missionary districts, we have, in Abbeokuta, 1500 native Christians, 500 of whom are communicants, under the ministerial charge of three European Missionaries, with a native Missionary, five European lay-helpers, and forty male and female native helpers.

Compared with other Missionary undertakings of the same date, its progress has been most encouraging. Our East-African Mission is two years older in its commencement, yet there our results are as yet not a handful. The oldest of our stations on the Chinese coast is also antecedent in its commencement to the Mission work in Yoruba, yet at all the stations together there are only 105 communicants. It is evident that this Mission is one of the most important and promising of those which belong to the Church Missionary Society.

Let us then look a little narrowly into its present condition. It has been placed in unfavourable circumstances for the last [illegible] years. In 1860, a civil war broke out tween Ibadan and Abbeokuta, which [illegible] continues. It is only one of a series of wars which the people of Abbeokuta have been exposed since its commencement. Their first assailants were the numerous and warlike Mohammedans of Illorin, who were defeated; then Otta and Ijebu combined against the nascent state, but were equally unsuccessful; then Ibadan—a new town like Abbeokuta, but whose original population consisted, not of Egbas driven from their homes, and desirous to find a place where they might dwell in peace, but of the warriors and plunderers by whom the Egba country had been overrun—jealous of Abbeokuta's rising prosperity, came against it, but were repulsed. The Egbas now sought to open communications with the coast, and having subdued their old enemies, the Ottas, came into collision with the Dahomians at Adu, and defeated them, capturing the king's royal chair. This breach has never been closed: nay—as, under the influence of Christianity, and from intercourse with the English, there has been an increase in the number of those in Abbeokuta who are opposed to slave-trading, and desire the land to be at peace, that commerce and industrial occupation might have room to expand—has increased the feeling of hostility, has become more and more embittered, until Dahomey, convinced that, if Abbeokuta continued to prosper, its own doom as the great purveyor for the foreign slave-market is sealed, has resolved either to destroy Abbeokuta or perish in the attempt.

Dahomey lies between the kingdom of Ashantee on the west and Yoruba on the east, and extends from the sea-coast on the south to the Kong mountains northward, being about 200 miles long by 180 wide.

Very little is known of the existence of this people until the early part of the eighteenth century, when they made their first appearance on the sea-coast, overrunning and conquering the kingdom of Ardra, and thus giving a sea-board to their territories. Subsequently, Whydah, a factory settlement on the slave-coast, was seized by them, the foreign merchants being made prisoners of, and the English Governor put to death. Taking advantage of the distracted state of the Yoruba kingdom, to which they had once been tributary, they extended their influence over Porto Novo and Badagry, and at all these places the foreign slave-trade was actively prosecuted. This is the one source of revenue to the Dahomian king. Ashantee, although barbarous in its actions, has yet its

gold-dust, and is therefore independent of the slave-trade, from the prosecution of which it is indeed precluded by the European settlements, of which there are eleven along the Gold Coast, four belonging to the Dutch and seven to the English. But Dahomey, without cultivation, except so far as is actually necessary for the wants of its predatory population, has one only export, that of slaves. Whydah has been the port of shipment frequented by Portuguese and Spanish traders, and to supply the demands of this slave-trade, the kings of Dahomey have depended on their slave-hunts. To the east all is laid waste as far as the river Volta, where the rival power of the Ashantee meets it. To the north, the Kong mountains, and the Mohammedanized tribes in their vicinity, check its further progress. To the west, Abbeokuta, increasing in power, has for some years constituted a barrier to its desolating raids in that direction. And now the occupation of Lagos as a British settlement, and the establishment of English influence over Badagry and Porto Novo, repel it from all further approaches to the slave-coast. But the Yoruba provinces northward of Abbeokuta are still populous; and these, if only Abbeokuta, the key of the position, were mastered and subdued, would afford an open field for slave-hunting. The kingdom of Yoruba proper, stretching out in the direction of the Niger, is considered as too remote from the coast to admit of English interference, and from hence it is thought that the market of Whydah, which, through the complications of European politics, is not likely to be closed as a slave-port, may continue to be fed.

Thus the destruction of Abbeokuta is a vital question with the Dahomian king: it must either be removed out of the way, or else, its revenues being dried up, his kingdom sink into insignificance. Eleven years ago a desperate effort was made to attain this object. The father of the present monarch led his warriors and Amazons to the assault of Abbeokuta, and a fierce conflict ensued, which ended in his repulse. Compelled to retire, he was overtaken at Ishagga, and ignominiously defeated. It was immediately after that great national deliverance that the chiefs of Abbeokuta signed a treaty with England, by which they pledged themselves to the abolition of the slave-trade, and of human sacrifices, to religious toleration, and the facilitating of commercial opportunities; and thus, at the suggestion of England, Abbeokuta pledged herself to anti-slavery principles and policy, and became an object of enmity, not to Dahomey only, but to other tribes around, whose sympathies were with the slave-trade.

Notwithstanding the reverses to which they have been subjected, the kings of Dahomey have not abandoned the hope of yet accomplishing the destruction of the rival city. The father died without compassing the object of his ambition; but his son Bahadung has inherited the old feud, and maintains it, although with a more crafty policy. His father had measured his strength with Abbeokuta, and found himself unequal to the undertaking. But if, by any combination of circumstances, Abbeokuta should become involved in war from another quarter, then there would be an opportunity of taking her at a disadvantage. It is remarkable that such a war has arisen, and that, in 1860, Abbeokuta found herself attacked both from the east and west. In the February of that year the Dahomians invaded the Egbado province of Yoruba, lying westward of Abbeokuta, destroying the town of Idanyi, slaying many of its people, and carrying away the rest as materials for the slave-market. Their avowed intention was to march on Abbeokuta, and the excitement in that city was great. It was reported that the enemy had reached the Egba farms; the town-bell summoned every one to arms; the chiefs hastened to man the walls; and the Christian converts, with the merchants, gathered together in the churches to implore protection from God. But the Dahomians came not; they were prevented by the impassability of the roads. Scarcely had the alarm subsided, than war arose from the east, the Ibadans marching an army against Ijaye, the close ally of Abbeokuta. That war has continued to the present time, with great loss to both sides, especially to Abbeokuta. Ijaye, to protect which from the coercive action of Ibadan, Abbeokuta committed itself to the war, has been destroyed. Mr. Roper, an European catechist, was at the Mission premises when the Ibadans, having driven back the Egbas, captured the city. Although cruelly treated, his life was spared, and he is now a captive at Ibadan; but the Christian converts and children of the Mission schools were bound in his presence, and carried off as slaves.

Simultaneously with the capture of Ijaye, the king of Dahomey reappears on the field, and signalizes himself, on March 5th of the present year, by the destruction of Ishagga, the village where, in 1851, his father had been defeated by the Egbas. Since then it had become a station of the Church Missio-

nary Society, and a little flock had been gathered together, under the charge of the native catechist, Simeon Doherty. The city was invested during the night by an overwhelming force, and thus the escape of even a portion of the population was prevented. One-third were slaughtered on the spot, and the rest carried away as prisoners, amongst them our native brother and the Christian converts. Their subsequent fate will be learned from the following letter, addressed by Commander T. L. Perry, of H.M.S. "Griffin," at Little Popo, and bearing date Aug. 6, 1862, to the Governor of Lagos, a communication which has already appeared in the daily papers, but which we now place permanently on record in the pages of the "Intelligencer"—

"SIR—I think it my duty to lay before you, with as little delay as possible, the following information concerning Dahomey.

"On 5th August, when at anchor off Little Popo, I received a letter from the shore, stating that Mr. Euschart, a Dutch merchant, residing at Popo, had just returned from Dahomey, and that he had news of great interest for my ear. This Mr. Euschart I have had frequent conversation with, and I have every reason to believe that his information is most accurate, trustworthy, and reliable. I therefore borrowed a surf boat from a Dutch brig then lying in the roads, and having manned her with ten of my own Kroomen, I with great difficulty effected a landing, two boats out of three that tried the beach that day being capsized owing to the very heavy surf.

"I give the substance of Mr. Euschart's information as closely as possible, jotted down in my note-book during our conversation. It appears that Mr. Euschart went to Whydah on trade business in the middle of June, and on the 24th June, while still at Whydah, he received the stick of the King of Dahomey, with an instruction that his presence was required at Abomey. Mr. Euschart tried every method of evading the journey, but without avail; the caboceers of Whydah plainly telling him that he would be carried to Abomey as a prisoner if he did not at once willingly obey the king's message. Accordingly, at one P.M. of June 26th, having provided himself with six hammock men, he left Whydah for Abomey, escorted by an armed party of Dahomians, and reached Alada, the old residence of the King of Dahomey, the same evening.

"June 27th one P.M.—Left Alada, and arrived at Taboor at ten P.M. June 28th, *half-past* five A.M. —Started for Kaunos through a swamp: very little water over swamp, and easily passed. Half-past nine A.M.—Started, and arrived outside Abomey at half-past seven P.M. The road the whole way has been very good.

"He was at once thrown into a very fair house, and told to remain there during the night. June 29th—Received a message from the king that he was to be presented the next day. June 30th—Have entered the walled part of the town through Royal Gate, received there by two head caboceers, who saluted him, saying, 'King had never seen a Dutchman; king's father had never seen a Dutchman; and now they had plenty of people to kill they were very glad to see a Dutchman.' He was then ordered to drink the king's health four times, after which the caboceers danced round him, singing, and firing guns. He was then conducted to the king's palace, and received there by the prime minister, who told him the king would receive him next day.

"July 1st—Received by the king, who was seated outside the palace on a raised dais, surrounded by Amazons. He saluted the king in European style. The king at once got up and shook hands with him, said he was very glad to see a Dutchman, and continued talking in Portuguese for about ten minutes. He was then ordered to return to his house and keep inside three days. July 5th—He was brought to the market-place, where he was told many people had been killed the night before. He first saw the body of Mr. Doherty (a Sierra-Leone man), late a Missionary and Church catechist at Ishagga: the body was crucified against a large tree, one nail through the forehead, one through the heart, and one through each hand and foot: the left arm was bent, and a large cotton umbrella in the grasp. He was then taken to the market, where the king was seated on a raised platform, from which he was talking to the people much war palaver, and promising them an attack on Abbeokuta in November. Cowries, cloth, and rum, were then distributed. In front of the market-place rows of human heads, fresh and gory, were ranged, and the whole place was saturated with blood; the heads evidently belonging to some of the Ishagga prisoners, who had been killed during the night, after having been tortured in the most frightful manner. Until July 10th Mr. Euschart was ordered to remain quiet in his house, and not to move or look out after sundown. July 10th—The ground shook violently; evidently, from the date, the effect of the earthquake felt at Accra. Mr. Euschart was at once brought

ie market-place, where he found the king n seated on the raised platform, surrounded mazons. The king told him that the ground cing was his father's spirit complaining 'customs' were not made proper. Three gga chiefs were then brought before the , and told that they were to go and tell father that 'customs should be better ı ever.' Each chief was then given a le of rum and a head of cowries, and ı decapitated. Twenty-four men were ı brought out, bound in baskets, with ır heads just showing out, and placed on platform in front of the king: they were n thrown down to the people, who were ıcing and singing and yelling below. As :h man was thrown down he was beheaded, ə heads being piled in one heap and the dies in another. Every man who caught a ctim and cut the head off received one head cowries (about 2*s.*). After all were killed Ir. Euschart was conducted home. July 11th.—Taken to another part of the town, here precisely similar horrors were being erpetrated. July 12th.—All the platforms were taken down, and the programme appeared to be firing guns, singing and dancing, all day. There were no more public sacrifices for ten days, but it is supposed many took place during the nights. July 22nd.—Taken to see the 'grand customs' at the palace of the late king, at the gates of which two platforms had been erected. On each platform sixteen men and four horses were placed. Inside the house was placed another platform, and on which were placed sixteen women, four horses, and one alligator: the men and women were all Sierra-Leone people, captured at Ishagga, and were dressed in European clothes. Each group, sixteen men seated, or rather bound, in chairs, placed round a table, on which glasses of rum were placed for each. The king then ascended the platform, where he adored the Dahomian fetish, and seemed to make obeisance to the prisoners, whose right arms were then loosed to enable them to take up the glasses to drink the king's health. After the king's health had been drunk, the effects of the late king were paraded. A grand review of the troops then commenced, and as each marched past the king harangued them, and promised the sack of Abbeokuta in November. Nearly the whole of the troops wore fire-arms, a few select corps had rifles, but the greater part were armed with flint-lock muskets. The artillery consisted of about twenty-four guns (twelve-pounders). The number of troops altogether could scarcely be less than 50,000, including 10,000 Amazons, all apparently well-disciplined troops. After the review was over the prisoners were beheaded, their heads being hacked off with blunt knives. At the same time the horses and alligator were despatched. Particular care was taken that their blood should mingle with that of the human prisoners. When all was finished Mr. Euschart was permitted to leave Abomey, which, it is needless to say, he immediately did, having received the magnificent *viatica* of eight heads of cowries (16*s.*), one piece of country cloth, and two flasks of rum. Mr. Euschart firmly believes that Abbeokuta will, without doubt, be attacked by the whole Dahomian army towards the end of November."

No doubt it appears to the King of Dahomey that the opportune moment has arrived when Abbeokuta, weakened by its war with Ibadan, its chief warriors, and, amongst them, the Alake, removed by death, deprived of its allies, and distracted by war on every side, will find itself unequal to resist him, and at length become his spoil. He pants to take vengeance on it, and to sweep it with the besom of destruction, and, more especially, to tread out and utterly extinguish that rising Christianity, of which, in his crucifixion of Simeon Doherty, he has already expressed his hatred. He calculates, moreover, on the co-operation of Ibadan, to cut off stragglers on the east, while he assaults it from the west. Already, no doubt, he is on the move, advancing with his fierce soldiery towards the doomed city. That city is indeed alone. On the previous occasion, in 1851, she had the moral support of England; but this is now withdrawn from her.

Misunderstandings have arisen between the chiefs of Abbeokuta and the authorities at Lagos. We adventure not ourselves into their intricacies: we only state the fact. The chiefs of Abbeokuta no longer regard the representatives of British power on the coast as their friends, but as disposed rather to sympathize with the Ibadans. Convinced in their own minds of collusion between Dahomey and Ibadan, they consider that England has broken faith with them, and, under the feelings of irritation thus engendered, have refused to receive the British Consul sent out expressly from England to fulfil that office. It is said, moreover, that misapprehension has arisen from the use on our part of a term to designate the Consul, which bears a meaning otherwise than we intended. The word selected was "Ajelle," which, in Crowther's vocabulary, signifies indeed "an Agent," "a Consul," but also "a Deputy." The

latter is now stated to be the true meaning, "an Ajelle," in native phraseology, signifying one sent by the conqueror of a country over those who are thus conquered, to supersede its king, and make it tributary and conformable to the laws of the conqueror, at whose mercy are the lives and property of the conquered. Now the Egbas have observed that England first sent a Consul to Lagos, and then appropriated it as a British possession; and, sensitively jealous as they are of their own independence, they may have mistaken the object of the British authorities, and unhappily conceived that the arrival of the "Ajelle" was preparatory to the assumption by England of the supreme authority. This proceeding, on the part of the authorities at Abbeokuta, is deeply to be regretted. No effort was spared by our Missionaries to remove misapprehension, and persuade them to adopt a different line of conduct: we regret to say in vain; and thus, by their own rash act, they have severed themselves from official aid, on the part of England, at the very moment when they most stand in need of it.

But thus it is that Abbeokuta, at the present moment isolated from British help, is left to sustain alone the simultaneous onslaught of Dahomey and Ibadan.

At such a crisis the Parent Committee put forth the circular, which appeared in our Recent Intelligence for last month, inviting British Christians to special prayer on behalf of the Yoruba Mission.

To the chiefs and people of Abbeokuta may this time of danger prove to be a time of salutary chastisement. Notwithstanding the fidelity with which the truths of the Gospel have been setforth before them for so many years, idolatry has continued to be upheld as the national religion of Abbeokuta. The politico-religious institution of Oro still takes possession of the streets, denounces suspected persons, threatening vengeance or passing sentence, as may best serve the purposes of the initiated. Moreover, since the English alliance has become enfeebled, the treaty made with Captain Forbes, as the representative of England, has been violated, human sacrifices have been offered, and advantage has been taken of the confusion incident on war to practice kidnapping.

May the present crisis be overruled to the overthrow of all the gods of Yoruba! The Alake and chiefs consulted the idols, and trusted in them for success. The warriors went forth fortified with amulets and charms: notwithstanding, they have been defeated, and the idols have suffered in reputation, and the priests have had their influence dim nished. The following fact is an indicati of what is going forward—

"A high officer, who was full of charr supplied by country priests, and had the assurance that the enemy could not hurt n catch him, fell, after all, into the hands the enemy, and he would certainly have be killed had he not succeeded in deceiving t enemy, by making himself appear a poor o man, who was forced to fight. He was boug by an Ijebu man, and brought to Abbeokut where he redeemed himself. This officer no assembled these heathen and Mohammedi priests, and in the presence of many peop called them liars and deceitful men, wl want only to make money by their deception Just a moment before he was made prison he tore off his charms, and cast them awa He will no more wear any charm. He no refuses entirely to make any sacrifice to t gods, saying, 'Olorun (God) has saved r life, else I should have perished.' Su instances occur frequently.

There is one other point to which a spec reference is necessary, the condition of th Rev. D. and Mrs. Hinderer, and the Europea catechists Roper and Jefferies, at Ibadan. In our Number for December 1861, we published some most affecting letters from Mr. and Mrs. Hinderer, describing the straits to which they were reduced. Those letters were dated June and August 1861. At that time they were in indifferent health, and not only, in consequence of their isolation from the coast, deprived of all European comforts, but, although native food was abundant in the city, unable to purchase it from the want of cowries. Cowries are the currency of Central Africa.

"The currency on the Slave Coast, and far interior to Hausa and Bornu, is a little shell as large as the end of one's finger, called a cowry (cyprea moneta). They are found in Western Africa, but are brought by Europeans from India and Zanzibar, and given to the natives for palm-oil and other productions of the country. Forty cowries are called a 'striug;' fifty strings, or two thousand cowries, are a 'head;' and ten heads are a 'bag.' It is usual to value two thousand cowries at one dollar, which is twenty to the cent, but of late they are generally cheaper on the coast. I am told that the intrinsic value of good cowries in Europe, where they are used in the arts, is about equal to their current value in Africa. The iron money of Lycurgus was not more cumbersome than cowries, the nett weight of ten dollars worth (20,000 shells) being from fifty to seventy pounds

The common price of a fowl is from 200 to 250 shells; of a sheep, from 4000 to 6000; of a horse, from 60,000 to 120,000; and other things in proportion. When building our houses, we are obliged to keep a man to count the cowries every evening for the labourers. Silver and gold are not current here, because the merchants on the coast, who import the cowries, will take nothing but shells or palm-oil for their cloth, guns, tobacco, rum, &c., which they sell to the natives. Neither is it possible to pay for provisions and labour in goods of any kind, barter being unknown, and cowries demanded for every thing."

Ever since they have remained in the same state, with an insufficiency of food, often not knowing on the one day when they should obtain needful supplies for the next. Yet there has been always some help unexpectedly sent; some heart has been moved to feel for them, and some hand to befriend them. But by the last accounts Mr. Jeffries, who had been attacked with severe illness, was sinking from the want of needful nourishment.

JUBILEE ANNIVERSARIES OF ASSOCIATIONS.

In 1813, the Church Missionary Society commenced the important work of organizing Associations throughout the country, thus engaging on its behalf the sympathies of the Church at home, and providing sustentation for its Missions in foreign parts. The first formed of these Associations have now completed the cycle of half a century, and have entered on their fiftieth year. It is just the time to pause and look back; the more so, because, with some few venerable exceptions, those early friends of the Society, who, in the prime and vigour of manhood, and in the faith and zeal of a loving Christianity, advocated the cause of Missions, and perseveringly laboured in laying the foundations of this Association work throughout the land, have passed away from us, and their place here knows them no more. They have entered into rest, and now serve God in his temple. Nay, not only so, but the generation which succeeded them is waning and getting aged, and the active work of the Society, its advocacy on the platform and from the pulpit, is rapidly passing into the hands of younger men, who have no contemporaneous knowledge of those earlier friends, and of the specialities of the service which they rendered. It is just the time, then, to pause and look back, to catch the spirit and unction of the past, and transmit it to the future. They were no ordinary men those first friends and founders of the Church Missionary Society. Had they been only such, they never would have initiated such an effort amidst so many difficulties and discouragements. But they were raised up for a special purpose, and they were endued with special grace. They had a vigorous grasp of Gospel truth in its distinctive doctrines. They had proved its power, and, persuaded that it could do for others what it had done for them, they desired to make it known wide as the limits of the world. That work has now come down to our day, not in its beginning, as it was some fifty years ago, but with a vast increase upon it, wide spread as it has become throughout the world, and involving the care of numerous churches and congregations raised up from the midst of heathenism. It is now in our hands for a little while: what need that, while it remains with us, it suffer no detriment. What need to imitate the example of those who have gone before us, and whatever our hand finds to do, to do it with all our might; and, that this may be so, what need, in taking up the work of these men, that we should cry, "Let a double portion of their spirit rest upon us"—a double portion for a doubled work; a hard thing indeed to ask, and yet "is any thing too hard for the Lord?" nay, "He giveth more grace." Only let us wrestle for it, as for that without which we must sink under a responsibility too heavy for us. Let the jubilee anniversaries be seasons of prayer; then, with renewed strength, may those on whom the work devolves in this the sixty-third year of the Society's existence, go forward in the spirit of Elisha of old, when, taking up the mantle of his predecessor, he smote the waters, and said, "Where is the Lord God of Elijah?"

The present moment is one of importance. From thence, as from a vantage ground, we can look back upon the past, and look forward to the future. The past has been a time of gracious, privileged, and blessed work—a time in which much has been done for the Lord, his glory, and the salvation of the souls of men. The reminiscences connected with it are well fitted to help the future, and we shall venture to look back upon them; to revive the proceedings of

former days, the meetings which were held, the addresses which were delivered, the holy earnestness which characterized them. As we remember what Pratt said, how Wilson pleaded, how earnestly and lovingly they spoke, we ourselves may be benefited, we may catch their tone and follow their example. When we mark the prompt and self-sacrificing action of former times—what exertions were made to afford information, to excite interest, what prayers and labours to obtain men and means—Associations of the present day may feel a new impulse, and go to work more earnestly than before. The standard of effort may be raised, and reviving influence be felt throughout the home organization of the Society. By universal consent the action of the Spirit of God is regarded as indispensible to give prosperity to the work of the Society abroad. In vain is the seed sown unless He cause it to spring. In vain is the word preached unless He apply it with power. But if his presence be needed for the work abroad, just as much so is it needed for the work at home. Unless Association work be spiritual work—unless meetings and speeches be with unction—unless collectors go forth prayerfully to stir up the hearts of the Lord's people to holy thoughts and promptings drawn from the nature of the work itself, the efforts put forth at home will not be such as the foreign work requires. The roots of the tree must have their place beside the rivers of waters if the branches are to yield fruit in their season.

The Bristol Association was the first which was organized. On March 25, 1813, a numerous and influential meeting was held for this purpose in the Guildhall, the Mayor in the chair, the principal clergy and gentlemen of Bristol taking an active part in the proceedings. The Society on that occasion was represented by its Secretary, the Rev. Josiah Pratt. His address may be regarded as inaugural, and possessing therefore a special importance. It is such as we might expect it to be, temperate yet earnest, decisive yet discriminating. It touches certain points which still require attention, and defines the position which the Society should be prepared to occupy in regard to them. It contains a graceful recognition of the older Church Societies, and a due acknowledgment of the services they had rendered; yet not the less because of this is the necessity for an additional organization insisted upon, and opportunity of free action claimed on its behalf. It expresses kindly feelings towards other denominations of Protestant Christians, yet declines amalgamation, and, as a Church of England Society, claims to pursue a distinctive course as best promotive of union. The relation between the Bible Society and Missionary Societies is drawn, and it is shown how, so far from terfering with, they are supplemental to other. The portions of the address involving important principles such as these we reprint; the review of the Society's proceedings we omit, having little reference to position at the present time, except in the markable contrast it presents to the Society proceedings for the year 1861-62—

"We are desired to state to this sembly the object, the constitution, and proceedings of that Society, in order that you may now determine whether the institution does or does not merit your countenance and support. But in calling us the discharge of this duty, we cannot feel that the inhabitants of Bristol have added another to the many testimonies already given by them, that they are ready deliberate on every plan for benefiting their fellow-men, if it prefer reasonable claims their consideration.

"The object of the Church Missionary Society is simple. It is to associate the members of the church in the sacred work of tempting the conversion of the heathen world.

"'But does not the church already take her share in this sacred labour?' We reply, 'No.' And yet, in saying this, we do not mean to derogate from the honour due to those venerable Societies in her communion, which earnestly laboured, for a long course of years, to promote the conversion of the heathen, while little concern was expressed for them by Christians not of her communion. It is, unquestionably, greatly to her praise, that for nearly 200 years, the Society for Propagating the Gospel in Foreign Parts and for above 100 years, that for Promoting Christian Knowledge, two justly revered Institutions, which have ever received the countenance and support of her dignified members—it is unquestionably to her praise, that these Societies rescued this nation from the reproach of almost utter indifference toward the salvation of the heathen. While the United Brethren were labouring patiently and successfully in many quarters, to the Society for Propagating the Gospel the North-American colonies are under deep obligation for the maintenance and diffusion of Christianity; and many thousands of native converts, and the general confidence and respect of the native powers, will attest that the apostolical Swartz, and his faithful fel-

w-labourers, conferred the highest of all lessings on the peninsula of India; and for ese blessings the natives were indebted to he Society for Promoting Christian Knowedge.

"It has, however, pleased God to awaken general zeal among Christians for the propagation of our holy faith throughout the world. The period in which we live will be a memorable period. The church of Christ will, in future times, look back upon it with gratitude to her great Head. The institution of Sunday schools, for which the church is indebted to two clergymen of a neighbouring city, seems to have given the first impulse to the general feeling for the spiritual welfare of children, and thence, by an easy transition, for the conversion of the heathen. Some Christian bodies, which had been long sharers in this sacred work, have increased their exertions; and new Societies have sprung up among various denominations, which are calculated to call into action the zeal of their respective members, and to direct it steadily toward the civilization and conversion of the heathen.

"It became the church of the united empire to take her stand in the first rank in this holy war. Many of her members, aware that the restricted objects of the two Church Societies, left open to her exertions immense portions of the heathen world, and anxious to awaken and direct the zeal of their fellow-members toward this great object, associated themselves in a body, and have assumed the name of the 'Church Missionary Society for Africa and the East.' Should it please God to open before them scenes of useful labour in any other parts of the world, they will not be backward to enter upon them; but the western shores of injured Africa, and the immense multitude of the heathen subjects of Britain in the East, claim the first care of the Society.

"Nor, in inciting and urging our fellow-members of the church to vindicate her zeal, in meeting the openings of Divine Providence, and in taking her full share in these great efforts of Christian charity, do we imply any desire of hostility to other Christian bodies. We are united together in a Society, because we can thus act with more consistency of character and with more cordiality of affection, than by connecting ourselves with any other denomination of Christians. In one grand Institution, the British and Foreign Bible Society, all sincere Christians can act together, without any dereliction of principle or sacrifice of consistency; but while we remain imperfect creatures, our views of the doctrines and discipline of the Christian church will so differ, that it is impossible consistently and heartily to unite in one general effort for the attainment of any object in which those doctrines and that discipline come at all into question. But where there cannot be unity in operation, there may be unity in affection. We will rejoice in the prosperity of all similar Institutions. We will pray for their success. We will sympathize with their sorrows. We will aid them in their difficulties. And in this way candour and charity will have their best exercise.

"If, then, the object of the Church Missionary Society is to associate her members in the attempt to convert the heathen world, allow me to appeal to this meeting, whether this is not an object worthy of a Christian nation. You have nobly asserted, in this city, your high estimation of this object. You have declared, by the munificent support which you have given to the British and Foreign Bible Society, your full persuasion that, next to the 'unspeakable gift' of that Saviour who is the glory of the divine records, those records themselves are the best gift of God to man.

"To that great Institution, which aims at supplying the divine records to the whole human race, I cannot be suspected of any hostility, when I say that the grandeur and simplicity of its objects, and the facility of its means, give it a great advantage over Missionary Institutions, in commending itself at once to the convictions and feelings of men. The operations of a Missionary Society are slow, embarrassed, and circuitous; those of the Bible Society are easy and rapid. Yet it is by the silent and painful labours of the Missionary that the Bible Society is enabled to command the just applause of nations. He is to be called forth from his retirement; he is to be educated for his future employ; he is to be fitted out for his destination; he is to encounter the perils of the passage and of a foreign clime, and the difficulty of accustoming himself to strange manners and of acquiring a strange tongue; and under the most favourable circumstances, when he finds a language already written, he is to transfer the sacred records into an idiom not native to himself, and perhaps of very difficult accommodation to that of the Scriptures: but when he finds a language which has not been before written, he has to fix its sounds, to determine its construction, and to teach the natives to read their own tongue, before his translation of the word of God can be of service to them;

and all this while the Society which protects him has to bear with in him, and he has to bear with in his patrons, all those infirmities which are inseparable from the best of men. But when the copy of the Scriptures, the result of these years of anxious labour, is completed, and the Bible Society, by a few easy and commanding operations, disperses it over the world, let it not be forgotten by what a series of patient toil the Missionary and his protectors have been enabled to make this present to the world.

"But these Institutions are not rivals; they mutually aid each other, and in the determination to which we trust the meeting will come this day, you will augment the proofs already given, that you recognise the great duty which Divine Providence has devolved on this empire. She possesses, in purity, the divine word. She has the means of sending that word to the nations, for she holds communion with every clime. Her character for truth and justice is high among the nations; and she numbers not less, perhaps, than a tenth part of the whole human race under her beneficent dominion. And of the eighty millions which own her sway, sixty millions probably live and die under the most cruel and degrading superstitions.

"Now we are met this day to assist in communicating to every one of our benighted and degraded fellow-subjects, by all just and prudent means, the full and entire Christian blessings which we ourselves enjoy. To call forward to this great work the members of the Established Church is the anxious wish of the Society; that we may open to the thirsting nations the fountain of life; that we may present them with that book, which, in the impressive language of one of the royal dukes, when presiding last week at the formation of an Auxiliary Bible Society in the metropolis, 'is the appointed medium by which God converses with man, and by which man holds converse with his God, till he is exalted to that better state, where he will see Him as He is, and hold converse with Him face to face for ever.'

"On the constitution of the Church Missionary Society I need not enlarge. It is simple and intelligible. The Society admits among its members all who are willing to assist in the attainment of its objects; but its funds are appropriated, and its Missions formed and conducted, under the direction and management of members of the Established Church, while it seeks its protectors among men distinguished in the British nation for their rank and character.

"It may be expedient here, Sir, to answer a question which has been sometimes 'Why, since the Society was form members of the Established Church, conducted in conformity to her doctrin discipline, and the constitution of t ciety implies the patronage of the orders—why has it yet obtained so litt tection among the more distinguished bers of the church?'

"Our reply is this—On the formati the Society, its object and constitutio laid before some of the highest author the church. Its founders had abu reason to believe, from the steady and support which the Societies for Propa the Gospel and for Promoting Ch Knowledge had, for so many years, re from the superior clergy, that they grant their protection to every design conversion of the heathen which shou prove itself to their judgment. But i to be expected that an Institution nating chiefly with the subordinate or the church, should be, at its formation, fied with obtaining the approbation higher orders towards its designs, an promise of a candid observation of it ceedings. Under such approbation an mise of the then highest authority i church, the Society entered on its la These have been carried on under ma ficulties and discouragements. But, mencing their undertaking under such tion, and while the means of future u ness were preparing slowly and in s the conductors of the Society did no themselves entitled to ask for the s patronage of the highest orders of the until they could make such appeal to proceedings as might give them a reas claim to that patronage. That time i arrived; and the Committee have no but that their appeal will obtain to the tution that protection which an Ep Society must ever highly value."

On the conclusion of Mr. Pratt's s John Scandrett Harford, Jun., Esq., a Resolution, approving of the obje constitution of the Church Missions ciety. In the course of his observati introduced a well-merited tribute of and love to the memory of Henry Mar one deserving "to be embalmed by th tionate regrets of all those who can appreciate what is due to exalted pi heroic self-denial, to engaging benef to extensive erudition. Had he liv returned to his native country, how ex would have been the benefits of his m experience! But, though dead, he will

to ages yet unborn, in various translations of the Holy Scriptures in which his zeal to instruct the heathen prompted him to engage." It is even so. The recollections connected with Henry Martyn have lost nothing of their freshness, and he, "being dead, yet speaketh."

The Rev. T. T. Biddulph, the Rev. James Vaughan, and the Rev. Walker Gray, were also amongst the speakers on this occasion. Of these, the address of Mr. Biddulph is the most fully reported. The light in which he views, and the importance which he assigns to Missionary efforts, such as those in which the Church Missionary Society has engaged, must have cheered the hearts of the Christian people who had assembled on the occasion of that early anniversary; and in this later day it may well afford encouragement to us to remember that these efforts are to be regarded as having their origin, not in human contrivance or device, but as constituting a part of that chain of instrumentality by which the purpose of God respecting his Gospel is being fulfilled.

"We are met to day to promote an object which is dearer than all others to the bosom of the All-gracious; the object which occupied the counsels of Jehovah from the eternity which is past, and that which will be the object of Divine complacency through the eternity that is future: the object which produced that ineffable display of grace which the Bible reveals; that for which the world was originally built; and to which the universe, with all its splendid furniture of rolling orbs, is but a paltry scaffolding: which scaffolding, when the main fabric is completed, will be given up to a general conflagration, as no longer of any use. We are met to promote an object, in the progression of which toward its destined perfection every new step occasions new songs among the innumerable company of angels who surround the throne of God. Concerning this building we are assured, that, ere long, 'the top-stone shall be laid on with shoutings, Grace, Grace unto it.'

"Such is the object of our present meeting. The means which we propose to employ for promoting it are the legitimate means—the means which are divinely appointed for accomplishing the end in view. We propose to send to the benighted nations of the earth the Gospel of salvation. The command which we have received is, to 'go into all the world, and preach the Gospel to every creature.' We will labour to obey it. The means, Sir, are adapted to the end; not indeed independently of accompanying divine influence, but as accompanied by the promised energy of the Holy Spirit. The Gospel is the rod of God's power, to be sent out of Zion, whereby his enemies are to be made his footstool; and multitudes of converts, innumerable as the drops of morning dew, raised up to the praise of the glory of his grace.

"In this work of faith, this labour of love, we acknowledge with shame that the church to which we belong has been guiltily defective. She has done something, but it has not been adapted to her means, her facilities, her obligations. She has not been without effort, but the effort has been feeble. Without meaning in the least degree to derogate from the honourable testimony which has just been borne by Mr. Pratt in favour of the two venerable Church-of-England Societies which have long existed and been in action, I must be permitted to make the humbling confession that we have been guiltily defective. We may adopt the language used by the sons of Jacob; we may say, with regard to the heathen world, 'We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear.' We have seen the anguish of the unhappy widow, laid and confined by the influence of a bloody superstition, and often by bamboos stretched by the hands of unrelenting Brahmins, on the consuming pile with the corpse of her husband. Through the horrid din of the surrounding multitude her piteous cries have mocked our ears, and we have refused to hear. The moans of murdered infants from the distant bank of the Ganges have also reached us, but have not interested us. We have neglected to send thither the Gospel of the grace of God, the only antidote to ignorance, error, superstition, and vice. It is hoped that from this moment all the energies of our church will be called forth, and that it will appear that God hath preserved, blessed, and exalted us for the purpose of making known his glory to the ends of the earth.

"It is in the character of churchmen that we appear this day; happy in an opportunity of testifying our attachment to our Zion, and of proving that attachment by zeal for her honour, manifested in a way that is connected with the general interests of Christianity. Our past omissions (for 'we have left undone what we ought to have done') are not chargeable on our venerable parent. She has long reminded us of our duty. She has taught us daily to pray, that God 'would have mercy upon all men;' that He 'would make

his ways known upon earth, and his saving health among all people;' that He would 'have mercy upon all Jews, Turks, infidels, and heretics;' but we have been inattentive and undutiful children. Our indolence and inactivity have proved the coldness of our devotion, if not its hypocrisy. We are anxious now to become consistent churchmen; to have our prayers and our conduct in unison with each other. We are desirous of calling into exercise the evangelical duties which we inculcate—repentance toward God, and faith in our Lord Jesus Christ;—repentance, for our past indifference to the glory of God and the interests of our Redeemer's kingdom; repentance, for our disobedience to his great command, 'Go ye into all the world, and preach the Gospel to every creature;' repentance, for our disbelief of his gracious promise, 'Lo, I am with you always, even to the end of the world;' repentance, for the guilt of blood, the blood of those who have perished through lack of knowledge, which we have used no adequate efforts to communicate to them. And while, in the retrospect of guilty neglect, we cry, 'God, be merciful to us sinners,' we are desirous of exercising the other evangelical duty—faith in our Lord Jesus Christ; by encouraging one another to zeal and activity; by looking to his mercy for the pardon of the past, for strength to follow up our confessions with reformation, and for his blessing on the efforts we propose to make."

The meeting issued, as all such meetings should do, if they be worth any thing, in corresponding efforts. In the first year the large sum of 2000*l.* was remitted to the funds of the Society. Besides this, the young friends and members formed themselves into a Branch Association for the purpose of collecting weekly and monthly contributions, and, in general, small subscriptions and donations from the middle and lower classes. The city was divided into districts, to each of which one or more members, according to circumstances, were appropriated, whose duty should consist in communicating Missionary information and procuring contributions; and so effectively was it worked, that at the end of its first year it had increased the proceeds of the Parent Association by 459*l.* Some of the contributions paid in deserve to be remembered. One was the legacy of half the property belonging to a poor African man-servant, who died at Clifton September 16, 1813. About four years previously, this man, whose name was James Martin, called upon a clergyman at Worcester, to inquire by what means he might learn to read and write, as he was then o of place. Being asked why he wished learn to read, he replied, "That I may u derstand the Bible, Sir." "And why do y wish to understand the Bible?" "Becau Sir, I do there learn that it is not all t world; there is another." He did learn, tending school for this purpose, and oft coming to the clergyman to have, su passages explained to him as he did n understand. The whole of his little pr perty, 41*l.* and upwards, was given to Afric to be divided between the African Institutio and the Church Missionary Society. Ano ther sum of 30*l.* was given by a number o persons, who, meeting for this purpose, had worked together, some of their abundance, but most of their need, with a view of ransoming from slavery two African boys and a girl, and that in the hope that the redemption from slavery might be the means of introducing them into the glorious liberty of the children of God.

Bristol has not grown wearied of the work in which it is engaged, and perseveres in its labour of love. The total amount contributed during the past forty-nine years has been more than 103,000*l.*, including a special fund (of 1680*l.*) in 1848, the year of the Society's Jubilee; a China fund and Sierra Leone Bishopric Endowment fund (of 434*l.*) in 1851; a deficiency fund (of 500*l.*) in 1856; and an India fund (of 798*l.*) in 1858. The largest return made in one year was that of 1848, the Jubilee of the Parent Society, when almost 4000*l.* was contributed; and the average of each year, since the commencement of the Association, has been a little over 2100*l.*

On the Association's entering its fiftieth year, three only of the old friends who took part in the happy proceedings of 1813 were found to have survived the lapse of time—the Rev. Fountain Elwin, one of the first Honorary Secretaries, by whom was preached the Parent Society's Anniversary Sermon of 1823-4; John Scandrett Harford, Esq., and Abraham Hillhouse, Esq. One of these aged friends at once moved the Local Committee to commemorative action in the following letter—

"*Blaize Castle, Friday, March* 14, 1862.

"My Christian Friends—As Treasurer of the Bristol Branch of the Church Missionary Society, I feel it to be my duty to remind you that the present is the Jubilee year of our Association. We have great reason to thank our gracious God for the liberal support which Bristol has contributed to that invaluable Institution, as well as for the encouraging degree of success which He has vouchsafed to our Missionary labours and our prayers.

I hope, therefore, you will all agree with , that we are called upon, in gratitude to r heavenly Father, to mark the interesting casion by a thank-offering, in the form of Jubilee Fund. There is a peculiar cause for ot neglecting the occasion, because, while he Parent Society is enlarging its operations oth in Africa and India, there was a consider- ible falling-off last year in the amount of he annual contributions.

"I therefore respectfully propose that a Jubilee Donation Fund should be opened on occasion of the approaching Anniversary, and beg to request that if you consent to act on my suggestion, you will enter my name on the list as a donor of fifty pounds.

"I exceedingly regret that it will not be in my power to attend your Committee; and the more so, because it is a touching reflection to me, that I am one of three, who, I believe, are the only survivors of the great meeting in the Guildhall in Bristol, at which our Auxiliary Society was founded.

"Believe me to remain, with unalterable attachment to the Society,

"Very faithfully your's,

"J. S. HARFORD."

To this letter the Committee responded by the following Resolutions—

1. "That the year commencing March 25th instant, being the fiftieth year of the existence of the Bristol Church Missionary Association, be observed as a year of Jubilee, with a view especially to commemorate the divine goodness so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress; to bear a renewed testimony to the scriptural character of the principles on which the Society is founded, and the unshrinking fidelity with which it has maintained them; to promote, by fresh and vigorous efforts, the objects of the Society, to declare the glory of the Lord among the Gentiles."

2. "That the Committee thankfully accept the liberal offer of 50*l.* from their venerable Treasurer, J. S. Harford, Esq., towards a practical celebration of the Jubilee year; and, in accordance with his kind suggestion, resolve that a Special Fund be raised, to be called 'The Jubilee Fund of the Bristol Church Missionary Association,' and applied, according to the wish of the London Committee 'to the strengthening of the Indian Missions.'"

In accordance with these Resolutions, the forty-ninth Annual Meeting of the Association, held on April 1st, 1862, was invested with the speciality of a Jubilee Meeting; a course which, in consequence of the number of Religious Societies claiming to be advocated during the course of twelve months, our Associations generally find it more convenient to adopt. The chair was taken by the Lord Bishop of Bristol, and the number of clergy on the platform, and the large assemblage by which the Victoria Rooms were filled, showed that the Church Missionary Society had not outlived the sympathy and goodwill of friends at Bristol.

The Secretaries inform us that the contributions to the Jubilee have reached the sum of 200*l.*, but that it will be impossible to state its exact amount until the end of the year, when the parochial accounts come in.

May these Jubilee recollections be so blessed to this important Association, that reviving influences may be shed abroad, and the entire organization be enabled to say, "I am anointed with fresh oil."

THE HINDU SYSTEMS.*

The accompanying review is reprinted from the "Friend of India" (September 4th, 1862), the well-known secular newspaper of Calcutta; and has much interest, as evincing the progress of Christianity among the natives of India—

"These two publications well deserve to be read by all intent on catching and reflecting the signs of the times. They are undoubtedly volumes of permanent interest, which ought to be in the library of every one that wishes to have a thorough insight into Hinduism. It is not our purpose to enter into a detailed criticism of these works. We call attention to them as marking an epoch in the history of the Indian church.

"The advance that India is making every year in material prosperity is obvious to all. It is confessed by European and native alike. Bengalee newspapers are never tired of speaking about the *sri-briddhi*, 'the progressing happiness,' of their country. The fact is undoubted. As regards Bengal in particular,

* 1.—"Dialogues on the Hindu Philosophy; comprising the Nyáya, Sánkhya, and the Vedant, &c.," by the Rev. K. M. BANERJEA, Second Professor of Bishop's College. (Calcutta: Thacker and Co., 1861.

2.—"A Rational Refutation of the Hindu Philosophical Systems," by NEHEMIAH NILAKANTHA SASTRI GORE, translated from the original Hindi by FITZ-EDWARD HALL, D.C.L. (Calcutta: Christian Tract and Book Society, 1862.)

the improvement is far greater than most of us ever imagine. It would be a very striking book that should give a careful, strictly matter-of-fact account of the condition of North India sixty years ago; comparing the food, wages, state of roads, police, legal regulations, &c., of those days with what exists at present. If such a book could be drawn forth from the native community by the offer of prizes of (say) 3000 and 2000 rupees for the two best works on the subject, it would be 500*l.* well spent.

"But another change has been going on of a very different kind; less obvious to the general eye, but far more important in its ulterior tendencies. Half a century ago, the natives of Bengal thought of their foreign rulers, as the people of the Greek empire, in the fourth century thought of the Goths. They acknowledged their superiority in courage and physical power, but despised them as destitute of learning or religion. Now a large part of the intelligent natives look up to the science of the Mlechha as alone and incontrovertibly correct, and to his religion as, at least, deserving consideration and respect. Though not prepared to embrace it, they acknowledge that they have been benefited by it. It has led them on to a freedom of thought, a sense of moral obligation, a trust in the divine goodness, to which they were before strangers. At least, then, they say, let it have fair play. 'To speak abusively of Christianity,' said a recent writer in the 'Hindustáni Samáchár, 'is ungentlemanly.' That is something gained. 'To read the Bible,' said a Saiva the other day at a meeting in Jafnapatam, 'is a duty: if it be true, that we may accept it; and if it be false, that we may know how to guard ourselves and our children against it.' What Christian will not rejoice over such an issue as this? 'Whenever any one objects to foolish practices or groundless superstitions,' says a late number of the 'Rungpore Dikprokash,' complainingly, 'people at once call him a *Krishtán.*' The popular instinct is not so far wrong; it is the light of Christianity, reflected from minds that are not yet themselves permeated with light, which is dispersing the darkness of centuries. This is especially seen in the case of that interesting party of awakened Hindus, who, to avoid the nature of Unitarian and Deist, call themselves *Bráhmas.* Recently, it is true, they have shown some symptoms of falling back into a barren and self-satisfied mysticism; content to stop in their upward progress at the point reached by European and American unbelievers in their downward course. Still the fact remains that we have here an influential and compact scheme of teaching originated by men who get their impulse from Christianity.

"All that we have been noticing, up to this point, has been comparatively indirect and would be very far from satisfactory, if we had no surer and more direct indication of progress. Are there any such? There have been men in India, high in civil or military employment, who have gone home and reported that there were absolutely no converts here. The truth was that such men had cared little for religion, and were not in the way of knowing what was going on. Good is not obtrusive, as evil is. Let a great crime be committed, and all the world rings with it. Let a mutiny break out, and Canton, Teheran, Stamboul, St. Petersburgh, Paris, New York, talk of the atrocities perpetrated by a man like Nana Sahib. The case is altogether different when a work is being transacted, which angels gaze on with interest—when a thoughtful soul is groping its way out of the darkness of Saivism or Vaishnavism to the light of the Gospel. If he succeeds in detaching from himself, day by day, some of the strings that bound him to what he once called *Sanátana Dharma*, 'the eternal religion;' if he gradually wins courage to examine the pretensions of the audaciously speculative systems of philosophy which he had been taught to reverence as sacred authorities; if he eventually resigns father and mother and wife rather than forego his convictions; who speaks of all this? For the most part only a small circle of friends. His countrymen do not desire to proclaim their own sorrow and (as they deem it) disgrace, and the generality of Europeans are too busy, or too enervated by the climate, or, in some cases, too indifferent, to inquire into such matters.

"But a time must come when changes of this kind, if real, make themselves known. Truth cannot remain in the midst of error without the essential antagonism between the two manifesting itself. Truth must desire to justify itself; and not only so, but to communicate itself. When religious truth found entrance into the old civilized communities of Greece and Rome, we see it not only moulding anew the individual character, but, in addition, seeking to rectify the intellectual world. Indeed, this work of rational self-vindication occupied a large portion of the writers of the third and fourth centuries, from Origen to Augustine. It was not the most agreeable kind of employment to have to write the 'Answer to Celsus,' or the first

art of the 'De Civitate;' it would have been much pleasanter to be catechizing or teaching or preaching; but the other was a necessary work. It was necessary that the old fortresses of false philosophy and superstition should be dismantled, before the church should settle down peacefully in her heritage. The era of 'Apologies' was required in order to the firm planting of that Christendom of which modern Europe is the main branch. Now the two books named below have inaugurated the Apologetic Epoch of the Indian church. Vast indeed is the field to be traversed. It seems as if all that is lofty and all that is mean, all that is seductive and all that is shocking in Paganism, were here concentrated. The lofty idealism of Pythagoras and the wild orgies of the Berecynthian Mother, with every intermediate grade of error, subtle or gross, have their parallels in India. But the rising church of India will, we doubt not, be strengthened from on high to engage with courage and meekness in this gigantic enterprise; and the two learned writers, whose books we are noticing, will have the high honour of having led the way. It is true that many European writers—among whom Colebrooke and Windischmann deserve especial praise—have analyzed the Hindu systems; others, as Wilson, Ballantyne, and Max-Müller, have thrown much light on particular points connected with Hindu religion and philosophy. We thank them for it; but their works can never have the peculiar value that attaches to the productions of Professor Banerjea and the Pundit Nehemiah Nilakantha; for these, as we before said, indicate the arrival of a new epoch in the history of India. The Brahminic intellect, after having been bound and fettered for not less than two thousand years, has now, invigorated by Christian truth, risen and entered on a conscientious and acute examination of its traditional philosophy. This is a notable fact; and though by no means an isolated, is yet a very conspicuous proof of the advance that truth is making. Calmly, as befits her, and, for the most part, with a patient and self-possessed reticence, the Christian church has been labouring in this country for many years; often having to bear that 'hope deferred,' which, in worldly matters, 'makes the heart sick,' but never losing her assurance that God was with her, and that her *magna veritas* must finally prevail.

"It is no part of our design to review these books. It may not be amiss, however, if we endeavour to characterize them very briefly. The writer of the 'Dialogues' is probably known by name to the majority of our readers. Above thirty years ago, we believe, he edited an English newspaper in Calcutta, 'The Enquirer,' at that time the organ of 'Young Bengal.' He soon outgrew that merely negative phase of opinion, and openly professed Christianity. For the last five-and-twenty years he has been in the orders of the Anglican Communion. The work before us is not unworthy of such a man's riper years. It exhibits considerable original research into the sources of Hindu philosophy, much forcible and solid argument, and a tone of calm conviction, such as is compatible with kindliness and geniality of feeling towards the better and more religious class of Hindus. An attempt is made to sustain a dramatic character in the interlocutors of the Dialogue, and it is not on the whole unsuccessful; though we think the character of Tarkakàma, who stands by the 'systems' through thick and thin, is occasionally overdrawn. The general course of the argument, however, is fair and candid. The style is marked by a union of dignity with facility and liveliness,—virtues that are somewhat unusual in books of Hindu metaphysics. As a specimen of vigorous, clear, idiomatic English writing from a foreigner the book is most admirable. We are glad to hear that the author has advanced far with a 'free rendering' of the Dialogues into Bengali, and that four of these translated Dialogues have been already published. We wish the worthy *A'srami* of Bishop's College all success in his labours.

"The second work was originally written in Hindi, under the title of 'Saradarsan.' Its author is a Mahratta Pundit, residing at Benares, who embraced Christianity some fourteen years ago, after a long and painful struggle against the light that broke in upon him. We have been told that he visited England in 1855 in the suite of the Maharajah Dhuleep Singh, and that, during the visit, he crossed over to Ireland, solely that he might see Archbishop Whately, and converse with him on some topics of theology. Such are the men whom we hope to see raised up from the establishment of the Indian church. The original Hindi work is now translated into English by the well-known philologer, Dr. Hall, formerly of the Benares College. The elaborate fidelity shown by Dr. Hall in his translations, both of the Hindi of the text, and of the Sanskrit with which the notes overflow, will be appreciated, no doubt, by the scholar, for whom the work is chiefly designed, but we think it throws an air of stiffness over the style; not perhaps altogether out of keeping with the Shastri's

manner, which, in rugged eloquence, learned acuteness, and impetuous earnestness, belongs rather to the Tertullian than to the Lactantius or Minucius order. The book will, we have no doubt, be found a very valuable help to all who wish to form a correct estimate of the merits and demerits of the Hindu systems.

"Whatever other differences there may be between these two books, it may be safely asserted that they have at least these essential points in common :—sincerity in the pursuit of truth, earnestness in adhering to ascertained truth, and a sober-minded abstinence from speculating on topics that lie beyond the range of our present faculties. It has been often said that the future Indian church must be expected to be strongly tinged with idealism and mysticism. This kind of talk should never again be indulged in. We have here, in the works of two Brahmins, the same cautious and reverent habit of thought which forms the special characteristic of the soundest European—and especially of English—theology. *Perstet omen!* May this modesty of wisdom, this resolve not to overstep the limits imposed by God Himself on the human intellect, ever remain the heritage of the Indian church."

GOVERNMENT EDUCATION IN INDIA—ITS PROGRESS AND STATUS—BOMBAY.

We are engaged in a survey of the Government system of education in India. Be it remembered that *in limine* we have objected to it as defective in principle, and unequal to the necessities of that country. It is not the education which India requires; it is not that which man, under whatever circumstances, requires; and that because it is one from which Christianity is carefully eliminated. If it become generalized, it will undoubtedly effect a change in the national character, but not such a change as will render the natives of India more facile to govern, or England's tenure of that dependency more secure.

But if the system of education, to the development of which the energies of Government are devoted, be thus seriously defective, there is the more need that some great effort should be put forth for the purpose of affording to the people of India the opportunities of Christian education; one which, by a wise employment of suitable agencies and institutions, may break the continuity of the secular scheme, and in their transit from the elementary schools to the Universities, afford to the youth of India equal educational advantages, in combination with, instead of in separation from, Christianity.

It is with such an object in view that we are tracing out the action of the Government system from one Presidency to another, in order that we may clearly understand the measure of progress which has been attained, and thus be better enabled to conclude after what form, and in what way, supplementary efforts of the nature already described might with most advantage be introduced.

Northern India, in its tripartite division of the Lower Provinces, the North-western Provinces, and the Punjab, has been surveyed, and we now enter upon the Bombay Presisidency.

Bombay, like Calcutta, has its University. *Affiliated with this* are four Collegiate Institutions—the Elphinstone College, Bombay; the Grant Medical College, Bombay; the Government Law School, Bombay; and the Poona College, Poona. The addition to these of a fifth College at Ahmedabad, is contemplated.

The Bombay University commenced its operations in 1859. In that month a first matriculation examination was held, followed by another in March 1860, the total of candidates being 168, all, with the exception of thirteen, from Government Institutions. Of these, thirty-five passed, all from Government Institutions. Let us compare this with details at Calcutta. At the Calcutta University's entrance examination for 1860, there were enrolled 705 candidates. Of these, 490 were from Government Institutions; twenty-eight from aided schools, and 128 from independent schools, besides twenty-eight schoolmasters, and thirty-one private students. In Calcutta, therefore, there is a large amount of education going forward, altogether independent of Government; whereas in Bombay education appears to be in a preponderating degree governmental.

What are the educational sources from whence it is expected that the University will be fed by a sufficient amount of ready-prepared material?

We shall descend, first, to the lowest level and examine those primary agencies by which the native youth are first brought in from the ignorant masses around, and submitted to educational influences. Omitting Sindh for the present from our consideration, we find that in the other territories there are in connexion with the Government system 510 vernacular schools, containing 28,079 scholars.

Again, of English schools belonging to the same category, there are twenty-three, containing 2984 scholars. Intermediate between these and the four affiliated Institutions, which are

oximate to and more directly prepare for the niversity, we find two High Schools only, the ntral School, Elphinstone Institution, Bomy, containing 651 pupils, and the Poonah Colge School, with 392 pupils. In this respect re is an admitted deficiency in the system, d the founding of High Schools at Bombay, ona, Ahmedabad, Surat, and Rutnagherry, nder consideration.

We shall now state the numbers in attenace at these different grades of education, til the pyramidical structure reaches its apex the University.

Vernacular Schools . . .	28,079
English Schools	2984
High Schools	943
Four affiliated Colleges . .	231
Total	32,237

Such was the state of things at the close of 1850. Let us now present the same classificaion as regards the Lower Provinces and the orth-west.

BENGAL.

Vernacular Schools . . .	11,000
Zillah Schools	6628
Madrissas, Sanskrit, and Medical Colleges	525
Five affiliated Colleges . .	234
	18,387

NORTH-WEST.

Hulkahbundee(Village)Schools	63,705
Tahseelee Schools	13,251
Anglo-Vernacular Schools .	177
Colleges and High Schools,	325
	77,458*

These north-west statistics are exclusive of 4,694 children in indigenous schools, indepedent of, yet under the influence of the overnment.

The statistics of population, with the respecve totals under Government education, are as llows:—

Area.	Population.	Total under Education.
Lower Provinces	40 millions .	18,387
North-west .	30 millions .	77,458
Bombay, omitting Sindh .	14½ millions .	23,237

Thus it appears that, in the vernacular deartment, the North-west stands first; Bomay next, and, relatively to its population, with ght inferiority; the Lower Provinces, with e largest population, being immeasurably w either.

In English schools Bombay is especially ong, and this because the desire after English education has been so eager, the natives regarding it as the avenue of success and influence. This is also the case at Calcutta, and hence the numerous attendance on the Zillah schools, which are, we conclude, Anglo-vernacular; whereas in the North-west we find only three Anglo-vernacular schools in contrast with 2984 English schools in Bombay, and that simply because, at a distance from the Presidency towns and seats of Government, the advantages of an English education are less obvious.

That an effect has been produced amongst the native youth of Bombay by the kind of education which, under Government auspices, has been imparted to them, is but too obvious. The young men who come out year by year from the Government schools and Colleges, are, in respect to their educational advantages, in a position of immeasurable superiority to their ignorant countrymen around. They are, indeed, but a few amongst the many, but their influence is immense, and they are as leaven in the lump. A large proportion of them are deists and infidels, and they communicate the poison. The testimony of Missionaries is explicit on this point. The Rev. G. Bowen, an American Missionary, says—"Wherever you go in Bombay, men present themselves armed with infidel objections against Christianity, or with indecorous descriptions of its origin, or with a treasury of personal insults, or, in default of all, with handfuls of sand; and the most complete refutation of their objections never induces them to relinquish a single one of these objections." Such is the testimony of one Missionary. The experience of the Rev. W. Woods, also an American, is similar.

"But let us come to a few facts. The brethren have said, and with truth, that the rising generation of this land, educated in the Government schools, are educated infidels. The highest Government educational Institutions in Western India are the Elphinstone College in Bombay, and the Poona College in Poona. These institutions furnish all, or nearly all, the teachers of the Government schools scattered throughout the land; and, so far as I know, these teachers are thoroughly infidel in sentiment, and they are assiduous in their efforts to instil their infidel sentiments into the minds of their pupils. Such a teacher was appointed at the head of the Government schools in Satara, a little more than a year ago, and, as a fruit of his efforts, in less than six months the young men of his school came into our meetings for religious discussion, and boldly affirmed that 'there is no God.' Just such men are being scattered all over this country, filling all the offices of Government. Such a man is at Wai, a large town of 10,000 souls, to the

*Female schools are not included, the imtant subject of female education being reserved a separate paper.

north-west of Satara. He is well educated, well read in infidel books, and has made his boast of turning away Christians from the faith, and of his intentions of turning away others. Another such man is at Kurrad, thirty miles to the south of Satara, with a population of 10,000. And such are scattered about in all the large towns. They gather around them the youth, and instil their infidel sentiments into their minds."

This is most serious. So far as Government expends itself on primary schools and elementary education, it does good. The rough material which it thus provides may be absorbed into Christian schools and seminaries, and learn there, some to value and profess Christianity, others to respect it, so as to prevent them ever taking their place amongst the blasphemers and impugners. But when it expands into the higher-class seminaries, then it takes the rough material itself, and under its own influence, and infidelizes it. It is thus mischievous as it rises into the higher grades of education, and that because it is then busily engaged in generating the explosive elements, from whose reaction, when it comes, it will be itself the chief sufferer, unless, indeed, the evil effects of the system be counteracted by energetic Christian action. Assuredly we do need in India a Christian competing system. If we would save India from being traversed by the apostles of infidelity, we must have throughout the land educational institutions of high character, and on a Christian basis. The rising generation in the Presidency towns and their vicinity is thirsting for knowledge, and for the acquisition of the English language and literature. Shall we suffer its Christianity to be extracted from it before it be communicated to the native student, or shall we not give, as it is, a language and literature which God has enriched with pure scriptural Christianity.

"If there are not schools of a high order, then the enterprising, influential youth, who desire an education, and who are hereafter to guide the destinies of this great country, must go to the Government schools, from which Christianity is excluded, and where, as a matter of course, they become deists and infidels. And is the church of Christ to sit down contented, and leave all the leading minds of the rising generation to be trained under such influences? If so, then alas for India! alas for the native churches, and for the cause of Christ in this country! Who are to control the periodical press? Who are to discuss and settle all the religious and social questions which, for years to come, must agitate native society? Who, during the next half century, are to mould public opinion, provide books for the people, and, under God, fix the character of succeeding generations?

"All this must, for the most part, be done by those who receive a superior education. It is true, here as elsewhere, that knowledge is power. Here, as elsewhere, educated men will mould the opinions of the people. And if those educated men are generally deists and infidels, bitterly opposed to the Gospel, then what an obstacle must it be to the progress of truth and righteousness!"

We rejoice that such high-class seminaries are to be found amidst the instrumentalities of the Church Missionary Society; that it has its high school at Umritsur, its college at Agra, its Jay Narain's College at Benares, its Noble's High School at Masulipatam, its Money School at Bombay, its College at Cottayam. Missionary Societies have to teach as well as preach; they have to care for the youth as well as labour to evangelize the adults of India. Neither should be neglected; each department of labour ought to be prosecuted in its just proportion, and the wisdom of the Directors of Societies will consist in so defining that just proportion that neither department shall suffer from undue attention to the other, but the interests of both be simultaneously and reciprocally promoted. There is a tendency in man to rush into extremes, and haste from one extreme to another. Christian men, as well as others, are liable to this infirmity. At first this tendency was to merge all Missionary effort into schools; and now the tendency is to abandon schools entirely, that all may be concentrated on the adults. We cannot but think that the abrupt action of the American Board in breaking up, in the year 1854, its Mission schools of various grades in the Presidency of Bombay, was most disastrous, because withdrawing from the field of action the very instrumentalities which were needed to counteract the infidelizing tendencies of the Government system of education.

At the same time, Missionary Societies can take only limited action in this matter. Christian effort is needed which shall be entirely and exclusively educational. The Christian Vernacular Education Society is already in the field, and claims to be the very organization which is required. Let these claims be examined. But if, on examination, individuals find that they cannot conscientiously give in their adhesion to its constitution, let them not therefore think that they stand exonerated from the responsibility of aiding the best interests of India in this her emergency as to her young people, and their future character and prospects.

VIEW OF THE NORTH-INDIA MISSIONS OF THE CHURCH MISSIONARY SOCIETY.

resuming the review of our North-India sions, we do not undertake to enter into nute details, but from the records of the st, and the attainments of the present ment, to enable our readers to form some dgment as to the progress of each Mission, d the measure of spiritual life and energy which it has been pervaded.

Amongst the 4500 Kishnagurh Christians, European Missionaries are located. We uld it might be practicable to transfer or at least of them to new ground, and pply their place by native pastors. Cer-inly the brief notice given of this large ssion in the Report of the Corresponding mittee is unsatisfactory. One Missionary mplains of the habitual secularization by e people of the Lord's-day—

"I have to lament over the deadness among st of the native Christians, and their great glect in attending the means of grace. It sad and painful to be obliged to remind m constantly, either by warnings or threat-ing, to keep the Sabbath-day holy; formany them will work, either in their fields or drive eir carts, on the Lord's-day, in spite of all rnings. It is the women who are most re-lar and attentive in the church, whilst eir husbands are engaged in some secular rk or other, when they ought to attend e means of grace with their wives and ildren. But the hope of gaining wealth s, within the last three or four years, be-me such a powerful incentive with all the sses in this land, and has laid such hold our native Christians also, that they wan-r from place to place in pursuit of worldly in, and in most cases to the injury and ss of their wives and children. Calcutta a fearful place of inducement for such un-lled men: it is the place where they can act they like, and, by roguish independence, mulate wealth in a short time. And it not less a place of enticement to the women, o, on every occasion of disagreement with eir husbands, leave them, and entrusting eir helpless infants to the tender mercy of r relatives, under whose care they must hire themselves as wet-nurses in Cal-ta, and, after a year, come back laden h clothing, jewels, &c., little thinking or ing that they have sacrificed their own spring."

Another Missionary complains of the diffi-lty of getting the children to attend school, cluding with this remark—"Up to this many of our young people are *growing* up as ignorant as their poor and benighted parents."

Another laments that the beneficial results of school attendance have been so meagre. Still we have the testimony of our Missionaries that, in the midst of all this, there is a spiritual reality—

"It is my firm belief, notwithstanding all these discouragements, that the Lord has his chosen people in my congregation, and He knoweth them that love Him, and whom He will, at the last day, acknowledge as his own redeemed, and present them before God as brands out of the fire. The weekly prayer-meetings, which my people some years ago established among themselves, have been regularly kept up, and I believe they do good. They hold them in turn in all the teachers' houses, having a strict discipline among themselves, and only those are considered members of their prayer-meetings who regularly attend the means of grace, and are consistent in their walk and conversation. They have also established a poor fund among themselves, and relieve their poorer brethren out of it, as they consider it needful."

There is, then, a reality, a substance, however small it may be, in the midst of all these vague and unsatisfactory elements. Let it, then, be recognised, developed, and called into action. If there be only two or three in whose hearts the love of Jesus has place, let them be encouraged, brought together as a spiritual nucleus, and carefully dealt with, until the divine principle within be fanned into a flame, and they begin to act as leaven amidst this mass of nominal Christianity. Let Missionary action towards the surrounding heathen be increased. A new infusion from without might be productive of most happy consequences. But, above all, let there be prayer—prayer for the reviving influences of the Spirit of God, that these nominal Christians may be awakened from their lethargy, and be made to feel, that, in order to salvation, they need conversion as much as the heathen around.

There is a remark in the Kishnagurh Report which carries us far away to the north-west, and reminds us of the great field of usefulness open before our Missionaries in the Punjab.

"Several of the Sikh troops came forward and offered themselves as candidates for baptism; but they were removed from this to another station before I could sufficiently

instruct them to receive that holy rite. I consider this a most important work. These soldiers have been continually changed about from one station to another, and fresh ones have arrived here; so that, in the course of the year, thousands of soldiers have heard the Gospel sound at Kishnagurh, which they never heard before, and they are always most attentive."

Assuredly, over the Sikhs the religion of Nanak, to a great extent, has lost its power. The bands are broken, and they are falling away from it. Hinduism and Mohammedanism still retain sufficient energy to be sensible of the opportunity presented to them; and they are endeavouring to absorb all they can. It is time, then, for the Christian Missionary to be on the alert. Umritsur is the centre of action for the Manja Sikhs. Let the Mission work from that point be energetically wrought out, and, amongst the higher ranks of the Sikhs, we may be permitted to see a movement as remarkable as that which has shown itself amongst the Muzabee Sikhs.

Bhagulpore, distant north-west from Calcutta, by Berhampore and Moorshedabad, 268 miles, by the course of the Ganges 326 miles, next claims our notice. The Church Missionary Society entered upon Missionary work in this district in the year 1850.

"I came," observes the Rev. E. Droese, our first Missionary, "into a field in part prepared by the labours of others. The Reverend Mr. Hurter, a Baptist Missionary, used often to visit Bhagulpore on the preaching tours, and, about two years previous to his death, took up Bhagulpore as his station. A number of our converts from the hill tribes had been brought to the knowledge of the truth through his instrumentality, and he is well remembered by many of the hill people at Bhagulpore, and in the Rajmahal tribes, to this day. At the same time there were also several pious residents at Bhagulpore, who took much interest in the cause of the Mission, and had collected a class of hill youths whom they instructed in the way of the Lord, and had them baptized by a chaplain of the Church of England. Thus I found at Bhagulpore, on my arrival, the nucleus of a Christian congregation, and a good number of people acquainted with the truth of the Gospel. Besides, I had from the beginning the hearty co-operation of most of the European residents, who, before my arrival, had collected near 10,000 rupees towards the establishment of a Mission, and secured monthly subscriptions to the amount of 200 rupees. Under circumstances so *favourable was* I permitted to commence the work, and the Lord's blessing has sometimes in a more, sometimes in a less, abundant measure, ever been vouchsafed, and the work has prospered accordingly."

The operations of the Mission are directed to "three distinct and widely-different races —the hill people, the Santhals, and the mixed Hindu and Mohammedan population in the plains. These three races of population rise in gradation from the fertile plains on either side of the Ganges, where the villages teem with human beings, through the Damin-i-koh, the habitat of the Santhals, up to those hundreds of villages studding the seemingly charming elevations which the hill-man holds as his home. In the central school at Bhagulpore, representatives of all the three races are to be found, acquiring some knowledge of English."

The native-Christian church at Bhagulpore now numbers upwards of 250 souls. Of the character of this people the Missionary says —"We have those that walk with God; and there are also those who walk according to the course of this world. Yet, on the whole, the work of grace among our people is decidedly progressing." We would that instant advantage be taken of all hopeful symptoms, and the gracious people in the little flock be brought to act with happy and improved influence on their more careless brethren, until, life and activity pervading the body, it becomes luminous, and actively communicative of light to the heathen around. Thus shall they best be preserved from lapsing into deadness and stagnation. That there does exist among the native Christians a sense of duty in this respect, which should be carefully fanned and cherished, is evident from the following remarks—

"Owing to the help freely and willingly offered by several of our native-Christian school-teachers, the work of preaching was carried on, during the past year, more extensively than ever before."

But there is, in the judgment of our Missionary, one defect that hinders the growth of the church — "it is, that our people are not, as regards their being a Christian congregation, independent of foreign support. As long as there must be a pastor supported, not by the native church, but from other sources, our native-Christian congregations can scarcely be called Christian churches. And our people are in this respect especially backward yet. They have, much less indeed than some other congregations, learnt to give of their earnings towards providing the means which would advance their own spiritual welfare. A few of our native

istians certainly have occasionally made
r liberal offerings to our church, and
ost all have, on special occasions, given
ndantly from their abundance, or little
n their little, but no regular contributions
e as yet been given."

Benares is one of the oldest of the Society's
tions in India, Missionary effort at Agra,
unar, and Benares, having originated in the
rgetic zeal of the late Bishop Corrie, when
haplain in the Bengal Presidency. By him
bdool Messeeh was placed at Agra, and William
wley, an Eurasian, at Chunar, two of the
st honoured and laborious agents that have
er wrought in connexion with the Church
issionary Society. Abdool Messeeh, as a
tive pastor and evangelist, Bowley, as
n indefatigable itinerant, sowing the good
ed over a vast extent of country, are inferior
o none. On Mr. Corrie's appointment to Be-
res, in 1818, he moved the Corresponding
mmittee at Calcutta to the commencement
Missionary operations in that city. It was
st at the moment when Jay Narain proposed
give a large house in Benares for a school,
d to endow it with 200 rupees per month.
y Narain had been known to Mr. Corrie some
ars previously, under circumstances which
detailed in the following letter from Mr.
rrie to the Rev. David Brown, dated May
1810—"I have lent the Report for 1809 to
e of my neighbours here; among others, to
gentleman who has exchanged several letters
th a native of Benares, who applied to him
ely for information respecting the Christian
ligion. The native has acquired a consider-
le fortune in some employment under our
vernment, in which it was necessary for
m to read and write English. On being
ssed by the arguments urged for the extreme
portance of Christianity, he excused himself
saying, *he thought, if it were so, the British
vernment would have made the Christian
ligion known to their subjects in this land.*
is objection he urged in a variety of ways,
d here the discussion ended. On receiving
e Report for 1800, the above gentleman sent
to his native friend, with an intimation, that
he chose to subscribe, any money sent to me
uld be duly remitted. In answer to this,
sent an address to the Bible Society, writ-
n by himself, and now in my possession, re-
esting it might be corrected, which was
ne, retaining his own expressions as much
possible. A copy of this he signed, and sent
a cover to the Bible Committee, London.

The next letter, dated August 12, 1818, is
dressed to the Committee of the Church Mis-
ary Society—

'HONOURABLE SIRS—It is now many years
e I fell very ill, and, leaving Calcutta, came
to Benares, where I used every possible means known to the Hindus, in order to get well. Mr. Jonathan Duncan,* who was at that time resident at Benares, and was my particular friend, procured for me the assistance of several European surgeons, who were not able either to afford me relief. At length, a Hindu, who had been very ill, obtained some medicine and advice from a merchant, Mr. Wheatly, by which he obtained a cure. On this, I also sought acquaintance with Mr. G. Wheatly. Mr. Wheatly gave me a New Testament, and I bought of him a Book of Common Prayer. He often passed much time with me in explaining the meaning of these books, and wrote many letters to me also, on the subject of the Christian religion. In respect to my complaint, he recommended some simple medicines, but advised, above all, that I should apply myself to God in prayer to lead my mind into the truth, and to grant me bodily healing. I complied with his advice, and obtained a perfect cure. I then asked him what I ought to do for the name of Jesus Christ. He advised me that, as I had felt the benefit of the advice which he had given, I ought to consult the benefit of my countrymen, and, with this view, I ought to found a school for instruction in English, Bengali, Persian, and Hindi. In compliance with his advice, I set about establishing such a school, and, with the help of my friend, raised a sum to supply 200 rupees a month for the endowment of it. Afterwards, Mr. Wheatly himself, having failed in business, became the schoolmaster. His method was first to instruct my family in Christianity and pray with them, and then to teach the English language to the scholars who attended. He continually taught me, that, from joining in prayer and reading the Scripture with him, no loss of caste was involved, but piety would be increased. After a short time, Mr. Wheatly died; and since then I have had much trouble to accomplish my wish respecting the school. In 1814, when Lord Moira came up the country, I applied, through Mr. John Shakespear, to his lordship for assistance. His lordship approved of the design and left the settlement of it to his agent at Benares, Mr. Brook. Mr. Brook told me, when all disputes were settled respecting the settlement of the estate which I intended to endow the school with, he would report my wishes to the Governor-General. But till now these disputes have not been adjusted, and I became very anxious respecting

* Mr. Jonathan Duncan, resident at Benares in 1789, afterwards Governor of Bombay, the first British official who discovered the prevalence of infanticide among the higher castes of Hindus.

the settlement of my school. Several masters whom I employed proved unsuitable, and the children who came to school received no profit.

"I had heard of the Rev. Mr. Corrie, through Mr. Wheatly; and, through him, had sent a letter to the British and Foreign Bible Society, with a small subscription. I often prayed that he might come to Benares, and at length he came to reside at this place. From the information communicated by him respecting the Church Missionary Society, and from a perusal of one of that Society's Reports, which he gave me, I determined on making the Calcutta Committee of the Church Missionary Society the trustees of my school, and of assigning to them the property which I had appropriated for the endowment of it. Accordingly, I have requested them to accept the charge; and legal measures are in progress for transferring the school and endowment permanently into their hands. In the mean time my house in Bengalee Tolah, in Benares, which cost me 48,000 rupees in building, has been appropriated for a school, and Mr. Adlington has begun to give instruction in the English language. Thus, what I have been many years desiring begins to be accomplished; but as I greatly long that the most effectual means may be used for the enlightenment of my countrymen, I am anxious to have a printing-press also established in Benares, by which school-books might be speedily multiplied, and treatises on different subjects might be printed and generally dispersed throughout the country. Without this, the progress of knowledge must be very slow, and the Hindus long remain in their present very fallen state, which is very painful to a benevolent mind. I most earnestly request, therefore, the Church Missionary Committee to take measures for sending out a printing-press to Benares, with one or two Missionaries to superintend it; men of learning, who may be able to satisfy the inquiries of the learned of this ancient city on subjects of science and history, as well as of religion. The reception which the labours of the Missionaries at Serampore, and of the School-book Society, met with, show how welcome to my countrymen such an establishment at Benares would be. And as the Church Missionary Society cheerfully expends its funds for the improvement of mankind, there is no place where their labours are likely to be more beneficial than in Benares; and I earnestly hope they will not be backward to assist the effort making here.

(Signed) JAY NARAIN GHOSSAUL."

The benevolent intentions of Jay Narain were duly carried out. A deed of gift, signed *by himself and his son*, transferred the property to the Church Missionary Society in trust, "for the purpose of a school for instruction in all kinds of science; and that in this school children of all descriptions may be instructed in the English, Persian, Hindi, and Bengali languages." The school was opened on July 17, 1818.

At the date of the last Report it contained 443 scholars, of whom 150 were in the English department, and the remainder divided amongst the four vernacular departments—Sanskrit, Persian, Hindi, and Bengali.

"The college was visited in February by the Hon. George Edmonstone, Lieutenant-Governor of the North-western Provinces, accompanied by the Commissioner and Magistrate of Benares. His Honour inquired particularly into the nature and amount of grants received from Government; and, by various questions, manifested his interest in the work of the Institution. In his inspection of the various departments, he selected the Persian class to read the 53d chapter of Isaiah; and after praising their accent and pronunciation, expressed surprise at the knowledge of the Holy Scriptures possessed by the boys. One of them having proved, from various passages of the Old and New Testaments, that the prophecies contained in the chapter could only refer to Christ, was asked by the Lieutenant-Governor whether he believed what he was saying, to which he replied at once, 'Beshakk' (undoubtedly); when his Honour immediately inquired if the boy were a Christian, and seemed surprised to learn that he was not.

"The college was also visited in the same month by H. S. Reid, Esq., Director of Public Instruction, North-west Provinces, accompanied by R. H. Griffith, Esq., M.A., Inspector of the Benares Circle, and Principal of the Government College, who, after examining the senior English students, expressed their pleasure at the promising appearance of the first and second classes.

"Two of the students have embraced Christianity during the past year. The two went together on a visit to Allahabad and Agra; from which place Mr. Smith soon heard the pleasing news that they had both applied to our Missionary, Mr. Schneider, for baptism, who, after inquiring into their previous history, gladly complied with their request."

The conviction of the Missionaries is, that many of their pupils are convinced of the truth of Christianity, or at least of its superior claims upon them, when compared with their own religion. But they need boldness to avow those convictions.

We shall resume the review of this station at a future opportunity.

RECENT INTELLIGENCE.

THE intelligence from the Society's Missions, during the past month, does not present any special features, except in the case of Sierra Leone, a full account of which will be found in the body of the "Record." We take the opportunity of inserting extracts which have reference immediately to the American Missions in India and China, but which involve points of deep interest bearing closely upon the progress and welfare of Missions in general.

MOVEMENT AMONG THE NATIVE CHRISTIANS AT AHMEDNUGGUR AND BOMBAY.

(From the *Bombay Guardian.*)

Nov. 2—The following, which we have received from Ahmednuggur, where the Missionaries and native churches are holding their annual meeting, will be read with great interest—

"The Lord has come near to us, and our people have felt his presence. The common expression is, 'It is good to be here.' Every one here feels fully paid for coming, by what he witnessed and felt at the meetings yesterday afternoon and this morning. Yesterday afternoon, after two or three other addresses, Vishnupunt (native pastor) commenced speaking on the duty of giving to the cause of Christ at this time of the Mission's extremity. He had thought much on the subject, and was prepared to say what he would do. He assured his fellow-Christians that the time for mere talk was past, and that the time for action had come; and, taking out his purse, emptied its contents on the table. The example was very effective. Soon one member of the church arose, and said he would give a rupee. Another and another brought forward their offerings and cast them on the table. Others, who had not come prepared for such a scene, gave pledges for amounts varying from two annas to over fifty rupees. One poor blind woman came feeling her way to the table, and laid a rupee on it.

"Many gave or pledged gold and silver rings, bangles, and other species of ornaments common among the natives. Animals also were given: a horse, a pair of goats, half the price of a buffalo, a cow, a pair of hens, a duck, eggs, a turban, a book, a month's wages, half a month's wages, three months' wages. Thus it went on for an hour. Passages of Scripture were read at intervals, accompanied with remarks and singing.

"This morning the congregation came together again, and the Lord was present with power. The scene of yesterday was repeated with increasing interest. Many of those who gave yesterday doubled their gifts. One young man arose, and, with much emotion, offered a string of gold beads, a memento of his wife, who was present at the last Annual Meeting, but who died soon after. A great part of the congregation were in tears, and some could hardly restrain themselves from crying aloud.

"I do not know the amount of the contributions, and a few rupees more or less is of little account compared with the spirit of giving that has been vouchsafed to our people. There was a deep feeling of unworthiness, of contrition for past neglect of duty, and love to the Saviour, which was one of the most hopeful features of the movement. One young man, a useful and active Christian, was completely overcome, and was carried out of the house."

From another letter—"There was a greater spirit of prayer than I have

RECENT INTELLIGENCE.

ever before witnessed in India. A hymn, composed by Krishna Rao, in the native metre, was sung; it was in respect to Christ's sufferings for us, and had a great effect upon the people. After this, Vishnupunt made some earnest remarks on the same subject, and many were weeping before he had finished his remarks. One person was so much affected that he could not stand, and he was carried away from the chapel, apparently very much distressed in mind. We hope he will soon find peace. He is a member of the theological class, has been long a consistent Christian, yet for a time was greatly distressed on account of his sins, and seemed to fear that he could not be forgiven. His appearance was precisely similar to what we read of as occurring in Tinnevelly."

The above communications were dated the 26th October. A letter written on the 28th says—"Our prayer-meeting to-day with the native Christians was very interesting. There is a tender earnestness and a solemnity that I have not before seen. A few of the Christians, say eight or ten, seem very much quickened in their spiritual life."

Nov. 9—The movement at Ahmednuggur is one that will awaken feelings of gratitude among all that are interested in the spread of the Gospel in India, and in the elevation of the native churches A disadvantage has attended the planting of Christian churches in India, in the fact that a large body of Christians in Britain and America, having ample means at their command, were willing to bear the burden of expense connected with the formation and sustentation of these churches. The native Christians did not feel that pressure of obligation without which the readiness to make pecuniary sacrifices is generally imperfectly developed. In the wonderful providence of God the disastrous condition of things in America, arising out of the conflict now waged between the Northern and Southern States, is the occasion of bringing down very great blessing upon the infant churches of this and other lands, by revealing to them responsibilities that they were not previously acquainted with. A month or two ago we published an account of a very interesting and very peculiar revival among the Nestorian Christians, which manifested itself in a spontaneous, whole-hearted, and joyful consecration of all their available property to the work of the Lord. This was followed by an account of a similar movement among the converts of the Madura Mission. The same delightful baptism came down upon the Christians at Ahmednuggur; and it is now our privilege to announce that it has been granted in an equal measure to the Christians connected with the American Mission Church in Bombay. On the first Monday of the month, a meeting is usually held by this church, for prayer and the communication of religious intelligence. At this meeting on Monday last, the native pastor (no Europeans were present) drew the attention of the members to what God had been doing at Ahmednuggur; spoke of the circumstances of the American Board; referred to the spirit of liberality manifested by the early Christians; and cited the 8th chapter of 2nd Corinthians, where Paul, addressing the churches of Achaia, "does them to wit of the grace of God bestowed on the churches of Macedonia; how that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." As the example of the churches of Macedonia was the means of reviving those of Achaia, so the account received by these Christians in Bombay from the brethren in Ahmednuggur, by letters and otherwise, were the means of kindling the same spirit of liberality. No urgent solicitation was necessary; example did the whole; those whose hearts already burned within them to give of their sub-

RECENT INTELLIGENCE.

generals have reported many victories gained by their own prowess over the rebels; nevertheless, rebellion continued to flourish and gain strength. About three weeks ago a band threatened Che-foo, and approached to within thirty miles, leaving desolation in its rear. Men, women, and children, were ruthlessly murdered by these savage men with fiendish cruelty. The two brethren before mentioned started on the fifth or sixth of this month to meet this band of rebels, with the benevolent intention to persuade the chief to restrain the excessive cruelty of his followers, and of urging him to abstain from an assault upon Che-foo, which would only result in useless slaughter, the town being under French protection. The two brethren met the rebels, and were admitted to an interview with the chief, who, becoming irritated (so it is reported) by their exhortations, ordered them to be killed. They were expected by their friends to return in two days, but their prolonged absence occasioned great anxiety, increased by reports of the murder of two foreigners. The agonizing suspense was changed into a terrible certainty on the retreat of the rebels. About a week after the murder a party of friends discovered the dead bodies disfigured by many wounds. The remains were deposited on a small uninhabited island, which Mr. Holmes had himself consecrated as a burial ground, by consigning to its keeping the body of his little girl—his only child. Wide spread and very deep is the sympathy felt for the bereaved families.

"This is to us a deeply afflictive dispensation. The two brethren have been 'cut off in the midst of their days,' and at the commencement of their Missionary career. We now look up to the great Head of the Church, and beseech Him to manifest his power and wisdom, by educing good out of what appears to us to be a great evil. Christian Missionaries have only recently been established in the large and important province of Shan-tung. The Mission is thus called in its infancy to endure a severe affliction. May the Lord graciously grant, that as in ages past, so now, the blood of his servants may be the seed of the church."

DEPARTURE OF MISSIONARIES.

Yoruba—Rev. J. A. Lamb left Liverpool, in the "Ethiop" steamer, Nov. 24th, for Sierra Leone and Lagos.

North India.—Rev. W. H. Shackell and Rev. W. Hooper embarked at Southampton, October 4th, on board the "Pera," for Calcutta.—The Rev. H. and Mrs. Stern embarked at Gravesend, Nov. 15th, on board the "Jason" steamer, for Calcutta.

South India.—Rev. W. P. and Mrs. Schaffter embarked at Gravesend, on board the "Trafalgar," October 2d, and the Rev. J. Sharp at Southampton, October 20th, for Madras.

Ceylon.—Rev. W. E. Rowlands embarked at Southampton November 4th, on board the "Indus," for Ceylon.

China—Rev. J. A. Wolfe and Rev. T. and Mrs. Stringer embarked at Gravesend, Dec. 12th, on board the "Flying Spur," for Hong Kong.

RETURN HOME OF MISSIONARIES.

West Africa.—Mr. H. Bockstatt left Sierra Leone on September 21st, and arrived in London on October 12th.

South India—Rev. J. and Mrs. Pickford left Tuticorin, Aug. 22d, and arrived in London on Dec. 3d, 1861.

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NORTH INDIA.

NORTH-WEST PROVINCES.—FAMINE-RELIEF FUND.

At a Missionary Conference, held at Agra, Sept. 26, 1861, it was reported by the Rev. F. E. Schneider, that the whole sum received from England, as the Church Missionary Famine-Relief Fund for India, amounted to rs. 19,066. 5. 10 (about 1906*l.*), of which rs. 542 (54*l.*) was for the orphans at Agra. Of this sum, rs. 4500 (450*l.*) had been already transmitted to the Rev. C. T. Hoernle for the benefit of the Meerut Mission; and it was intended to divide the unexpended balance in such wise that the entire sum contributed should be equally divided between the two stations. The following Resolution was also passed by the Conference, viz.—

"That the sincere thanks of the Missionaries of this Conference be returned to those friends in England who have made them the almoners of their bounty, and that they be informed how welcome and how timely has been the means of succour thus placed at their disposal, in relieving the wants of many who would not have come within the scope of the Central Relief Committee's operations."

MISSION TO THE LEPERS.

The labours of the Rev. J. Vaughan among the lepers in the Lazar Hospital were adverted to in the "Gleaner," of April 1861. As a sequel to that interesting tale, we take the following from a letter just received, dated Nov. 28th, 1861—

"I have been very much cheered by the manifest tokens of the divine blessing on our work among the lepers. All those who were baptized last year have held fast to their profession. Some have evinced more earnestness than others, but there is no reason to doubt that all are sincere believers in Jesus. I use the word 'sincere' advisedly. . . . . A little circumstance, in connexion with a female leper, has pleased me greatly. In addition to the leprosy, she had suffered for some time from a new disease. Of this she was subsequently quite cured; and the very next Sunday did she send me one rupee as a thank-offering for the mercy received.

"During the present year seven additional converts have been added to the number, making, in all, fourteen who have been recently admitted into the fold of Christ. These were, six Hindus and one Mussulman. A very pretty, and, to me, most interesting story, is connected with the latter. It is now more than two years since I sent a little boy from my school to the hospital. The poor child was very feeble in body, and of his recovery there appeared but little hope. The precious truths of the Gospel, however, had found their way to his heart. By-and-by an attack of cholera in a few hours finished his career. An account of his death appeared some eighteen months ago in the 'little Green Book' (Aug. 1860). For some time after he was in the hospital he was able to crawl about, and he employed his little strength in going to two or three of his fellow-patients, reading to them the Scriptures, and pointing them to Christ. Amongst his hearers was a young intelligent Mussulman. One day little Robert told me, with beaming eyes, that his Mohammedan friend was inquiring into the truth, and he believed he would become a Christian. I went and spoke with the young man. He seemed to some

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extent interested in the subject. I saw him two or three times, and gave him a Hindustanee Testament. After this I went on a preaching tour, the little boy having died just before.

"Changing scenes and new engagements put the young Mussulman out of my head. I had forgotten all about him. Some three months ago, on paying my usual visit to the lepers, I observed at the end of the ward a stranger lying on his bed, and yet, as I approached him, and gazed on the smiling face with which he welcomed me, I felt sure that we had met before. 'Surely,' I said, 'I must know you: where have I seen you?' 'Oh, Sahib,' said he, 'don't you recollect me? Don't you remember the little boy you sent to the hospital two years ago? And don't you remember that he used to come to read to me until he died? Well, Sahib, it was that little boy who led me to think about Christianity. During the past two years I have constantly been thinking and praying on the subject; I have studied daily the Testament which you gave me; and now I am fully convinced that Jesus Christ is the Son of God, the Saviour of the world. I know myself to be a great sinner; but I trust simply and solely in the atonement which Christ has made for the salvation of my soul.'

"I could not help from my inmost soul praising God as I listened to this striking statement. 'Out of the mouths of babes and sucklings hast Thou ordained strength.' A little, feeble, dying child had been the instrument of first calling this man's attention to the truth. The child had gone to his rest; the Mussulman had been moved about from place to place; no human teacher had been near him. In the mean time the good seed had been germinating under the genial influence of the Spirit; and now, after a lapse of two years, he made this bold and distinct confession of his faith. His knowledge of the peculiar doctrines of the Gospel was something remarkable, and sufficiently testified that he had indeed been a diligent student of the Bible. A little examination fully satisfied me of his deep sincerity, and of his fitness for the holy rite of baptism; and thus was he, as above stated, admitted, with six other lepers, into the visible church of Christ.

"About once a quarter I give those poor creatures the Lord's Supper. Every thing is arranged with order and decorum. They, out of respect to the solemn occasion, dress themselves as neatly as possible. They then range themselves on mats, the men on one side the women on the other. When we take up the post-communion service, it is not a little affecting and delightful to hear the "Gloria in excelsis" proceeding from the lips of those suffering believers. Oh, how different their experience now to what it was a short time ago. Then they suffered in murmuring impatience, or, at best, in sullen silence. Now has a new song been put into their mouths. Now can they cry 'We praise Thee, we bless Thee, we glorify Thee, for Thy great glory. O Lord God, heavenly King, God the Father Almighty.' Precious is the Balm of Gilead, skilful and merciful the Physician there!"

CHINA MISSION.

Ningpo is, we regret to learn, in no little jeopardy from a rebel force now in the neighbourhood, and which has already taken possession of our recently occupied station, Shaouhing. Our Missionary, Mr. Russell, is in failing health, and the Committee have urged him to return home for a season, to seek that refreshment in body and in spirit which fourteen years of continuous residence in China has made necessary. He, however, feels that he cannot desert his post in the hour of danger, and has nobly determined to remain, if the Lord will, till the crisis is past. He writes, Nov. 4, 1861—

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"During the last two months the Nankin rebels have broken out in all directions, with unusual ferocity, from the Foo city of Kying-hwa, where they had been entrenched during the summer, and have since taken several Foo and Heen cities in this province. The latest accounts report that they are now in possession of Shaouhing, from which Mr. Burdon has fallen back on Yu—yiao as soon as circumstances permitted, and Mr. Fleming has come on to Ningpo. The consternation on the minds of the poor Ningpo people from this near approach of the rebels is almost incredible, except to an eye-witness. The last three days the exodus from the city has been enormous. Probably at least 100,000 persons have already fled into the surrounding country, a large proportion of them hardly knowing why or whither they were going. It is a truly heartrending sight to see these poor creatures, of all ages, ranks, and sexes, thus running wildly away, having no stay whatever to support them, no definite hope either for time or eternity. Whether Ningpo is in immediate danger or not, it is very difficult to determine. The probability is that it will not be left very long unvisited by these cruel and savage men, who seem to have no regard either for God or man, and that the city will soon fall into their hands, unless it is prevented by foreign troops. Under such circumstances, our position may be an exceedingly trying and dangerous one; and for us to abandon our post at the present moment would be misinterpreted by our native brethren, whom I could not think of leaving in this their hour of trial, especially as such conduct might act injuriously against the cause which, I trust, is dearer to us than our lives. Oh that Almighty God may graciously vouchsafe to us all the wisdom and grace we now so much need, to enable us to know and to do his own holy will! Should the danger which now seems impending mercifully pass away, and peace and quiet be again restored, I trust the Lord will graciously show us what He would have us to do with reference to the future."

MAURITIUS AND MADAGASCAR.

Much interest is everywhere excited in reference to Madagascar, and many erroneous reports have obtained currency respecting the proceedings which took place upon the death of the late Queen. So soon as the accession of the new Sovereign, Radama II., was made known to the Governor of the Mauritius, he despatched a special mission of congratulation, headed by Lieut.-Colonel Middleton of the Royal Artillery, with suitable presents. In their instructions the mission was emphatically cautioned against "any thing that might even remotely be connected with diplomatic action," on the ground "that there is a clear understanding between the English and French Governments that no diplomatic step whatever, that may alter the present relations and state of things with Madagascar, is to be taken by either of these countries without the full knowledge and consent of the other."

Colonel Middleton and his party landed at Tamatave on the 27th of Sept. last, and proceeded, in a few days, to the capital of the island, Antananarivo, which they reached after a fatiguing journey of fifteen days. "Wherever the Mission halted," says Colonel Middleton, "or, indeed, any individual member of it, the most unvarying attention was shown, and nothing left undone, as far as the acquaintance of the people with our wants could guide them, that could contribute to our facility of progress and to our comfort." They were treated with the greatest courtesy, and left at perfect liberty, at the capital, to go where they pleased, the royal pleasure-grounds being particularly mentioned to them as an object worthy of their curiosity. Their interview with the king was most satisfactory. He expressed himself much pleased with the letter presented to him, and 'frequently repeated that it

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was his great wish to be on terms of the most cordial friendship with the English nation.'"

The Church Missionary Society has sent no Missionary to this interesting island; but the state of it is of national, or, rather, of universal interest. The following selections from the Report of the Embassy will therefore be perused with deep thankfulness by all—

"The members of the Mission had many opportunities of contrasting the state of the country during the reign of King Radama, and that existing only six months before. It was imagined that Christianity had been entirely suppressed; but now Christians are to be found in all parts of the capital; and already a school has been established under the special patronage of the king, and, for the short time it has been in existence, appears wonderfully prosperous. The want of books is severely felt, their possession having been forbidden during the late Queen's reign. The few copies of the Bible that are to be found are nearly useless, having been for a long time concealed under ground. By command of His Majesty, and out of special compliment to the Embassy, the schoolmaster, and the children attending the school, were dressed in European clothes."

"Throughout the country the fact that Englishmen have once more penetrated to the capital, and at the king's express invitation, is hailed with uniform gratification. We need not look for an explanation of this feeling. The Missionary work, initiated thirty years ago, will sufficiently account for it. Nearly all the arts with which the people are acquainted were taught them by the Missionaries; and your Excellency would see with astonishment with what patience their workmen carry out any given task, and often with implements ill fitted for the performance of it."

"Athough there is every disposition on the part of the king and his government to welcome Europeans, and treat them with respect and kindness, there is yet no truth in the report that the king has sought their official counsel, and has appointed one among the European residents to fill an important executive office. Such a step would be entirely opposed to the spirit of the Madagascar Government."

"It was most satisfactory to see the state of things at Antananarivo, especially when we reflected that, only six short months before, scenes of cruelty and tyranny had been enacted which are difficult of belief. The Christian persecution had gone on, with little intermission, up to the time of the late Queen's death, and parties of Christians, who had been for many years in chains, were released at King Radama's accession."

"We cannot conclude this report without expressing our strong conviction, not only that your Excellency's promptitude in the despatch of the mission has given very great pleasure to King Radama and his people, but that it will materially tend to render his reign a prosperous one for Madagascar; and this conviction is strongly corroborated by the opinion of the king and his principal officers. They all consider the advent of the mission to mark, as it were, a turning point in the annals of Madagascar, and believe that it will exercise a lasting influence for good."

DECEASE OF A MISSIONARY.

We regret to announce the death of the Rev. P. P. Schaffter, on December 15th, at Palamcotta, to which place he had gone for medical advice. Mr. Schaffter has laboured in the Tinnevelly Mission since 1827.

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SIERRA LEONE.

THE Bishop of Sierra Leone has returned to this country, in impaired health, for a few months' change.

Mr. Jones says (January 21, 1862)—"The week for prayer was duly observed by us. It was agreed that the meetings should be held every morning at half-past six o'clock. At that early hour it was delightful to see the crowds who thronged to the appointed place of prayer, and still more delightful to witness and enjoy the communion of saints. The Lord have respect to the prayers of his people!"

On Sunday, December 22d, the Rev. J. A. Lamb, together with the native pastors, the Revs. Messrs. J. Wilson, J. Cole, and J. J. Thomas, were ordained priests, and Mr. H. C. Binns was ordained deacon; and on Sunday, January 19th, Messrs. C. Knodler and T. Oldham received deacons' orders. Mr. Oldham will act as chaplain at the Gambia for the present.

DAHOMEY SACRIFICES AND SLAVE-TRADE.

On the evening of Friday, Febuary 14, questions were put in the House of Commons respecting human sacrifices at Dahomey, which have lately occupied no inconsiderable amount of public attention; and in reference to the slave-trade. In reply, Lord Palmerston said—

"With regard to the King of Dahomey and the slave-trade on the coast of Africa, measures for the suppression of the slave-trade have occupied the active attention of the Government for a great number of years; and two commissions have been sent at different times to the then King of Dahomey, for the purpose of endeavouring to persuade him to abandon the inhuman practice of human sacrifices. I am sorry to say that they were not attended with success; and persons, however interested they may be in the attainment of a particular object, must remember what obstacles the habits and passions of mankind oppose to such attainment. Some years ago, the Government sent Mr. Duncan to the King of Dahomey, and the account he gave was utterly disgusting. Nothing was accomplished by Mr. Duncan's visit; and I much doubt whether any persuasion would induce the present King of Dahomey, who seems to be less endowed, if possible, with feelings of humanity than his father, to abandon this practice. At the same time I can assure the House that no opportunity will be lost that appears to afford an opportunity of entering into amicable relations. With regard to the slave-trade, I think it is still more unlikely that persuasion will operate to induce him any more than any other of the African chiefs to abandon the traffic. They have only been induced to abandon the slave-trade when they were convinced that it was more to their advantage to carry on legitimate trade. The fact is, the chiefs derive greater profit from the slave-trade, and the people a greater profit from legitimate trade. The occupation of Lagos has been very instrumental in diminishing the slave-trade along the West Coast of Africa. Arrangements have been entered into at Porto Novo, which have been attended with the same result. And if we could only shut up

the opening by Whydah, which is the only port through which the King of Dahomey can carry on the slave-trade, we should be doing very much to stop the slave-trade on that part of the coast. But the slave-trade there is carried on by Spaniards, Portuguese, and Brazilians; and although those countries have, as Governments, given up the slave-trade, yet when a habit is once engrained in a people it is difficult to eradicate it, and there will be found renegades to take advantage of all facilities for carrying on the abominable traffic. At the same time much progress has been made; and if the slave-trade upon the West Coast could be entirely stopped, there are sources of legitimate trade in that quarter, valuable, not only to the country itself, but to Europe, and especially to England. Not long ago, Captain Foote went from Lagos to Abbeokuta, and, describing his journey, he says—'There is here a great zone of the cotton-plant growing naturally, and no one to collect it, of a quality of great value to the manufacturers of this country.' No exertion will be omitted, first, to eradicate the abominable human sacrifice; and next, to stop the slave-trade. It is quite true that, owing to the civil war in America, the Federal Government has withdrawn a great part of their cruisers. I cannot, offhand, say whether there remains on the station the number of guns which the United States are bound by treaty to maintain there. But it is quite true that the Federal Government has shown the most anxious desire to put in force the laws against the slave-trade. And the condemnations which have taken place at New York are a convincing proof of their sincerity. I should hope, in whatever way that unfortunate dispute in America may terminate, that the Government of the States will concur with the Government of Great Britain in some arrangement whereby a more effectual assistance can be given by American cruisers to prevent a traffic which is a capital offence by the law of the United States."

CHINA.

The anticipation that Ningpo would be occupied by the insurgents has been verified; happily, without placing the lives of our Missionaries in jeopardy, though not without detriment to their work. From the annexed extract from a letter from the Rev. John Hobson, dated Shanghai, December 24, 1861, it will be seen that there has been comparatively little bloodshed on this occasion.

"You will hardly be surprised, but very much grieved, to hear that our beautiful vineyard at Ningpo has been uprooted, though, thank God, not destroyed, by the wild boar out of the woods. The rebels took the city on Monday the 9th, with very little resistance, and with comparatively little bloodshed. Our dear brethren then felt it to be their duty to abide in their places, and run the risk of all that it might please our heavenly Father to send upon them. They were therefore in the city when it was taken, and for some days afterwards. I am thankful to say, that though they had to pass through much excitement, alarm, and riot, not a hair of their heads has been touched, and, with the exception of one of our catechists, of whom they are without tidings, all the native Christians are unharmed! Thanks be to God for this signal mercy. The comparative moderation shown by the captors of the city at the first, is, however, giving way to plunder and violence on all hands, and our brethren are compelled to leave, and take up their residence in the English settlement, which is separated from the city proper by a creek and a few roods of land. Our brethren deserve all praise for their stedfastness and courage. Mr. and Mrs. Russell, and, indeed, all the others too, acted as true heroes and heroines, and, but for them, much more blood would have been shed. Mrs. Moule, being out of health, had come

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up to stay with us a fortnight or so before the outbreak, so she was in safety. We are expecting her husband, and the boys and girls from the Ningpo schools every hour, and shall give or procure them shelter until they can, if ever, return to their own native city. At present the prospect seems very dark.

"Russell and the brethren are now located, as a temporary measure, in the English settlement. The Admiral is gone up to Nankin, and out of his visit something may arise to affect the future of Ningpo. Our brethren, I am sure, will have all your sympathies. They have hazarded their lives for Christ's sake. Thank God, even in the howling tempest and withering storm His work goes on. Flight, loss, bereavements, will bring the Gospel, already heard, home to many."

NEW ZEALAND.

On Sunday, November 3rd, 1861, at an Ordination held by the Bishop of Waiapu, at Tauranga, the Rev. S. M. Spencer was admitted to priests' orders, and the Rev. Ihaia te Ahu, to deacons' orders.

The intelligence from New Zealand continues to be in the highest degree satisfactory. One of our Missionary brethren, who had taken a leading part in deprecating the "vigorous policy," as it was called, of the former Government, now says (Dec. 5, 1861): "Since Sir George Grey's arrival, I have almost dismissed from my mind New-Zealand affairs. I have great confidence in his wisdom."

The Auckland correspondent of one of the daily papers, writing from Auckland (Dec. 9), says—

"His Excellency's policy, having the support of his responsible advisers, is as far as it has yet been evolved, one of peace with the natives. We are assured that the pacificatory plans of the Cape of Good Hope will be reproduced here in their original integrity, but modified, of course, by the local circumstances of this colony. Sir George Grey has the confidence of the great majority of the European settlers in New Zealand, owing to the prestige which surrounds the history of his antecedents, and also to the strong desire which is entertained that he may be successful in laying the foundation of a lasting peace with the Maori people, without the necessity of an application to arms. New Zealand has suffered too much already in resorting to its physical forces to redress the grievances —real or imaginary—with the natives. The history of our contests with the Maories is written too vividly in blood to allow of our forgetting it. Those of the colonists who, through their recent sojourn here, have not had the opportunity of witnessing the devastation of the former wars in the North, can arrive at a very clear perception of war's effects by turning their eyes to Taranaki, which province possesses now merely the blackened outlines of its former prosperity. On both sides, and for all parties, a conciliatory peace will be the best. We shall thus moderate, if we cannot entirely subdue, the semi-savage instinct of the Maori for war. We shall be able to ameliorate by wise enactments his social condition, and make him forget, as far as possible, his predilection to shed blood. There is an acuteness of perception in the Maori race which is most conspicuous. We find him able to appreciate to a nicety the question of right and wrong, and he is sensitive to what is due to him. He is open to conviction, and will be guided, in most instances, by the justice of his case. Many of the principal chiefs are most intelligent men, able to understand and quick to discuss; competent, by their acquirements, to express themselves in writing; and qualified to defend their cause by the subtle arts of diplomacy. Independently of these qualities, religion has done its part towards the race by sowing the seeds of Christianity in their hearts. There are, of course, exceptions

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to these conclusions; but, taking the principal chiefs generally, they will be found far superior, in too many instances, I am sorry to say, to some of our countrymen, who freely express a prejudiced opinion against them. Sir George Grey is desirous of preserving and cherishing the better parts of the Maori's heart, and subduing its baser instincts. It is a difficult task, and will require judgment and time to establish and consolidate the system; but I doubt not of its ultimate success, for I firmly believe there is gratitude to be found in the native breast, if we but take the proper means to discover it.

"The following plan of native institutions has been semi-officially published—There will be established—1. Districts (say 15 to 20), with civil commissioners at head. 2. Sub-districts (hundreds), with resident magistrates. 3. Village runangas (native). 4. District runangas, composed of assessors and chief men of village runangas (say 12 members each), to be paid at the rate of 50*l.* per annum each member. 5. Assessors (paid). 6. Police; chief, 30*l.* a-year; inferior, 10*l.* and suit of clothes. 7. Medical officers. 8. School teachers, &c. 9. The runanga (central), to have the following functions: (1), Judicial; (2), Administrative; (3), Taxation for local purposes; (4), Land titles, and power of lease and sale to actual occupants; (5), Power to make bye-laws. 10. The Supreme Court judges to hold sessions in native districts, so that great criminals may be tried there. This system is estimated to cost 50,000*l.* per annum. At present the colony is appropriating only 26,000*l.* for native purposes, and the military expenses are at the rate of about 1,200,000*l.* a-year, which, I am fearful, will have to be kept up for some time to come, for His Excellency must have a sufficient force at command to support his plans."

The policy of the new Government, in respect to the natives, will be best gathered from the following extract from a speech by Mr. Fox, the present head of the New-Zealand Ministry, delivered in the House of Representatives September 3, 1861, and corrected by himself. The importance of the views enunciated will be a sufficient apology for the length of the extract.

"Sir, the first great principle on which we base our policy is this, that the Maories are men of like passions and feelings, and to be acted on by the same motives as ourselves. It may seem strange to be standing up to assert that the natives are men. But it is necessary to assert it, for the theory of the native office and its practice have been to treat them, not as men, but as spoiled children. It is necessary also to assert that they are of like passions, and to be operated on by like motives as ourselves; for there are those in this House, and out of it, who see in the dark skins of the natives a warrant for dealing with them on principles different altogether from those on which we should deal with each other. The hon. member for Christchurch has his theory of Asiatic origin, and finds followers who believe with him, that because the New Zealander came from Asia he must be governed differently from the Saxon race. Never was there a more transparent fallacy. The hon. member for Christchurch is himself of Asiatic origin. His grandsires had a 'dark skin' when they walked out of the Ark on Mount Ararat. Hon. members may laugh, but I speak in all seriousness, and my argument is a sound one. If, by the lapse of a few thousand years, the hon. member has cast his skin, got rid of his Asiatic characteristics, and advanced in the scale of civilization, till he has become a respectable Caledonian, why may not the thousand years or upwards, during which the New Zealanders have been absent from Asia, have worked a like change in them? It has; and I do not hesitate to say that, of all the races on the face of the earth,

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there is none which comes so near to the Anglo-Saxon in temperament, in mental capacity, and in habit of thought. There is another point on which the New Zealander differs from the Asiatic and from most uncivilized races with whom we have had communication; I mean their religious creed. The disciples of Bramah, of Vishnu, or Mohammed look upon us Christians as dogs; the touch of our persons, the very smell of our food, is an abomination to them. Hence arises the bitterest of all hatred, and the impossibility of social amalgamation. With the New Zealanders the case is different. Whatever shortcomings they may exhibit in some respects (perhaps not more than among ourselves), they hold the same faith as we do, and recognise with a friendly feeling the fact, that from us they received it. There is here no opening for such jealousies as exist among the Asiatics; no fear of any question about greased cartridges: our political difficulties with the natives rest on political grounds, and are not exasperated by differences of creed. This, then, is the first principle on which our policy is based—that the Maori is a MAN of like passions and feelings, and to be governed by an appeal to the same motives, as ourselves.

"The next principle we take for our guide is this. That the great national movement which has been seething in the native mind for years past, is not, as the Duke of Newcastle has been taught to think it, based on a desire to get rid of British rule and British civilization, but we recognise in it the desire of the native race for self-elevation; we see in it an earnest longing for law and order; and an attempt (not feeble or ill-directed, had it only been encouraged and guided), to rise to a social equality with us. This is the decision at which the Waikato Committee of last session arrived. They held that this 'great movement had for its main object the establishment of some settled authority among the natives; that it was not a mere transitory agitation; that it proceeded from causes deeply seated, and was likely to be of a permanent and growing character.' They held further that 'upon the proper direction of that movement the peace and progress of the colony would for years to come greatly depend.' They expressed their opinion that 'such a movement need not have been the subject of alarm.' They concurred in the opinion which the Governor held in 1857, 'that it was in no way antagonistic to the authority of the Crown;' and they condemned the opinion which he afterwards adopted, at the instigation of Mr. M'Lean, that 'it was undertaken only at the promptings of vanity, and instigated by disaffected advisers.' They regarded Mr. M'Lean's advice that it should be treated with indifference and neglect, as 'based upon an unsound view of the movement itself, and an erroneous conception of the proper policy to be pursued in respect of it.' Sir, in these opinions of the Waikato Committee I fully concur. If there be a wholesome sign in the condition of the Maori race, one feature which would lead us to hope that we may rescue it from destruction, it is to be found in this great movement of the national mind—a movement as remarkable as any in history. We desire not to put down this movement, but to separate what is good in it from what is bad; to guide it, to develope it, to aid it, to avail ourselves of it as the fulcrum by which we may elevate the race to the higher levels of civilization, and create among them the machinery of local self-government. Herein our policy differs altogether from that of those who see in this movement nothing but disaffection to British authority, and who would crush it by force, or suffer it to wither and die by 'supreme

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indifference and neglect.' This was all that Mr. M'Lean and the native office had to offer, to treat it with 'supreme indifference and neglect,' or, by what is called 'judicious management, gradually to break it up.' That which in reality was a nation in labour, they regarded as the offspring of the personal ambition of two or three chiefs; that which was a great opening for the introduction of civil government, they regarded as a 'confederation which would come to nothing, if only the Government would abstain from interfering;' that which was a crisis demanding a large and statesman-like scheme, they thought might be met by teaching the Maories to plough straighter furrows, and establishing courts for the recovery of small debts.

"A third principle on which we would act is this—to use the natives in working out the problem. Without this we can hope for no success. To impose laws upon them, to give them piles of statutes, to enact 'Territorial Rights' Bills,' or 'Mixed Settlements' Bills,'—nothing will come of that: we must engage them in the work themselves, and let it proceed from them. To this end we look to the Runanga or native council, as the '*point d'appui*' to which to attach the machinery of self-government, and by which to connect them with our own institutions. The Native Office shudders at the Runanga, and sees nothing but evil in it. We see nothing but good, provided, as the member for Napier says, we make the proper use of it. The Runanga contains the elements of local self-government in itself: it is the Parliament, the Municipal Council, the substitute for the press; and by its machinery the native mind can be stirred in a few days from end to end of the island. We have no choice but to use it: it exists as a fact; it is part of the very existence of the Maori: we can no more put it down than we can stay the advancing waves of the rising tide; and if we do not use it for good purposes, it will assuredly be used against us for bad.

"These, then, are the three great principles of our policy — to treat the Maories as men—as men of like feelings with ourselves; to avail ourselves of the great movement of the national mind as one which has law and order for its objects; and to encourage the Runanga under legal sanctions.

"But this is not all. We are convinced that the foundation of our present unsatisfactory relations with the natives is the suspicion which exists in their minds that we desire to take their lands. This suspicion must be removed at any cost; and we propose, as the first step towards its removal, to stop for the present all purchasing of lands till some equitable system shall have been agreed on between us. There must be no more of what the Maories call this 'teazing' about land—this sending up and down the country of the subordinate officers of the Land-purchase Department, to worry the natives into sales; men, many of them, utterly unfit for the offices they fill, and whose conduct is such as to degrade the Government, and overwhelm it with contempt in the native eye. But when we shall have settled some equitable system, then, as Renata says, there will be no difficulty about selling land: the natives who wish to sell will sell, and no one meddle with them. But, besides this, we must absolutely separate the land-purchasing function of the Government from its political functions. Never was there a greater mistake than the union of those functions. . . . . The result is, that, in the eyes of the natives, the Governor has become a gigantic land broker, and every attempt to improve their condition is tainted in their eyes with the desire to take their lands. This House, last session, denounced the

fusion of the two offices: they have, nominally at all events, now been separated; and it is part of the policy of the present Government to keep them so.

"Another object which the Government hopes to secure is the abolition of that temple of mystery—the Native Secretary's department. There is no mystery in native affairs. A more transparent imposture than the Native Secretary's department never existed. The mystery of governing the natives consists simply in honesty, good faith, and common sense. The present crisis in native affairs is an unanswerable comment on the creed of those who have faith in the native department. It has, by its mysterious dealings, brought the country into its present difficult position, and now it stands paralyzed, aghast, impotent, incapable of devising a remedy. That department must no longer be permitted to stand between the colony and good government. It must be abolished. To that office and its mysteries I attribute nearly all the evils of the present crisis; to its active powers of mischief and passive powers of obstruction, its secrecy and its *vis inertiæ*, I trace most of the calamities of this hour. We must no longer entrust to persons of the capacity of third-class clerks the delicate and difficult task of regulating our relations with the native race. The Government of the country must be brought face to face with the natives. I know this expression has been sneered at, but it embodies a truth which lies at the foundation of all probability of success in the matter; and I yet hope to see the day when the Governor of New Zealand and his responsible Ministers will be personally known to the natives all through these islands, and regarded by them in the proper light of the Government of the country.

"These, Sir, then, are the leading principles of our policy. I decline to go into details; and in doing so I feel that I have the tacit but general concurrence of the House. On us will rest the responsibility of laying these principles before Governor Grey, and of aiding him in carrying them into effect; and this House will, I know, give the Government credit for the sincere determination cordially and earnestly to assist him in the great work which he has before him."

The Bishop of Waiapu, writing from Turanga, Oct. 1, 1861, says—

"You will be gratified to hear, that last Sunday week, on the 22d, another of our natives was admitted to deacons' orders. His name is Tamihana Huata. He has been some years on probation, one of which was spent in Auckland with Archdeacon Kissling. I had invited to be present on the occasion, the Rev. Rota Waitoa, and the Rev. Raniera Kawhia. There were present also the Rev. E. Clarke, who had come from Tauranga to assist in the school during my absence, and the Rev. C. S. Volkner, who was on the point of leaving. The early part of the service was read by the Rev. R. Kawhia, and the sermon was preached by my son, who also presented the candidate. At the communion service I was assisted by the three native clergymen. It had been previously proposed by the natives that the collection at the sacrament should be given to Tamihana, for the purpose of supplying his necessities, and I was glad to find that the sum amounted to nearly nine pounds. Tamihana has since left us for Te Wairoa, which is his appointed station, where he will, I trust, in some measure supply the lack of Mr. Hamlin's valuable services, who, I fear, will not be able to return to his work. Thus we are progressing by degrees, slowly, but surely, and it is evident that the blessing of our God is with us. There is now a growing

desire among the natives for ministers from among their own people, and they are collecting large sums of money for the support of them. I reported, some short time ago, that the sum of 550*l.* had been invested in Auckland on this account. The sum now reaches 700*l.*, in addition to which there has been 250*l.* collected for the endowment of the bishopric. This money, and whatever further sums may be given for this object, I propose shall be invested, and allowed to accumulate during my lifetime, and that hereafter it shall be dealt with as it may be determined by the trustees who may be appointed by the General Synod. I left home this afternoon, and am now on my way to East Cape, and thence along the Bay of Plenty to Tauranga to hold a visitation of that portion of the diocese. At Turanga I leave all going on well, both at our schools and among the natives generally. I trust I may have a good report to make of other localities on my return.

"The appointment of Sir George Grey fills us all with hope about the native affairs. We believe that it is in answer to the prayers of his people that God has caused this appointment to be made, and we now confidently trust that the late disturbances will be overruled for lasting good."

The Rev. E. R. Clarke writes from Turanga, Poverty Bay, Oct. 19, 1861—

"Our excellent bishop is now on his way to Tauranga, holding confirmations at the various places in his route. On his return, about the last week in November, he proposes to hold our first Diocesan Synod, which, interesting as it will be on account of its being the first, will be doubly so from its proceedings being all in Maori, the presence of three native clergymen, and a large number of native synodsmen."

INSTRUCTIONS TO MISSIONARIES.

On Friday, January 24th, the instructions of the Committee were delivered at the Church Missionary Institution, Islington, to the Rev. T. V. French, M.A., University College, Oxford, the Rev. J. Cooper, and the Rev. W. Soans, of the Society's Institution, Missionaries to the Deraját, and to Mr. T. Lane, from the Training Institution, about to proceed as assistant master to the Cottayam College, Travancore.*

The instructions were read by the Rev. W. Knight, and acknowledged by the Missionaries, who were then addressed by the Rev. T. H. Fitzpatrick, the Rev. W. Jay, and the Rev. D. Wilson, and commended in prayer to God's protection by the Rev. J. G. Heisch, Vice-Principal of the Institution.

On February 24th, at the Society's House, Salisbury Square, the Committee took leave of the Rev. H. and Mrs. Townsend, about to return to the Yoruba Mission. The Rev. E. Auriol having addressed them, they were recommended in prayer to God's protection by the Rev. J. Ridgeway.

DEPARTURE OF MISSIONARIES.

The Rev. Messrs. Cooper and Soans left London on January 27th, for the Punjab. *viâ* Bombay, and the Rev. T. V. French on February 6th.

RETURN HOME OF MISSIONARIES.

South India.—The Rev. P. S. and Mrs. Royston left Madras by the mail of December, and arrived in London on February 1st.

Ceylon.—The Rev. C. C. and Mrs. M'Arthur left Galle November 20th, and arrived in England on December 19th.

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LETTER OF CONDOLENCE TO THE QUEEN.

ANNEXED is a copy of a letter of condolence to the Queen on occasion of the lamented death of the Prince Consort, adopted by the Committee, February 25th, and presented by the Right Honourable the President—

"To the Queen's Most Excellent Majesty.

"*May it please Your Majesty,*—

"We, your Most Gracious Majesty's dutiful subjects, the President, Treasurer, and Committee of the Church Missionary Society for Africa and the East, approach your Majesty with profound respect and veneration, to offer to you our humble expression of condolence, under that irreparable bereavement wherewith it has pleased Almighty God to afflict Your Majesty, in the loss of His late Royal Highness the Prince Consort.

"We have already had the opportunity, in other capacities, of joining with our fellow-subjects in the utterance of that heart-felt sorrow which all England has, with one voice, expressed, but we cannot forget that the cause of Christian philanthropy and social advancement ever found in His Royal Highness a munificent and ready Patron, and that His Royal Highness testified his goodwill to Christian Missions in heathen lands by becoming a Life Governor of our Society.

"We especially recall, with gratitude, the interest shown by the Prince Consort in the development of the resources of Western Africa, by presiding over the great meeting that initiated the first Niger Expedition, and we shall ever remember how greatly His Royal Highness's kindness and liberality on subsequent occasions, both to our Native African Clergy, and also to our Native Chiefs—both on the Eastern and the Western Coast—have encouraged our efforts for the welfare and evangelization of that vast continent.

"We have, from time to time, received intelligence of the lively concern exhibited by your Majesty's subjects—our Christian converts in India and Africa—in events affecting the welfare of a country to which, under God, they owe the inestimable blessing of a common faith, and to which they therefore feel indissolubly bound; and we have been gratified to learn, that on the present occasion they have mingled their tears with ours, and their deep and fervent loyalty to Your Majesty's sacred person has been strikingly manifested.

"It is our earnest prayer to 'the Father of mercies and the God of all comfort,' who not only 'will have all men to be saved and to come unto the knowledge of the truth,' but who hath specially encouraged the Widow and the Fatherless to 'call upon Him in the time of trouble,' that He may strengthen and succour Your Majesty under an affliction where human consolations are unavailing, and may abundantly grant you his peace, for Jesus Christ's sake."

The following acknowledgment was received from the Secretary of State for the Home Department—

"*Whitehall, March 6th*, 1862.

"I have had the honour to lay before the Queen the loyal and dutiful Address of the President, Treasurer, and Committee of the Church Missionary Society for Africa, on the occasion of the death of His Royal Highness the Prince Consort, and I have to inform your Lordship that Her Majesty was pleased to receive the Address very graciously.

"I have the honour to be, &c.,

(Signed) "G. GREY."

BIBLE EDUCATION IN INDIA.

The following is an extract from the Report of the Director of Public Instruction (A. R. Fuller, Esq.) for the Punjab, for 1860-61—

"Par. 30.—It has been laid down by the Secretary of State for India that the Bible should be lodged in every Government library, and free access allowed to it. Hence, under the express orders of the Punjab Government, copies of the Holy Scriptures in English and the vernacular, and in Romanized Urdu, have been supplied to all school libraries. Every facility is afforded to scholars who spontaneously desire to read the sacred volume, to do so out of school hours; and to Christian teachers, whether European or native, to assist their pupils in understanding its eternal truths."

The General Report of the Administration of the Punjab Territories for 1860-61, Par. 89, refers to this in the following terms—

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"Copies of the Holy Scriptures in English, the Vernacular, and Romanized Urdu, have been placed in the libraries of all Government schools; and, to pupils desiring it, instruction may be given in the Bible, out of school hours, by Christian teachers, whether native or English."

NEW ZEALAND.

The letters received from our Missionary friends in New Zealand are full of encouragement in reference to the recent proceedings of the Government. The annexed correspondence, from the columns of a daily paper, is also of a most satisfactory character, and possesses the advantage of being derived from an entirely independent source. The wisdom and moderation of Sir George Grey and his Ministry cannot fail, under God, to conciliate the native chiefs, and the measures he is inaugurating give every promise of the future advancement of the Maoris, without further collision between the two races.

"For the future, we are cheered by a gleam of hope; the new policy of our present Governor and his responsible Ministers leads us to believe that the transitory condition of the colony will eventually land us upon the shores of a firm and lasting peace. Should that be the case, then New Zealand cannot fail to progress and to prosper.

"In the early part of last month a communication in the Maori language was forwarded to the principal chiefs, containing an outline of the policy which the Governor intends to adopt towards the natives. As the proposals put forth in that document are important, and as they will probably become the foundation upon which all future Government measures connected with the Maoris will be based, I am induced to attach a literal translation of them herewith—

"'1. The parts of the island inhabited by Maoris will be marked off into several districts, according to tribes or divisions of tribes, and the convenience of the natural features of the country. To every one of these districts the Governor will send a learned and good European to assist the Maoris in the work of making laws and enforcing them: he will be called the Civil Commissioner. There will be a Runanga for that district, which will consist of a certain number of men who will be chosen from the assessors. The Civil Commissioners will be the President to that Runanga, to guide its deliber ations, andif the votes are equal on any matter, he will have a casting vote to decide. This Runanga will propose the laws for that district, about the trespass of cattle, about cattle pounds, about fences, about branding cattle, about thistles and weeds, about dogs, about spirits and drunkenness, about putting down bad customs of the old Maori law, like the Taua, and about the various things which specially concern the people living in that district. They will also make regulations about schools, about roads, if they wish for them, and about other matters which may promote the public good of that district. And all these laws which the district Runangas may propose will be laid before the Governor, and he will say if they are good or not. If he says they are good, they will become law for all men in that district to which they relate. If he says they are not good, then the Runanga must make some other law which will be better. This is the way with the laws which the Europeans make in their Runangas, both in New-Zealand and in the great Runanga of the Queen in England.

"'2. Every district will be subdivided into hundreds, and in each of these there will be assessors appointed. The men of that district will choose who shall be assessors, only the Governor will have the word to decide whether the choice is good or not. The magistrate, with these assessors, will hold courts for disputes about debts of money, about cattle trespass, about all breaches of the law in that district. They will decide in all these cases.

"'3. In every hundred there will be policemen, and one chief policeman, who will be under the assessors. These policemen shall summon all persons against whom there are complaints before the Court of Assessors, and when the assessors shall have decided, the policemen will see that the orders of the assessors are carried out. All fines which shall be paid shall be applied to some public uses. The commissioner, or magistrate, will keep this money till it is required.

"'4. The Runangas will also be assisted in establishing and maintaining schools and teachers; sometimes Europeans, sometimes Maoris, will be appointed. The Maoris ought to pay part of the salary of the school teacher; the Governor will pay the rest.

"'5. Where the Runangas wish to have an European doctor to live among them, the Governor will endeavour to procure one to reside there, and will pay him so much salary as may make him willing to go to that work. The doctor will give medicine to the Maoris when they are sick, and will teach them what things are good for the rearing of their chil-

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dren, to make them strong and healthy, and how to prolong the lives of all the Maoris, by eating good food, by keeping their houses clean, by having proper clothes, and other things relating to their health. This to be the business of the doctor. But all those who require the services of the doctor will pay for them, except such as the Runanga may decide to be too poor to do so.

"'6. About the lands of the Maoris. It will be for the Runangas to decide all disputes about the lands. It will be good that each Runanga should make a register, in which should be written a statement of all the lands within the district of that Runanga, so that everybody may know, and that there may be no more disputings about land.

"'This is the seed which the Governor desires to sow—the Runangas, the assessors, the commissioners, and the rest. By and by, perhaps, this seed will grow into a very great tree, which will bear good fruit on all its branches. The Maoris, then, must assist in the planting of this tree, in the training of its branches, in cultivating the ground about its roots; and, as the tree grows, the children of the Maori also will grow to be a rich, wise, and prosperous people, like the English and those other nations which long ago began the work of making good laws, and obeying them. This will be the work of peace, on which the blessing of Providence will rest—which will make the storms to pass away from the sky, and all things become light between the Maori and the Pakeha; and the heart of the Queen will then be glad when she hears that the two races are living quietly together as brothers, in the good and prosperous land of New Zealand.'

"After the preceding communication had been forwarded to the various tribes, Sir George Grey left Auckland, on the 9th of December, accompanied by the Hon. Mr. Fox, and other officials, to meet the chiefs of the Waikato district. The progress of His Excellency was highly gratifying. The natives, as he journeyed, united with the settlers to pay him respect. On the 12th he reached Kohanga, where he found upon his arrival a triumphal arch, which had been erected by the natives, and decorated with great taste, having in its centre the letters 'V. R.' and the words 'Queen Victoria' and 'Sir George Grey.' On the 16th, the great meeting was held in the open air, at Taupiri, the locale of Waata Kukutai's tribe. Upwards of 800 natives were present, of whom about 250 represented the King party and the Upper Waikatos. The Governor explained to the meeting the line of policy which it was his intention to pursue towards the natives, which he said was set forth in the document forwarded to them a few days before. It appears the natives spoke freely to Sir George, and declared that they approved of his policy, and that they recognised him as their friend, as the skilful doctor by whom the evil which afflicted the land might be healed. Tipene said he was content, and that 'the day was beginning to dawn.' On the following day another meeting was held of the representatives of five tribes. The place of assembly was a building erected for the purpose, which was gaily decorated. Above His Excellency's seat was fixed an image, of full length, carved in wood, the tattooing exquisitely performed, feathers of the pigeon, ingeniously put together, representing the hair; the feathers of the huia, so highly prized by the Maori, were used as ornaments; the body of the figure was covered with a native mat of the finest texture, and a stone axe of great antiquity hung by its hand. Again Sir George Grey stated to the meeting what he proposed to do. He was answered by the natives one by one; each individual expressing, in language more or less figurative, his loyalty to the Queen, and his attachment to her representative, the Governor. When all had thus spoken, one chief, the principal, stood up, and, pointing to the figure, said, 'Governor Grey, that is our ancestor. We all, these five tribes, take our origin from him; he is our *tuna*; he is our ancestor. We give him to you; we give you also his mat and his battle-axe; we cannot give you more.' The Governor replied, 'I accept him, and I will keep your ancestor with me.' The Periti say that there is no form in which fealty can be more solemnly offered by the Maori than this, and that the ceremony has a deep and real significance. In the evening His Excellency was rowed up to Mangatawhiri, by forty young natives, and at the stern of the vessel was the flag of Tipa, the 'ancestor of the tribes,' whose image figured in the ceremony of the previous day.

"On the 26th, Sir George Grey returned to Auckland, where orders were issued for the 14th, 40th, and 65th regiments to leave their encampments for the Waikato district, to make a road from Droay to the Waikato River, thus completing an open and uninterrupted highway from Auckland to the latter place. The orders were immediately complied with, and at present between 2000 and 3000 soldiers are peacefully performing the work of subduing

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the native difficulties by making an in-road into their country. This undertaking is looked upon most favourably by the colonists generally, as it is anticipated important results will flow from it when completed. The road will traverse Government ground only, but it will lead to the margin of the native district. The Maoris in that locality look upon the work with mingled feelings. They are desirous of having the road, if it be only used pastorally; but they dread that it may be converted into a highway for the military. If they could be assured against the latter alternative, they would at once give their consent to have the road continued through their own territory. But New Zealand, to be perfectly conquered, must have roads—main arteries, and also byeways. Britain was subdued by the Romans greatly through those agencies, and in later times prejudice and ignorance are destroyed by the modern 'railways.' Highways and frequent intercourse are more effective weapons to secure a lasting peace than rifles and Armstrong guns. The former tend to allay the passions of men; the latter to arouse them.

"At the conclusion of the meeting at Kohanga, the Hon. Mr. Fox, accompanied by Mr. Gorst and the Rev. A. Reid, visited the native assembly at Hangatiki, Upper Waiapa. They were received by a native guard of honour. After the usual preliminaries, Mr. Fox made the following important statement as to the intentions of the Government in reference to the natives, and the terms of peace which he was prepared to grant them—

"'The Governor to choose one European and two natives, the natives also to choose one European and two natives. The original dispute about Teira's land to be referred to this tribunal, whose decision should be final and conclusive.

"'The Governor will not put down the King movement by force so long as the Queen's subjects are not interfered with.

"'The Governor will not make war to obtain the murderers, or to recover the property, but when the offenders are taken they will be tried.

"'The Governor will not buy land in future, until the vendor's title has been investigated by the Runanga of the district appointed by the Government.

"'The crown land at Taranaki, claimed by the natives by right of conquest, to be evacuated by them, or a chain of military posts will be formed on the border.

"'The force encamped at Mangatawhiri not aggressive, but to make roads and to restore confidence.

"'The Governor will not make roads on Maori land against the will of the owners, but all Maori paths are to be open to Europeans, and no mails are to be stopped.'

"It will have to be seen whether the natives will accept these most favourable terms; but it is to be hoped that they will at once decide in the affirmative, and thus bring the relationship of the whole of the tribes with the Government to a peaceful issue. Should these terms be confirmed by a treaty, and thus become law, the Maori nation will then rise to a most dignified position in these islands. The Maori flag will float harmoniously side by side with the British ensign, and Queen Victoria and Potatau II. will be joint monarchs of New Zealand."

The Bishop of New Zealand has admitted two more natives to holy orders, the entire number of native pastors being now TEN.

BENARES.

A letter from Mrs. Leupolt intimates that it was proposed to open the Young Men's Training Institution at Benares on the 18th of March. She adds, "The work is so important, we want united prayer for it. United intercession brings down great blessings."

RETURN HOME OF A MISSIONARY.

North India.—The Rev. J. B. and Mrs. Wheeler left Lucknow on October 15th, and arrived in London on the 4th of March.

DEPARTURE OF MISSIONARIES.

Yoruba.—The Rev. H. and Mrs. Townsend embarked at Liverpool on Feb. 25th, on board the "Ethiope," for Lagos.

South India.—Mr. T. Lane embarked at London on March 1st, on board the "Earl of Hardwicke," for Madras.

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SIXTY-THIRD ANNIVERSARY OF THE SOCIETY.

THE Annual Sermon before the Society will be preached this year on Monday evening, the 5th of May, by the REV. JOHN C. RYLE, B.A., Vicar of Stradbroke, Suffolk, at the Parish Church of St. Bride, Fleet Street. Divine Service will commence at Half-past Six o'clock.

The Annual Meeting will be held next day in Exeter Hall, the Chair to be taken at Ten o'clock. A second meeting will be held in Exeter Hall on the same day; the Chair to be taken at Seven o'clock.

INDIGENOUS CHRISTIANITY IN INDIA.

We have already noticed the gratifying manner in which the native Christians in Western India have come forward to supply the lack of service of their spiritual foster-fathers in America, resulting from the present disastrous contest raging in that country.* The same spirit of liberality is exhibited, happily without the stimulus of a distressing emergency, but rather in the natural progress of development, in other Missions. Those of our own Society will not be found behind. The following extract gives an exemplification of it in the Missions of the Free Church of Scotland—

(From *The Indian Reformer, Feb.* 7, 1862.)

"On Monday last, the 2nd inst., a very interesting meeting was held at the Free Mission Church, Cornwallis Square, Calcutta, the Rev. Alexander Duff, D.D., LL.D., being in the chair. It may be in the recollection of our readers, that the congregation who meet for divine worship at that place gave a call, in March last, to a Bengalee clergyman, to minister to their spiritual wants, and that the church was, two months after, completely organized, agreeably to the forms of Presbyterian government, by the ordination of elders and deacons. The meeting to which we allude was convened by the Deacons' Court of that church, for the purpose of submitting to the congregation a Report of its financial affairs during the seven months which elapsed from the month of June, when the organization of the church was completed, to the 31st of December last, and a more hopeful Report we have seldom heard. The Report, which was read by the indefatigable Treasurer and Clerk of the Deacons' Court, Baboo Vishnu Charan Chatterjea, began with a brief outline of the history of the church, and the peculiar circumstances under which it was formed. It appeared, that as the members of the congregation were too few and too poor to pay the full stipend of their pastor, the Committee of the Foreign Missions of the Free Church of Scotland at Edinburgh generously came forward, and offered to pay half the salary, leaving the congregation to raise the other half. It was cheering to find that the congregation have not only been able to raise from among themselves, with the assistance of their Mofussil brethren, half the salary of their minister, but are at this moment in circumstances to reduce the sum contributed by the Edinburgh Committee. It appeared from the Report, that the sum actually received from members and adherents of the church by the Treasurer, during the

* See p. 1.

short period of seven months, for the various objects in which the congregation is interested, amounted to 1333 rupees. There are three funds in connexion with the congregation—the *Sustentation Fund*, the object of which is to provide for the maintenance of the minister; the *Current-Expense Fund*, which is devoted to the cleaning and lighting of the church, and other contingent expenses; and the *Poors' Fund*. The Sustentation Fund was in so prosperous a condition, that, after paying half the stipend of the minister, there remained, on the 31st of December last, a balance in hand of 572 rupees. The Report also made mention of several presentations made to the congregation, particularly of an elegant communion service, consisting of two cups and two plates, by Alexander Leslie, Esq., of Calcutta.

"The speeches made by the native gentlemen who moved and seconded the Resolutions—and they all spoke in the English language—were such as to call forth the sentiment of gratitude to God in every Christian heart. The Rev. Dr. Duff then addressed the meeting with his usual eloquence and unction, dwelling on the nature and duties of the Christian church; and expressed himself so much gratified at what he saw and heard there, that he was almost ready to take up the *Nunc dimittis* of Simeon of old. We will make no reflections of our own. Let the facts speak for themselves. We content ourselves with only saying, that after what we witnessed last Monday at the Free Mission Church, Cornwallis Square, Calcutta, we feel that there is yet hope of an indigenous Christianity in India."

The following extract in reference to Christianity in the armies of India will be read with no little satisfaction and interest—

(From *The Friend of India, Feb.* 13, 1862.)

"We would remind Lord Canning of a promise that he made two long years ago, to inquire into the constitution of the Madras sepoy army and to discover how its large Christian element is treated, with the special view of publishing rules for the enlistment, and treatment in religious matters, of native Christians in the armies of the other Presidencies. The immediate occasion of this promise was a remarkable movement among the Muzabee Sikhs of the late 24th Punjab Infantry, who, in the plunder of Delhi, met with Christian books which awoke a spirit of inquiry among them. The result was the baptism of a large number, the formation of a church in the corps by Mr. Clark, a Church Missionary, and of schools for the wives and children of the converts. Major Hovenden, the commanding-officer, interfered with the work under the orders of Government, which he was said to have misinterpreted, and the movement was temporarily checked. But the complaints of the Missionaries called forth a Resolution on the part of Government, which promised the publication of definite orders as to the discipline of Christian sepoys, after the Madras inquiry had been instituted. We have waited two years, and now ask, has this inquiry been made?—what are the results?—when will the promised rules be published? Apart altogether from the high spiritual aspect of the question, and the principle of religious liberty involved, the political consequences of the settlement of such a matter are too important to allow of longer delay. In India, Christianity means loyalty: every native converted, every sepoy really christianized, is an addition of strength to our power, as well as a fulfilment of the grand object of our domination in the East.

"With some difficulty we have been enabled to obtain a list of the Madras army, classified according to the creeds of its members, and of that we have

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made the following analysis. Though the figures refer to 1858, they give a sufficiently correct general average of the distribution of castes as they stand at present. The Christians are for the most part Roman Catholics, but even that, low as is their Roman Catholicism, is some gain spiritually and a vast gain politically. The number of native Protestants is very small. The enlistment of Papists dates back as far as the first formation of our sepoy corps, to a time when we had battalions of 'Topasses,' as men of that class were then called. They were enlisted, not from any views of policy, but simply because they were to be had, and the general commixture of castes originated in the same manner—

	Native Commissioned Officers.	Non-Commissioned Officers, Drummers, Rank and File.
Christians	15	2,885
Indo-Britons	...	1,304
Mussulmans	795	20,406
Brahmins and Rajpoots	101	2,282
Mahrattas	16	1,265
Telingas or Gentoos	296	11,621
Tamils	123	6,968
Other Castes	17	4,294

"The number of Christian natives and East Indians is thus 4189, or nearly twice the strength of Brahmins and Rajpoots. This is in itself a small army. The Roman Catholics go by the name of *Romauns* as frequently as by that of Christians. An officer of a Madras corps, writing in 1859, says—'Some of their customs not a little belie the Catholicism which should attach to their faith. They are none of them late converts to Christianity, but the sons of Christian parents, and almost all from the neighbourhood of the town of Madras. Their natural language, therefore, is Tamil; and the few who can speak English, do so from associating with the Indo-Briton bandsmen, or from having been in the service of some European before entering the regiment, but not from education.' They have always been dealt with in the same manner as all others. An old officer, who is perhaps the ablest military administrator in the Madras army, writes to us—'I do hope that no orders will be issued on the subject' of Christian sepoys. They are certainly not needed, when we are told that Christians are treated exactly like other soldiers. Had this been the case among the Muzabees, church, schools, Missions, would all have been as welcome as idol house, idol processions and Brahmins, and no complaint would have been made. But the truth is, Government is afraid to give Christianity fair play in the sepoy army of Bengal, lest bare toleration be mistaken for encouragement. The officer we have already alluded to, tells a story of the only two Protestant Christians of his regiment. When the corps was in Burmah, a Hindu sepoy fell in love with a Karen girl—

"'The girl in this case was not a Christian, but before involving herself with the sepoy, she prudently took counsel of the Missionary who was at the station. It is hard to say whether the Pariah considered it a descent to a Karen marriage, or the Karen objected to the Pariah ceremony, but the Missionary suggested an advance for both, by making them Christians, when they could marry

on equal terms. The sepoy and the girl at once entered his congregation, and were married according to the forms of the church. When the regiment returned to India the wife accompanied her husband, and they now both worship with the Protestant Missionary converts. However slight the man's preparation for the adoption of Christianity may have been, he is now entering willingly and earnestly into an inquiry into the truths of his faith; and though strangely brought about, his conversion promises to result most satisfactorily. Being of excellent character, he has been promoted to Lance Naick (Corporal), and it was but yesterday he came up for examination with the English school, when he read his lesson, and was found to be progressing very well. It may be remarked that his becoming a Christian attracted not the slightest notice in the corps. The other exceptional case is that of a man who, until the last six months, was a Roman Catholic, but who has gradually withdrawn himself from them, and joined the Lance Naick just referred to in his attendance on the Protestant Missionary church. The only parties who resented this were the "Romauns" themselves. The ordinary Pariahs (to which class he belongs by descent) made no difference in their intercourse with him, but he was kept at a distance by his late co-religionists, who would have nothing to do with him.'

"This writer adds that the presence of Christians in a corps, even in small numbers, is sufficient to frustrate secret combination. How much longer will the Government of India delay to publish to the world its long-promised policy on the subject? All that we ask is, that the Christian sepoy be treated exactly as the idolater. He is so treated in Madras. He is virtually proscribed, and his church and clergyman hidden out of sight, in Bengal."

WESTERN INDIA—BOMBAY.

The Rev. J. S. S. Robertson left Bombay on the 27th of March, after a residence in India of more than twenty-three years. The occasion of his departure called forth many gratifying expressions of the regard in which he was held, and the gratitude with which his labour in the Lord is looked back upon by those to whom his ministrations have been made a blessing. His former pupils, many of whom are now in holy orders, presented to him a worked sandal-wood writing-desk, together with an appropriate address, as a memorial of their affection; and by their wives, a second desk, of the same description, was presented to Mrs. Robertson.

In addition to his other labours, Mr. Robertson has devoted much time to the perfection of the Mahrati version of the Holy Scriptures. The Committee of the Bombay Auxiliary Branch of the British and Foreign Bible Society therefore passed the following Minute in recognition of his valuable services during his long connexion with that Society—

"The Committee offer their best thanks to the Rev. J. S. S. Robertson for the important services which he has rendered to the Society as a member for twenty years of its Mahrati Translation Committee; as the Secretary for nine years of that Committee, during which he has also acted as one of the general Secretaries of the Society; and as the principal editor of the last edition of the Mahrati Scriptures. In doing this, they record warm appreciation of the ability, zeal, judgment, and Christian devotedness by which his work of faith and labour of love have been characterized, and beg to present him with a copy of the Bible as a token of their affectionate remembrance and gratitude, praying, at the same time, that grace, mercy, and peace may be multiplied upon him, through God the Father and the Lord Jesus Christ."

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SIXTY-THIRD ANNIVERSARY OF THE SOCIETY.

THE Annual Sermon was preached before the Society on Monday evening, the 5th of May, at St. Bride's Church, Fleet Street, by the Rev. John C. Ryle, B.A. Vicar of Stradbroke, Suffolk, from Acts xvii. 17, 18. Collection 87*l.* 14*s.* 9*d.*

The Annual Meeting was held on Tuesday, May 6, in Exeter Hall. The Chair was taken by the Right Hon. the President of the Society at Ten o'clock. Prayer having been offered, and the fifty-first chapter of Isaiah read, by the Honorary Clerical Secretary, the Chairman addressed the Meeting. The Report was read by the Rev. John Venn, M.A., and the following Resolutions adopted—

I. Moved by the Lord Bishop of Ripon, V.P., and seconded by the Rev. Canon Miller, D.D., Rector of St. Martin's, Birmingham—

—That the Report, of which an abstract has now been read, be received, and printed under the direction of the Committee; that the thanks of the Meeting be given to the Rev. J. C. Ryle, for his sermon before the Society last evening; to His Grace the Vice-Patron; to the Right Hon. the President and the Vice-Presidents; and to all those friends who, during the past year, have exerted themselves in its behalf; that Captain the Hon. Francis Maude, R.N., be appointed Treasurer of the Society; and that the following gentlemen be appointed the Committee for the ensuing year, with power to fill up vacancies—

Major-Gen. R. Alexander.	John Griffith, Esq.	Henry Smith, Esq.
John Ballance, Esq.	J. Gurney Hoare, Esq.	John Sperling, Esq.
Lieut.-Colonel Caldwell.	Lieut.-Colonel Hughes.	J. Morgan Strachan, Esq.
Major-General Clarke.	John Labouchere, Esq.	James Stuart, Esq.
W. Dugmore, Esq. Q.C.	Arthur Lang, Esq.	Colonel Simpson.
James Farish, Esq.	P. F. O'Malley, Esq. Q.C.	J. Fryer Thomas, Esq.
Sydney Gedge, Esq.	J. E. T. Parratt, Esq.	H. Carre Tucker, Esq. C.B.
John Goldingham, Esq.	Colonel Smith.	Robert Trotter, Esq.

II. Moved by the Hon. A. F. Kinnaird, M.P., V.P., and seconded by the Rev. T. H. Fitzpatrick, M.A., Missionary from the Punjab—

—That the pacification and the rising prosperity of British India, as well as the progress of its Christian Missions, constitute a call upon us for redoubled efforts to infuse Christian truth into the awakening energies of the nations composing that vast empire.

III. Moved by the Lord Bishop of Sierra Leone, V.P., and seconded by the Very Rev. the Dean of Carlisle, V.P.—

—That this Meeting recognises the successful transition of the West-African Mission of Sierra Leone into a self-supporting native church as a special encouragement to the Society to press forward a native ministry in all its other Missions, and to regard those Missions as means for branching out into "the regions beyond."

IV. Moved by the Rev. John Thomas, Missionary from Tinnevelly, and seconded by the Rev. Canon Stowell, M.A., Minister of Christ Church, Salford—

—That this Meeting recognises a signal triumph of the Gospel in the progress of the native church in New Zealand, especially in the diocese of Waiapu, with its synod of native clergy and native laymen; and they rejoice to regard these successes in West Africa and New Zealand as the harbingers of similar blessings already dawning upon the native church of Tinnevelly.

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The Hymn "Come let us join our cheerful songs" was sung before moving the third Resolution.

FINANCIAL STATEMENT.

INCOME.

General Fund—Associations, Benefactions, Legacies, &c. . .		£135,205	12 10
Fund for Disabled Missionaries, &c.		1,693	1 1
Total Ordinary Income		£136,898	13 11
Special Fund for India		2,583	4 3
Total received at Home		£139,481	18 2
EXPENDITURE		£120,400	2 11
Expenditure charged to India Fund . .		13,075	3 2
		£133,475	6 1
Ordinary Income of the Year		£136,898	13 11
Ordinary Expenditure	£120,400 2 11		
Deficit, 1861	6,100 12 11		
Transfer to Capital Fund	5,450 11 0		
		£131,951	6 10

The Local Funds raised in the Missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing statement. The amount exceeds 20,000*l.*; making a grand total from all sources of 159,481*l.*

The Report commenced as follows—

At our last Anniversary, the Committee had the painful ask of announcing a falling off in the receipts of the Society, and a consequent deficit of 6100*l.*, while its operations had been greatly enlarged. They therefore pledged themselves to retrench their expenditure; and they invited their friends to enlarge the Society's income. By the blessing of God upon these measures the equilibrium between the expenditure and the income has been more than restored. The Committee are now able to announce that the last year's deficit has been made up, and that the new financial year will be commenced with a balance in hand. The income of the year from ordinary sources has amounted to 136,898*l.* It has been swelled, indeed, by an unusual amount of Legacies, and by more than ordinary Benefactions; but the Committee have the great satisfaction of also announcing a large increase in the sums collected and remitted by the Associations throughout the country, which have amounted to 105,530*l.* This sum is 3677*l.* above that of the previous year, though in that year it was the highest that had ever been reached. The Committee have special satisfaction in noticing that the collections from Lancashire have not only suffered no diminution, but have contributed their full share of this increase.

The Committee appealed, in the course of last year, for an additional 20,000*l.* of permanent income, in order to keep up existing Missions on their present scale. They thank God that a large proportion of this increase has been realized; and they trust that they may reckon upon the continuance of the exertions of their supporters until the exigencies of the Missions shall have been fully supplied.

There have been sent out during the year a smaller number of Missionaries than in ordinary years, whilst it has pleased God to remove from their work, by

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death and the failure of health, a larger number of Missionaries than usual, so that the staff of European Missionary agents on the Mission field has been seriously reduced. The Committee trust, however, that this reduction may be repaired by the restoration to health of those invalided, and by a supply from the Universities and the Missionary College, in the course of the present year. The increase of their income enables them to appeal for Missionary candidates with the greater earnestness, and in the more confident hope that the same Lord of the harvest who has provided the means, will thrust forth the labourers.

The interest attached to New Zealand is at present so general that we extract the whole of the Committee's observations on that Mission—

At the period of the last Report, the political horizon of New Zealand had assumed the most threatening aspect. British troops were mustering in large numbers, and disaffection was spreading throughout the tribes. The "native" policy of the Governor of New Zealand appeared to the Committee, and to the best friends of the colony, to be unsound. Her Majesty's Secretary of State at home hesitated to interpose his authority for the reversal of that policy; and the bishops and clergy of New Zealand were stigmatized by the public press of the colony, as well as by many of the officials, as disloyal agitators.

Under these discouraging circumstances, the only bright features in the prospect were the evidences of the restraining power of Christian principles over the native converts, and the spirit of prayer so largely poured out upon them. The Committee pointed to these facts, in the last Report, as a ground of hope. That hope has not been disappointed, but signally fulfilled. Soon the colonial policy was reversed by a new Parliament in New Zealand, and men were called to office who had advocated the very principles which the Committee had ventured to urge upon the home authorities. Mr. Fox, the new Prime Minister in New Zealand, brother of our Henry Fox, upon taking office, made a noble declaration of principles, which the Committee earnestly trust may ever prevail throughout the colonial empire of the British Crown. He stated, as the first and leading principle of the new policy, that the native race should be treated as men—as men of like feelings as ourselves—adding this memorable sentiment: "Whatever shortcomings the New Zealanders may exhibit in some respects (perhaps not more than among ourselves), they hold the same faith as we do; and they recognise, with a friendly feeling, the fact, that from us they derived it." Another principle enunciated by Mr. Fox was, "to use the natives in working out the problem of their own social elevation, and especially to give a legal sanction to the native council or Runanga."

Concurrently with this change of ministry in New Zealand, Her Majesty was pleased to appoint Sir George Grey to the government of the colony. The very name of Sir George Grey acted as a talisman. He had enjoyed the confidence of all parties in his former government of New Zealand, and the principles of the new policy were known to be identical with his own. The feelings with which this appointment was welcomed by those who had represented the Society in New Zealand are exemplified by the words of the Bishop of Waiapu. "The appointment of Sir George Grey fills us all with hope about the native affairs. We believe that it is in answer to the prayers of his people that God has caused this appointment to be made, and we now confidently trust that the late disturbances will be overruled for lasting good."

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The measures of Sir George Grey, on the principles enunciated by Mr. Fox, bid fair to meet with universal acceptance by the natives. Nevertheless, the Committee are compelled to add one word of caution. So deep has been the injury inflicted upon the proud and sensitive minds of several of the New-Zealand chiefs, that the best-informed friends of the colony still rejoice with trembling; and there is still a strong call upon the church of Christ to continue instant in prayer.

Together with the inauguration of a new policy in the civil government, new measures have been introduced into the native church of New Zealand, which mark the year now under review as no less memorable in its ecclesiastical than in its civil history. The number of native ministers in New Zealand having been increased, the Bishop of Waiapu took the bold and forward step of summoning a synod of the clergy, three being European and three native, with seventeen native lay delegates from the chief districts of the diocese. The proceedings were wholly conducted in the Maori language, and two of their Resolutions were as follows—"That it is the opinion of this synod that the inhabitants of the different localities should have consideration for their teachers." And again—"That in the judgment of this synod it is the duty of those who enjoy the blessing of the Gospel to use their exertions to send the Gospel to the nations who are sitting in darkness" The morning after this second Resolution was passed, upon the assembling of the synod, the members of the synod placed upon the table 5*l.* 12*s.* 6*d.*, a sum which they had collected among themselves, in accordance with the Resolution.

It is a cause of unfeigned gratitude to God that He should have used the humble instrumentality of the Church Missionary Society to introduce the Gospel into the islands of New Zealand, among a nation of ignorant and savage cannibals, to reduce their language to writing, and to print the whole Bible in it; to raise up a native ministry; to form a synod of the Native church; and to establish Christianity so firmly, that it is now recognised by the governing powers as entitling the native race to equal privileges with the European settlers! Here is a triumph of Protestant Missions which may serve as a sufficient answer to all those who would ask, "What are the results of your Missions?"

Your Committee cannot but point to one other remarkable circumstance connected with these events. The Missionary who, twenty-five years ago, first carried the message of the Gospel to the eastern division of the Northern Island, has been preserved to this day. So late as the year 1840, Mr. Williams was the solitary Missionary in the Eastern district, and he wrote to the Society these words—"The size of my parish is two degrees and a half. My present condition is solitary. Here I am, therefore, holding on, not to the wreck, but to the spoil; and, by God's help, I will hold on until you send the required aid." In 1861, the same veteran Missionary presided as a bishop over a synod of the native church, surrounded by his native clergy and laity, with his own son in the flesh and in the Gospel, born on the spot, as his assessor!

To this general view of the New-Zealand Mission, a few notices only need be added respecting the three different districts of the country. From the Northern District, Archdeacon H. Williams writes—"I have much pleasure in announcing an orderly and quiet deportment of the people within the district, notwithstanding the general and severe excitement caused by the

war carried on at Taranaki between Her Majesty's troops and the natives of the various districts around that place.

The Bishop of Waiapu reports of the Eastern District—"A large portion of this district is now worked entirely by native pastors, and it is no longer an experiment whether this principle will answer. It is so acceptable to the natives that they are anxious to have the number of their pastors increased, and as willing to contribute for their support. The sum already raised amounts to 750*l.*, and is still going on, though to effect this they have exercised very much self-denial, and left but a small portion of the proceeds of their wheat for the purchase of clothes. On my way to Auckland last May, I found the natives assembling in large numbers at Hicks' Bay, on occasion of the opening of a new church. On my return to Hicks' Bay, as our vessel was lying there at anchor, the native minister brought on board a bag containing 252 sovereigns, which had been collected on that occasion as an endowment for the bishopric." Of the Western District, Archdeacon Hadfield reports—"Last year was perhaps one of the darkest which those engaged in promoting Christianity among the natives have experienced, at least in recent times. There has been nothing, however, in the conduct of the more advanced native Christians in this district (I allude more especially to the communicants) to lead me to think that any of the events which have happened of late have lessened their attachment to the Gospel: on the contrary, I have had my confidence in the sincerity of their faith strengthened: though these events, by causing many to change their residences and alter their modes of life, have produced a certain amount of disorganization and disorder which have been far from beneficial, and have occasioned much anxiety and trouble."

CONCLUSION OF REPORT.

The Committee believe that the Report they have now presented calls for a special tribute of thanksgiving. The finances have been freed from the anxieties and fears which lately existed, and which enforced a painful restriction abroad. The Committee are now free to strengthen the Missions by pecuniary aid, and to send forth such new labourers as they may believe to be called of God to the work.

There is also special ground for praise in the work abroad. The Committee review with great and devout satisfaction the instances in which the Missionaries, whenever called to the test, have not counted their lives dear unto themselves, "so that they might finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the Gospel of the grace of God." Witness their continuance at their post in the Yoruba country, in New Zealand, and at Ningpo, amidst war and bloodshed. These men were not specially selected for posts of danger. They represent the spirit of the whole body; the same spirit which, in a less striking, but not less decisive form, keeps many a Missionary at his post in unhealthy climates, and during seasons of pestilence, which supports him in his solitary hours—which makes him expose his neck to the knife of the Afghan, and enter, with his Bible as his solitary weapon, into the camp of the hostile Red Indian—the same spirit of faith and self-sacrifice which sustains the preacher who, year by year, stretches forth his hands to a disobedient and gainsaying Brahmin population, or from year to year itinerates amidst heathen villages, lifting up Christ as the only Saviour of the lost, yet enduring the pain of hearing that Saviour reviled, and seeing that

Saviour's offers of mercy scornfully rejected. Rumours sometimes reach us of comfortable dwellings, and conveniences of life enjoyed by Missionaries abroad. Your Committee are not careful to answer such charges. They know the temper of their men, and that, when called upon "to endure hardness," they will not be found wanting. To God be all the praise!

Another cause of special thanksgiving is the announcement made this year of the transfer of the Sierra-Leone Mission to the independent position of a Native Church, and of the near approximation to the same position of the native church in New Zealand. Such happy consummations of Missionary effort may seem to come late after forty or fifty years' labour, but they are an ample recompense; and your Committee confidently believe that the success in these two oldest Missions of the Society foreshadow earlier success in India, China, and Yoruba. Missionary principles are worked out, like all great principles in social questions, by a process of slow induction, amidst many mistakes and disappointments. But now the examples of more than one native church, self-supporting, self-governing, and self-extending, gratefully resigning the Society's further pecuniary help, that the aid may be sent to "the regions beyond,"—such examples will both stimulate and guide the whole Mission field. And, above all, the Committee receive these successes as a proof of the presence of the great Head of the church with the churches abroad. His hands have laid the foundation of this house; his hands shall also finish it. We rejoice when we see "the plummet in the hand of Zerubbabel, with those seven. They are the eyes of the Lord, which run to and fro through the whole earth."

At the close of the Meeting, the hymn "From all that dwell below the skies" was sung, and the Bishop of Ripon pronounced the Benediction. Collection 108*l.* 0*s.* 5*d.*

A second Meeting was held in Exeter Hall on the evening of the same day. The Chair was taken at 7 P.M. by the Hon. Captain Maude, R.N., Treasurer of the Society. Prayer was offered by the Rev. John Chapman, B.D., and extracts of the Report were read by the Rev. W. Knight, M.A., after which addresses were delivered as follows:—by the Rev. Henry Baker, Missionary from Travancore, on "The Hill Arrians of Travancore;"—by the Rev. Robert Maguire, M.A., Incumbent of Clerkenwell, on "The Missionary's Call, Cross, and Crown;"—and by the Rev. W. S. Price, Missionary from Western India, on "Nasik." Collection, 14*l.* 9*s.* 8*d.*

YORUBA MISSION.

The following letter was addressed by the Rev. C. A. Gollmer to the "Record" newspaper, shortly after his arrival in this country, fresh from the scene of disaster—

"For the information of your readers who take a deep interest in the welfare of Africa, and who may not see the account in the papers of the sad tidings the mail steamer "Ethiope" conveys to England this month, I beg to state that the Yoruba Mission needs at present the prayers and support of God's people more than ever. The enemy was permitted to take possession of some of our posts, which I need not say was a great trial to the soldiers of the cross of Christ; but we trust his triumphs will lead to his final defeat, and that shortly these and other possessions will be added to the inheritance of the Lord.

"On the 15th of March, Ishaga was destroyed by the army of the King of

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Dahomey. This town was a promising Missionary station, only sixteen miles west of Abbeokuta, and contained about 5000 industrious inhabitants.

"Rumours had reached Abbeokuta that the Dahomians were out; also that they were seen near the river Iyewa, but it was not much thought of. The Dahomians, it appears, stole through the forests and towns to the neighbourhood of Abbeokuta, and, in the night of the 14th of March, to the wall of the doomed town.

"Having made their arrangements for the attack, viz. placing a strong detachment on the road to Abbeokuta to prevent the Egbas from going to the support of Ishaga, as in 1851, and placing other divisions at various points outside the wall to prevent the poor people from escaping, the main army entered the town about eight o'clock A.M., and, being but little resisted, marched to the market-place.

"A thunder-like discharge of musketry was the signal for the poor inhabitants that they had fallen into the hands of a mighty enemy, and to the cruel Dahomians to commence the work of destruction.

"The attack was so unexpected and sudden that but very few people escaped. Several slaves to Dahomians ran to Abbeokuta, who reported that all Ishagas who resisted were killed, with many others, old and young; that the work of destruction lasted all Saturday and Sunday; that upwards of one thousand people were slain and beheaded, and their corpses thrown into heaps; that on Sunday night the Dahomians left Ishaga, carrying about four thousand prisoners with them, all so tied that escape was next to impossible.

Parties who visited the scene on Monday and following days state that there were many heaps of dead bodies all over Ishaga; that their heads having been carried off, none could be recognised; and that the town and Church Missionary house and church were burnt to the ground.

"The Church Missionary Society has lost Mr. William Doherty, a most valuable native agent, with about seventeen souls, men, women, and children, connected with the church. A runaway Egba, who was made a prisoner in the Mission house at Ishaga, reported that none of the church people were killed—they were all carried away as prisoners.

"Fortunately, the schoolmaster, with his family, some schoolchildren, and members of the church, were still at Abbeokuta for refuge, their residence at Ishaga having been rendered unsafe through the Aromaja war at Jiga (close to Ishaga) against the Egbas, about two months ago. How sad to think another peaceful town is thus swept from the face of the earth, and thousands of souls are hurried into eternity; and what will become of those four thousand prisoners? We apprehend many will be sold into foreign slavery, and that a worse fate may await others: horrible to think, they may be reserved as sacrifices for the "awful customs," when human blood is shed like water.

"How long will this monster of iniquity be allowed to destroy, at will, his innocent fellow-beings, and outrage every feeling, human and divine?

"Alas! there is another chapter of an almost equally painful occurrence, viz. the destruction of Ijaye, a large Yoruba town, with a population of upwards of forty thousand, and five days' journey from the coast. Ijaye has been besieged by a large party from Ibadan, &c., for the last two years, and was assisted in her defence by a small army from Abbeokuta.

"Ijaye, during this long siege, was greatly reduced by famine and accidents of war, &c.; and the Egbas labouring under great disadvantages by being two

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and a half days' journey from home, and by not being sufficiently supported, grew tired of the war: on the other hand, the Ibadans, with their allies, had the advantage of being close home, and of having plenty of food; they also showed great energy in pushing their camps forward: indeed, within the last three months, they formed three large encampments a short distance only from the Ijaye town wall, and the wall of the Egba camp.

"*Sunday, March* 16.—A severe battle was fought, when the Ijayes and Egbas suffered much, and which no doubt led to the desertion of the camp by the Egbas on the evening of Monday the 17th, and the taking and destruction of Ijaye on the 18th and following days. The Yorubas are not so cruel as the Dahomians: of course many fell in the struggle, but many escaped to Abbeokuta and other towns. Many Ijayes and Egbas were made prisoners by the Ibadans, but they (except bad characters) will no doubt be well treated: many will be let free by their relatives, and others may be redeemed by their friends.

"The Rev. A. and Mrs. Mann, of the Church Missionary Society, providentially left Ijaye on the morning of the 17th of March (Mrs. Mann being about to return to Europe); but Mr. Roper, a young English catechist of the Church Missionary Society (who accompanied Lieutenant Dolben, of H.M.S. 'Prometheus,' to Ijaye, to assist Mr. and Mrs. Mann to get away, and who offered to take care of the Mission house till Mr. Mann's return from the coast), was captured and was made a prisoner of war: unfortunately, his captor was one of the soldiers of the chief, Ogumola by name, a notorious character. The Missionaries at Ibadan believe that if Mr. Roper had fallen into the hands of the Commander-in-Chief, he would have delivered him up freely, and been glad of an opportunity to make friendship with the English. But this Ogumola demands for Mr. Roper's ransom no less than ten slaves, ten guns, ten kegs of powder, ten pieces of calico, and ten bags of cowries, worth about 200*l.* at Ibadan, and he threatens that if Mr. Roper (who has been conditionally delivered to Mr. Hinderer) leaves Ibadan before the above amount is paid, he will take Mr. and Mrs. Hinderer, and all their people belonging to the Mission, as prisoners, &c.

"The governor at Lagos has written to the chiefs at Ibadan, requesting them to let Mr. Roper be the bearer of their message to his letter, viz. that they have set him at liberty. The governor kindly suggested to open a subscription for the redemption of the people and children belonging to the Ijaye Mission (now in bondage at Ibadan), he heading it with 5*l.*, and about 35*l.* had been received at Lagos for this object by the time of the leaving of the mail-steamer. The Egbas and Yorubas have suffered much every way: may they now dwell in peace, and then the work of Christianizing the heathen may, by the blessing of God, be extended far and wide, and lawful commerce increase a thousandfold. I am sorry to have to add, that it pleased God to remove two of his labourers from our Yoruba Mission field. Mr. T. Wilcoxon, a young English catechist, after about twelve months of labour at Abbeokuta, died of dysentery on the 22nd of March; and Mrs. A. Mann, after a four-years' residence at Ijaye, died of fever (on her way home) on board the mail steamer 'Ethiope,' off Accra, on the 12th of April, and was buried at the Missionary churchyard there."

RETURN HOME OF A MISSIONARY.

Bombay.—The Rev. J. S. S. Robertson left Bombay on March 27th, and arrived in London on April 29th.

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SOUTH INDIA—TRAVANCORE.

THE following extract is from a letter of the Rev. J. G. Beuttler to a friend in England (May 2, 1862). Mr. Beuttler is now on his way to this country, much broken down in health.

"At a place where I have been labouring for many years without any apparent result, the Lord has graciously opened the hearts of a headman and his wife, and after much inward trial and outward threatenings, they were baptized. With the woman the change is wonderful. When I go there her eyes beam with joy and happiness. Before her baptism her heathen relatives came to take her away from her husband. After a good deal of talking, she asked them, 'Why did you bring me here fifteen years ago?' 'To live with your husband,' was the reply. 'My husband has given himself to the Lord, and I with him, and with him I shall live till I die.' After this they left. A week after this, the head bricklayer, who built my house, schools, and church, came and said, 'At last I am coming; I will wait no longer.' 'But what about your mother?' 'She is not willing, but I believe she will come yet,' was his answer. The last work he did in the church was building the font, and in that he was baptized, with his wife and children. On the morning of his baptismal day his mother left, saying, 'I cannot remain in your house on the day your name is changed.' She has, however, come back again. This was in February. During the same month, I had to go to Cottayam, to our usual meeting. Having long been anxious to see Mr. Baker's Hill Mission, I took this opportunity, and, accompanied by Mr. Wilkinson and Speechly, started for Mundakyam. I went to an out-station there on a Sunday morning to have service. Shortly after my arrival, seven rather rough-looking men came up to the church, and asked to see the Sahib. I made them sit down, and heard their story. 'We are altogether seventy people, living on Muttu Hill. We want to become Christians, and this is the reason why we walked these ten miles this morning to see you.' 'But who told you that I should be here?' 'No one, but we were led to come here, we do not know how.' This startled me, for I had also gone against my inclination. The day before, I had got wet through, and, being afraid of fever, I rather felt inclined to stay at Mundakyam. So they having come there without knowing how, and I having been led there against my wish, the finger of God was clear to me, and I made arrangements that they should follow me the day after; but they said, No, we shall go with you at once.' Under a heavy rain and thunderstorm, we reached the bungalow, and when one of the Arrians was examined about the first sermon he had heard, he remembered the principal items. In my room I have four of their brass idols, a sword, four bangles, and a belt.

"On my return home, two more Chogan families had come out. Five years ago I sat upon a stone altar, three miles to the north-east of this, talking to a woman and her son about Jesus. The woman said, 'Never will I become a Christian.' She died a heathen. But the stone altar is razed to the ground, and out of that house nine souls have been baptized. The place will now be an out-station, and at present the number of souls amounts to twenty-four,

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all converts from heathenism. I believe this blessing was given me to enable me to return to India with even greater joy than at the first. Remember these lambs in your prayers, that the tempter may not spoil them."

NEW ZEALAND.

At the Second General Synod of the New-Zealand Church, held at Nelson in February of the present year, the following Resolutions were passed relating to Home and Foreign Missions—

"1. This Synod wishes to avow its sense of responsibility resting upon the Church in these islands, to extend as far as in it lies the knowledge of our blessed Lord and Saviour, and the enjoyment of his means of grace, to every creature within the ecclesiastical province, and to the heathen beyond.

"2. This Synod desires to record its conviction that it is the duty of every member of the church to give, according as God has prospered him, to the furtherance of these objects; and that it is the duty of every clergyman to bring these obligations periodically before his flock, with the view of stimulating their bounty.

"3. This Synod commends to the Diocesan Synods the duty of securing a regular contribution from the congregations of their several Dioceses, and of apportioning the same to the several objects:

a. Missions to the settlers in thinly peopled districts.

b. Missions to the natives within each diocese.

c. The existing Missionary endeavours amongst the heathen of the Pacific Islands.

"4. This Synod has heard with great thankfulness the progress which has been made in the organization of the Native Church—

a. By the ordination of native clergymen, now ten in number;

b. By the efforts which have been made by the natives themselves for the permanent endowment of a native pastorate; and

c. By the assembling of the first Synod of the native branch of the New-Zealand church in the diocese of Waiapu.

"5. The President is requested to communicate the foregoing resolutions to the Society for the Propagation of the Gospel, and to the Church Missionary Society.

RETURN HOME OF MISSIONARIES.

Yoruba.—The Rev. C. A. and Mrs. Gollmer, and the Rev. A. Mann, left Lagos in April, and arrived at Liverpool on the 11th of May.

Turkey.—The Rev. Dr. Pfander has arrived in England from Constantinople.

Western India.—The Rev. R. Galbraith left Bombay April 12th, and arrived in London on May 31st.

North India.—The Rev. J. B. and Mrs. Archer have arrived in London from Calcutta. The Rev. J. and Mrs. Long, the Rev. B. and Mrs. Geidt, the Rev. H. P. and Mrs. Neile, and the Rev. E. and Mrs. Droese, left Calcutta on February 20th, and arrived in London on June 13th.

New Zealand.—The Rev. J. W. and Mrs. Gedge have returned home to England. The Rev. J. A. Wilson, Mr. and Mrs. Ireland, and Mr. G. Maunsell, left Auckland on February 7, and arrived in London on May 28.

DEPARTURE OF A MISSIONARY.

The Rev. W. Mason embarked at Gravesend on board the "Prince of Wales" on June 7th, for York Factory.

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INDIA.

No one can fail to be gratified by the observation that the highest authorities in India are alive to the paramount importance of right principle in guiding the conduct of the dominant race in India. Providence has brought about a close contact of races differing widely in almost every thing, and most widely in religion. It is religion mainly which gives the superiority to our people. That superiority is imparted for the amelioration of the inferior race; and the acknowledgment of a duty is at least one step towards the performance of it.

In a reply to an address from the Chamber of Commerce, presented to Lord Elgin in April, on his accession to the Government of India, the Governor-General says—

"Anticipations of peace and tranquillity, expressed by my predecessors at the outset of their career, have been so frequently belied by the course of events, that I feel strongly how necessary it is to be cautious in hazarding conjectures as to what the future may bring forth in this country. Nevertheless, I think with you, that the circumstances of the present time justify the hope that we may have now before us opportunities for promoting the development of its resources, and securing the happiness and well-being of its inhabitants, greater than any which have been heretofore enjoyed.

"In order, however, to enable us to make the most of these opportunities, it is essential that there should be good understanding, and a disposition to co-operate heartily for the common welfare, both between the Government and the public, and between the several sections of the public among themselves; and I hail, as one of the most hopeful of the signs of the times, your assurances, that the belief in the supposed antagonism of interests between the non-official Europeans and the natives of the soil is passing away; and the creditable declaration contained in your address, that nothing which injures the well-being of the people at large can benefit you, and that you ask for no privileges for yourselves which you are not prepared to advocate for them.

"I invite you, therefore, to communicate with me, unreservedly and frankly, on questions by which you suppose that your interests may be affected, or where you believe your knowledge and experience may be useful to me, and to give me credit for sharing your conviction, that, rightly understood and justly pursued, your interests—the interests, namely, of that enterprising class which carries to regions morally stagnant, and materially unimproved, the vivifying influences of British energy and British capital, are coincident with those of the community at large."

Again, in a reply to an address from the Landholders' and Commercial Association, he says—

"You refer to the experience which I have acquired in countries occupied by men of different races, as a ground of hope that I may be able to contribute to the establishment of contentment and harmony among the various classes by whom British India is inhabited. But I must observe that the efforts which a

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Government can make towards this end are necessarily restricted to a narrow field of action. It is the duty of Government to act justly, to promote, to the utmost of its power, and with equal zeal, the interests of all sections of Her Majesty's subjects, without distinction of race, creed, or colour; and where those interests seem to be in conflict, to hold the balance between them with an impartial hand; but whether or not the civilization which Englishmen introduce into India shall be hailed by the natives as a blessing—whether or not the energy which they bring to bear on acts of production shall be regarded by them as a beneficent force—whether or not their religion shall be respected—must depend mainly on the conduct and demeanour of those of our countrymen who are learning to look to India as a home."

Mr. Laing, the Financial Secretary for India, concludes a lecture, delivered at the Dalhousie Institution, Calcutta, May 12, in these words—

"My moral has another aspect, and addresses itself to Europeans as well as natives.

"An interest in India is the *sine qud non* of success in an Indian empire. Without it, life is a dreary banishment, burdensome to its owner, and only too often mischievous to those around. In the public service, the Queen's hard bargains are those who are too dull or frivolous to feel any real interest in the glorious work before them, and who, instead of cultivating the natural history, the geography, the geology, or even the field sports of the country, are studying the languages, the charactre, the history and antiquities of its people, like the many Anglo-Indian heroes who, having immortalized the service, can find no better mode of passing their leisure time than in drinking bitter beer and grumbling at India. Of such, if there be any, I can only say that I heartily wish we could pass them on like bad shillings, and send them to drink their beer and bewail their hard fate at the antipodes.

"Even in the line of private enterprise I suspect it will be found that the man who succeeds best is generally the man who likes the country, and who understands and sympathizes with the natives. Now I think a knowledge, however slight, of such facts as I have endeavoured to give the merest outline of to-day, can hardly fail to increase the interest of every Englishman in India. I know that it has increased my own interest in it immensely, and that a smattering of Indian history, ethnology, and philosophy, picked long up before I had the remotest idea of ever visiting India, have often been of the greatest service to me.

"There is one expression which, although I do not wish to attach undue importance to what is often mere thoughtlessness, I confess enrages me whenever I hear it. I mean that of 'nigger' applied to the Hindu population. It is really too bad that in this country, where every Englishman is on his mettle, one of the chosen band of ten thousand, who march in the van of the noblest enterprise of modern civilization, any one, who calls himself a gentleman, should display a degree of gross ignorance which would almost be disgraceful in the shoeblack of a ragged-school or the sweeper of a crossing.

"The Hindu, however dark-skinned, is no more a negro, or any thing in the remotest degree akin to a negro, than you or I are. If he were a negro, or a Red American, or an Australian, all I have been saying of the regeneration of India would be mere moonshine. But where is the negro who could have written the Ramayana or Mahabharata, or composed the grammar of Panini—where the Australian savage who could have invented algebra and solved quadratic equations—where the Red American who, like the Emperor Akbar's

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minister, could have written the Ayin Akbari, and regenerated the finances of an empire?

"Instances like these confirm what the science of language demonstrates—the substantial identity of intellect of all branches of the Arian family. Yesterday the Greek, to-day the Anglo-Saxon, to-morrow it may be the Russian or the Hindu, who leads the van of Arian nations; and whoever is foremost of Arians is foremost of the world.

"In the very front of all, in the post of honour and danger, stands the little band of Englishmen in India, upon whose almost individual conduct it depends whether the connexion between England and India is to be the proudest page or the deepest blot of our national annals. If by rudeness and want of sympathy, by sloth and apathy, by selfishness and degrading habits, we make the natives of India hate and despise, where they should have loved and esteemed us, we are traitors to the cause of England, and to the cause of civilization. But if, by maintaining a high standard ourselves, and using our position and opportunities rightly, we conciliate respect and goodwill, and maintain the *prestige* of the English name, there is no European in India, however humble, who may not have his reward in feeling that he too has not lived in vain, and he too has had a share in the work of building up an empire."

CHINA.—THE TAEPING REBELS AT NINGPO.

(From the *Record.*)

The Bishop of Victoria, during his voyage northwards from Hong Kong to Pekin, stopped at each of the intermediate Chinese ports; and in a recent letter, dated Shanghae, May 2, 1862, gives the following description of his intercourse with the rebel chiefs now occupying the city of Ningpo—

"I crossed the river from the northern suburb, where the Missionaries and other foreigners are residing, to the neighbourhood of the north gate of the city, through which we had no difficulty in gaining admission, after the inspection of our passes from the rebel chiefs. We passed through a crowd of gamblers under the gateway, who bore with patient good nature the remonstrances of my Missionary friends, Messrs. Russell and Fleming. A number of young men and boys followed us, who, on every occasion, privately informed us that they were rebels against their will, and were anxious to escape. Some bore tattoo marks on their face—"the heavenly dynasty of Taeping"—as a punishment for attempts to desert. All the houses were deserted; not a soul was visible; the inhabitants had all fled, except a few decrepit aged people and a few women, who stealthily followed us, and poured into our ears the sad details of their misery and forced captivity within the walls. Great energy and activity were conspicuous in the stockades and barriers erected inside and outside the city, which presented the appearance of one great military camp.

"We soon reached the Taouist monastery named Lew-sing-quan, where I odged for a week among the priests in the summer of 1845. The outer walls were mostly standing, but the flooring and inner walls were dilapidated and in ruins. The huge idols, to which, seventeen years ago, I had seen the monks paying their daily worship, were now scattered in fragments about the temple courts: not an image was left entire. From every shrine the idols had been forcibly removed and beaten to pieces. Arms, legs, heads of idols, were trampled under foot in scattered portions; and the iconoclastic rage of the Taepings was wreaked upon every relic of idol superstition. Every

temple that lay in our route exhibited the same spectacle. Taouist, Buddhist, and Confucianist images were everywhere demolished; and even the old ancestral tablets of the departed local worthies were scattered and broken. Such an onslaught upon idol-worship has never been witnessed since the era of the earliest Mohammedan conquerors in Asiatic countries as that now made by the Taeping rebels in China.

"We visited some of the untenanted Church Mission houses which have been (with one exception) left untouched in the midst of the surrounding demolition and desolation. We paid a visit to Hwang, the chief military commander, who, on account of his late successes in the capture of various important cities in this province of Chekeang, has recently received from the chief of Nanking an honourary investiture, with the title of Wang (king). He was dressed in a blue robe, and had a yellow turban around his head. A fine clock, of considerable value, two smaller timepieces, a musical-box, and an accordion—all of foreign manufacture—were lying near him, as he occupied a raised seat at the top of the apartment, which is a part of one of the public offices of the city. Among the subjects of conversation, we questioned him as to the religion of the rebels, inquiring particularly into their forms of worship, &c. He replied that he was a fighting general, engaged in campaigning and capturing cities, and had no time to attend to religious doctrines; but that he had requested his colleague, Fan, to bring with him from Nankin some copies of their religious books, as well as the Old and New Testaments. He stoutly denied that they worshipped the Teen-wang in the same sense as that in which they worshipped the Teen-foo (heavenly Father) and Jesus; that the Teen-wang himself was a man, and joined in worshipping the heavenly Father and Jesus the elder brother. Their chief worship at Nankin was performed on the Saturday as the Sabbath-day. At midnight, gongs were sounded to call the people to their first Sabbath worship; but he again added, that he was ignorant of such matters, as fighting had occupied his time. To one of the subordinate leaders, whom I afterwards visited, I mentioned the regret of foreign Christians that their first hopes respecting the Taeping religion had been disappointed. He said that some of the most religious kings had passed away; that the death of the 'Eastern King' (who, it may be remembered, latterly assumed the title, 'The Holy Ghost, the Comforter!') had removed the most active of their religious leaders; and that the Yih-wang (the 'Assistant King') was the most energetic and hopeful of the kings. This, our late informant, has a greater knowledge of foreigners, having figured prominently in the rebel capture of Shanghae nine years ago. He inveighed against the cruelty of the Mandarins as the cause of his becoming a rebel, and exposed a portion of his person to show us the severe lacerations and tortures he had undergone through unjust suspicions, exulting in his description of the manner in which he had secured revenge by dealing a deathblow on the assassinated Chee-heen of Shanghae. He stated that the Assistant King was the only survivor of the four original subordinate kings, and was now substantially independent of the Heavenly King in the provinces of Kwangsee and Sze-chuen, and even likely, ultimately, to supplant the latter as head of the Taeping rebellion. He showed us a six-barrelled revolving rifle, which one of his brother chiefs had lately presented to him.

"We spent three hours with the three principal local leaders in succession,

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and partook of tea and sweetmeats at each place. My office was explained to them by my two brethren present; and they evidently made an effort to impress me favourably with their courtesy. Time and space prevent my giving any further details, and many reflections suggested by this strange spectacle of Chinese idolatry assailed by a p ortion of the Chinese people, and its peculiar bearings on the prospe cts of Christianity in this land."

EAST AFRICA.

The annexed extracts from a letter of the Rev. Dr. Krapf, formerly a well-known Missionary of this Society, and now in Africa, in connexion with another Christian enterprise, will be read with interest. The letter is dated Mombas, April 17, 1862—

"Knowing that you take an interest in my return to Eastern Africa, although I am not connected with your Society in a direct manner, I will take the liberty to communicate to you some details of my proceedings.

"You will remember that I left Germany in August 1861, accompanied by two young Germans from the Chrishona Institution,* and by two Englishmen of the United Methodist Free Church, which wished to open Missionary operations in Eastern Africa, in consequence of some of her members having read my book on East Africa.

"After having made a stay of several months at Cairo for the sake of acclimatization and studying the vulgar Arabic, we proceeded to Aden, where Colonel Playfair, then temporary Governor of the place, had kindly engaged an Arab boat previously to our arrival, to convey us along the Arabian and African coasts to Mombas, for the sum of 180 dollars. After a tedious, and, in part, dangerous voyage of fifty-three days, we reached Zanzibar instead of Mombas, the wind and current having caused us to pass by Mombas at night. However, this apparent misfortune turned out to our great advantage. We became acquainted with Colonel Pelly, the present British Consul at Zanzibar, who received us most kindly, promising his powerful influence and assistance in regard to our movements and undertaking."

Dr. Krapf then enters into an explanation of the Consul's views respecting the suppression of the slave-trade, and the opening up of the East-African coast to legitimate commerce, and proceeds—

"When the Consul asked me whether I would not establish a station on the Usambara coast, as he could better protect it, than at the more distant coast of Mombas, I gladly entered upon this subject; the more so, as I had formerly given King Kimeri the promise to send some teachers. My English colleagues were immediately ready to take up that station, but the Germans stuck to the original plan in reference to Kauma, a place situated to the north of Mombas, in the Wanika country, and near the Galla, about thirty-six miles to the north of Kisuludini. Accordingly, I left my English brethren at Zanzibar, and went with the German to Mombas and Rabbai, to meet first Mr. Rebmann, and learn from him the state of the country, and of his own proceedings especially. I highly rejoiced in meeting my old colleague again, whose circumstances were now very different from what they were ten years ago when I left the Rabbai Mission. He related to me his wonderful deliverance from the wild Masai, who, in 1857, had invaded the Wanika country, and destroyed thousands of men, women, and children, and taken away all the cattle which the Wanika had

* The two Germans referred to by Dr. Krapf have since returned to Europe.

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formerly possessed. Mr. Rebmann told me, also, that the Wanika, the Rabbai people especially, were at present suffering from a severe famine, and that they now were begging for labour, and not for presents, as was formerly the case. He told me that he had now five baptized converts, two in preparation, and five boys in school. I afterwards made the acquaintance of these converts and boys, and especially of Abraham Abbe Gonja, whose eyes got luminous when he shook hands again with me, after so long an interval. Most of the converts I knew personally, especially the Mnika Upánga, whom I have mentioned in the German edition of my book as the most hardened and unapproachable sinner, for I often called upon him at Rabbai Mpia in his sickness, and laboured to lead him to the Saviour of sinners, but to no effect. Witnessing all this, I could not but exclaim, 'What has God wrought in this country by the faith, patience, and perseverance of Mr. Rebmann, his humble servant!' I also saw the plantation, the houses which Mr. Rebmann has constructed with much labour. As I wished to go to Kauma from Rabbai, I engaged four Christians and two pagans as guides and bearers of our baggage on the road. This gave me an opportunity to test the conduct of the Christians in various ways and under various circumstances. I found that they walked in general in conformity with the demands and precepts of the Gospel; but in respect to the testifying to others of the truth as it is in Jesus, I found them rather deficient. They are as yet too much Christians for themselves, and have not yet a burning Missionary spirit, which proclaims Christ to their countrymen sitting in darkness and the shadow of death. This is yet their great drawback; but as they are yet babes in Christ, we must not be too strict in our demand for the present. He who knows what it requires until a Mnika abandons heathenism, can have patience, and abstains from rash criticism. I, for myself, thanked God for what He has wrought, and I took courage for my new undertaking.

"Having arrived at Kauma, and explained to the chiefs the object of my journey, they all with one accord, and without the slightest opposition, declared, 'You are welcome to us: our country belongs to the Arabs and to the Europeans. You may come, build houses, teach our people, as you and Rebmann did at Rabbai. We shall not object to any one who enters your book voluntarily, and we shall assist you in getting to the Gallas, whose language many of us understand, and with whom we are on good terms.'

"Examining the locality of Kauma, I found that it would be well suited for a Missionary station. There is a compact village, containing upwards of a thousand inhabitants, and situated in the midst of a grove of cocoa-nut-trees. There is plenty of wood and stones for building, more so than at Rabbai, or at any other place of the Wanika country which I have seen. The village is on a hill which is about 600 feet above the level of the sea, which is seen to the east of the place. The splendid Kilefi bay is about four miles distant from the village, so that we could come up from Mombas in boats. The soil is capable of producing Indian corn, millet, rice, cotton, oily plants, &c. The forest to the west is immense, and contains fine trees for building. In fact, every thing is inviting: the only drawback is drinkable water, which must be fetched from far; but this can be obviated by constructing tanks. Kauma is distant twelve miles from Takaungu, a great Suáheli village on the coast, where we could have our depôt, as at Mombas. In short, myself, and both the Germans who were with me, felt convinced at once of the suitability of this place for a Missionary station. From Kauma we descended gently to Takaungu, where I told the chief the

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object of my visit to Kauma. He was very pleased, and promised his assistance. He is an old acquaintance of mine. From Takaungu we went by sea to Mombas in six hours. It was then arranged that Messrs. Graf and Elliker should stay at Mr. Rebmann's, at Rabbai, to study the language and be acclimatized; also to witness the practical working of a Missionary, and then, after the rainy season, to proceed to Kauma, build a cottage, and commence Missionary operations. With a gladdened heart I returned to Zanzibar, to proceed, with my English colleagues, Messrs. Woolner and Wakefield, to Usambára. A boat was soon procured, by the kind assistance of Colonel Pelly; but scarcely had we sailed five miles off the splendid harbour of Zanzibar, when we made shipwreck of our little boat, and were compelled to return, not without some loss of property. However, another boat was obtained, which took us over to the Pangany river, where we were peremptorily refused admittance to the country by the Governor of the Sultan of Zanzibar, although we carried a letter of introduction to all the Governors of the Sultan's dominions. We also carried a letter from Colonel Pelly, but this the Governor refused even to read; and as to the Sultan, the haughty chief desired a special letter addressed to himself. We immediately complained of him to Colonel Pelly, who procured us an entrance into the country, and had the refractory chief recalled, and put into jail at Zanzibar, for having treated the consular letter with contempt. In the mean time I went up to Mombas, whilst my friends ascended the river Pangany, to the distance of twenty or twenty-four miles, where they convinced themselves that, for the present, no Mission station can be taken up, owing to the distracted state of the country, in consequence of the death of old King Kimeri, who died a few weeks ago."

NEW ZEALAND.

The following interesting account of the opening of a New-Zealand Runanga, under the system inaugurated by Sir George Grey, is taken from the "Daily Telegraph"—

"I have before given you an outline of the political institutions which have been accorded to the natives, and it will therefore be unnecessary to advert to them in detail again; but I perceive that the General Government have, in the official Gazette, published the routine of procedure by which the natives can constitute, with the consent of the Governor, their Runangas. Many of the chiefs have been appointed assessors, or magistrates, and the plan has been, in one instance, openly acted upon, which the following particulars will prove. They refer to the first Maori Parliament, which was held a few weeks since at the Waimate. A notice was issued by the Civil Commissioner, in which he stated that he would, on the following day, be prepared to hold his first District Runanga, and accordingly the natives began to assemble, and all the chiefs connected with that Runanga were in attendance; and at the close of the day about 500 natives were gathered together to witness the proceedings. Two hundred of them came on horseback, and, with their retainers, formed a most imposing spectacle.

"On the 25th, contrary to expectation, the opening of the Runaga was deferred till the following morning. Many of the chiefs assembled, not being members of the Runanga, craved the liberty of having the day given up to them, that they might be enabled to give the Maori public a piece of their minds. This reasonable request was granted, and accordingly speechifying became the order of the day, and lasted throughout most of the night. The chiefs unani-

mously agreed that the members chosen for the Runanga by the Government were the most proper persons to represent their respective tribes, but wished there had been twenty appointed instead of ten. Early on the morning of the 25th, the British ensign was seen flying in front of the Runanga house, and the expression on every face of the assembly was that of pleasurable excitement. At eleven A.M., the President of the Runanga, and the three magistrates of the Bay-of-Islands district, with their interpreters and the members of the Runanga, besides several English ladies and gentlemen from the neighbourhood, and numerous Maori spectators, met in the building set apart for the Runanga. This was nicely arranged, with tables and seats for the chiefs and native assessors, reserving a part of the building for the public, and seats at the back of the President's chair for English visitors. Though conveniently fitted up, it is much to be regretted that the house was so small, it being crammed almost to suffocation. The natives formed a dense circle outside, being determined to hear, if they could not see. The President explained to the members of the Runanga the English mode of commencing public business with prayer. He accordingly opened the meeting by reading a short prayer in Maori. After this the names of the members of the Maori Runanga were called over and answered, and the meeting was then declared to be a Runanga duly constituted by the Government. Next came the President's opening address, which, though lengthy, was exceedingly well received; after which one of the chiefs moved, and another seconded, that the address should be printed. They then proceeded to choose their Secretaries, and agreed to have one a native and the other an English gentleman present. The services of a Maori reporter were also engaged to take down the speeches.

"The President then laid upon the table for their consideration the standing orders, and a document much resembling a constitution or Magna Charta. On the motion of one of the members, the English Secretary read the standing orders, and the proposed constitution, or whatever it may be called. After about three hours' sitting, it was moved, in a most orderly manner, that the meeting should be adjourned till the morrow, which was accordingly done. On the 27th, at the appointed hour, the Runanga again commenced business, every member being present. After reading the minutes of the last meeting, they proceeded to the orders of the day, which I understand the President had arranged the night before. The members observed that the two documents laid upon the table the day previously, namely, the standing orders and the organization or constitution of the district, were of such importance, that they could not be lightly gone over; and as they wished to take them into especial consideration, at the suggestion of the President they moved that these documents should be printed and circulated among them, to be duly deliberated upon at the next session. This was agreed to, and they went on with their other business, and were, I believe, hard at work till eleven o'clock at night, when they adjourned. On the 28th they again met; and, after many hours' labour, late in the day the first session was closed.

"Thus ended (says an eye-witness) the first session of the Maori Parliament. A more orderly assembly was never convened; and many of the English spectators marvelled to see how quickly the members learned to carry on the business according to European regulations. Some of our countrymen, who expected to witness mere child's play, went away with more respectful ideas of Maori capabilities."

RECENT INTELLIGENCE.

INDIA—LABOUR ON THE LORD'S-DAY.

THE annexed paragraph is an extract from a Petition of Operatives of Manchester, agreed to at a Public Meeting held in the open air in Stevenson's Square, Manchester, May 28, 1862, and presented by Mr. Bazley to the House of Commons—

"That your Petitioners understand that in the Indian mills the native and other workpeople are compelled to work on Sundays, that is, seven days a week; and most of the agreements with skilled artisans who are engaged in this country to go to India have a clause inserted in them that they shall, if required, work on Sunday and work-days; thus a tyranny and slavery of the very worst kind exists, and the workpeople are thus deprived of the means of living on the other six days of the week if they will not violate the holy day of rest, so indispensably necessary for man and beast; and your Petitioners respectfully submit that in vain will Christian philanthropists and Religious Societies send out Missionaries to advocate the religious observance of the Sabbath-day, when it is openly violated in consequence of the false steps taken by the Indian Government."

BRITISH COLUMBIA.

Extract of a letter from Mr. W. Duncan, Fort Simpson, April 28, 1862—

"I have many things at present, both inward and outward, to cast me down; yet I am happy to tell you the Lord's work goes on here, and is beginning to assume a more decided cast. The enemy is making much to do, and protesting strongly against us. The heads of the heathen have been taking council, issuing threats, trying to shame or intimidate those on the Lord's side; but, blessed be God! we still advance. Only Sunday before last, one of our bitterest enemies, during the winter, attended both morning and afternoon service, with his wife and child, and the subjects I took were peculiarly suited to his case.

"Shortly after Mr. Tugwell left for home I put up a large, light building, for our use in the winter, we having used our dwelling-house for school and divine service in the summer.

"On opening the new building, I sent to invite the Indians to attend divine service, and about 400 came. This was the largest assembly I had ever addressed at one time.

"Owing to the unusual severity of the winter, the efforts of the heathen, and the great quantities of intoxicating drink which found its way into the camp, only about 150 persevered in their attendance at school and church; but I rejoice to say that many of them begin to show a change of character.

"We had only used the big schoolhouse about a month, when, after a heavy fall of snow, followed by a strong wind, half of the roof fell in. Thanks be to God, our gracious preserver, this did not happen when we were in the school.

"After this, I had all our meetings in the Mission house. About 100 to 120 attended school, but only numbered from 70 to 80 in daily attendance. As I

could not have all at the same time, for want of room, I had males in the morning, and females in the afternoon. On Sundays I divided the adults and children, having two services for the adults and one for the children.

"What I regard as the most interesting part of my duty, during the past winter and now, is the two week-day-evening meetings, which I hold for the Christians and candidates, or inquirers. I pressed none especially to attend; but occasionally, in my Sunday addresses, I alluded to our meeting, and invited those to attend who desired to practise what they heard. We began with about 20 (very few over the number of baptized), but kept on increasing; and at our last meeting, before the spring fishery called them away, we numbered over 40. These meetings have encouraged and comforted me much, as they have given me opportunities of pressing home the word of God in a way I could not do on any other occasion.

"I am thankful to tell you that I am in much better health than I have been for some time, thanks be to God, who healeth our infirmities. And if it shall please Him to continue to me health and strength, I hope to carry out the plan this summer which I have long had in contemplation, viz. moving the principal Mission premises to a spot about twenty miles from here. This step was to have been taken last summer, but Mr. Tugwell's health failed, and he had to leave the station.

"I can scarcely say how many Indians will move with me: perhaps only few at first, as some who would have gone a year ago will now prefer staying behind to be near the miners, who are expected to winter here.

"Though this move will be attended with much difficulty, and will make the Mission to be apparently doing less good, at least for a time, as the numbers will be much reduced who are immediately under its influence; yet I feel assured, after much prayer and consideration, that it is the best step to be taken, and, in God's strength and name, I hope to take it.

"The need of this step is becoming more and more urgent, as miners are already rushing past us in search of gold; and many will, no doubt, make Fort Simpson their winter-quarters. Hence a great change will come over the whole camp, and a serious train of evils spring up. How necessary, therefore, it seems to me, that an asylum should be at once built for the Christians and others who desire to serve God, and especially as a place of retreat for the young. But this is by no means the only reason for our moving, nor is it, perhaps, the most important. The following are some reasons for leaving here—

"1. While we shall only be three and a half hours' sail in a canoe from the present Tsimshean camp—and, therefore, will always be able to exercise some influence over it, and visit it often—we shall be that distance nearer six other tribes of Indians, speaking the Tsimshean tongue.

"2. Again, Fort Simpson is physically unfit for us, as it offers almost insurmountable difficulties to the social improvement of the Indians; but the place to which we hope to move affords us plenty of coast-room, so that houses can be built at respectable distances, and also some nice patches of good land for garden purposes.

"3. Again, the Christian Indians, and those who value instruction, wish to escape both from the sights and thraldom of heathenism. They, at present, suffer no small amount of persecution from having to live in the same houses with heathen and drunkards.

"4. Again, this step will put school operations on a more satisfactory footing.

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I shall always feel safe and happy in committing secular knowledge to those who seem in a fair way of making good use of it; but sowing it broadcast among heathen who, having heard, reject the Gospel, I believe will result in much evil.

"All we want is God's favour and blessing, and then we may hope to build up, in his good time, a model Christian village, reflecting light and radiating heat to all the spiritually dark and dead masses of humanity around us.

"I am much encouraged to think that we have the prayers of many of God's dear people often ascending on our behalf.

"Those most in danger from the coming flood of profligate miners are the big girls; and therefore I have made a special point this winter of warning them individually; but still some have gone astray. Others, I am happy to say, give me great hopes that they will maintain a consistent walk; but as their case needs special watchfulness, I deem it my duty to take them under my special care. I see no better plan than taking a number into my house, feeding, clothing, and instructing them, until they find husbands from among the young men of our own party.

"I calculate the cost of one child per year, at the present rate of things, to be about 7*l.* or 8*l.*, viz. 5*l.* or 6*l.* for food, and 2*l.* for clothing. I shall also do my utmost, out of my own income, and try to get help from other quarters. Another important subject I have to keep in view, in order to promote the welfare of those Indians who go with me, is industry. I have thought over several branches of labour in which they can be profitably employed, but we want funds.

"I held several meetings in the winter (calling those who intend flitting with me), to impress upon the Indians some regulations of a social nature, which I expected them to adopt in our new village.

"It may be interesting just to mention, the *least* I expect from those who will join us, and to obey these injunctions, will be, to slay customs most dear to the heathen Indians—

"1. To give up their 'Ahlied,' or Indian devilry; 2. to cease calling in conjurors when sick; 3. to cease gambling; 4. to cease giving away their property for display; 5. to cease painting their faces; 6. to cease drinking intoxicating drink; 7. to rest on the Sabbath; 8. to attend religious instruction; 9. to send their children to school; 10. to be cleanly; 11. to be industrious; 12. to be peaceful; 13. to be liberal and honest in trade; 14. to build neat houses; 15. to pay the village tax.

"I need not again appeal to you for assistance, for I feel sure you will supply Mr. Tugwell's place as soon as you are able. I may say that I have my eye upon some converted natives, who, I hope, will be fit to be employed in Mission work soon."

ORDINATIONS.

North-West America.—Mr. John Mackay was admitted to deacons' orders, by the Bishop of Rupert's Land, on Ascension-day, May 29, 1862, being the anniversary of the Bishop's consecration. "At the ordination," says the Bishop, "I had before me five European ministers and five born in the country, the Europeans and the natives exactly equally divided. I trust that in this way a deep foundation is laid in the soil and heart of the country. I would only add that the ordination of Mr. Mackay will not increase the expenditure of the Society, an additional sum being for the present pledged to him from St. Andrew's."

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On Sunday the 27th of July the Bishop of Sierra Leone, under the commission of the Bishop of London, admitted fourteen students of the Church Missionary Society to deacons' orders. The ordination of so large a number of Missionaries on a single day, by a Missionary bishop, is an event unprecedented in the annals of the Reformed Church. The following are the names and destinations of the ordained—Rev. Lancelot Nicholson, Lagos; Rev. Joseph Smith, Yoruba; Rev. John Stuart, Santal Mission; Rev. C. E. Vines, B.A. Trinity College, Cambridge, Agra College; Rev. Fred. Wathen, B.A. Wadham College, Oxford, Umritsur; Rev. Edwin Wynne, Junir; Rev. William Williams, Nasik; Rev. H. S. Patterson, Sindh; Rev. Thomas Carss, Money School, Bombay; Rev. H. Bartlett, Madras; Rev. John Wilson, Tinnevelly; Rev. Alex. Johnson, Travancore; Rev. H. D. Buswell, Nellore, Ceylon; Rev. J. L. Holbeck, British Columbia.

DECEASE OF MISSIONARIES.

We regret to have to announce the death of the Rev. Abraham Goonesekera, at Baddagama, June 27, 1862.

A letter from the Rev. E. Mooyaart, the chaplain at Point de Galle, in Ceylon, who assiduously attended his dying bed, contains a "special message to the Church Missionary Society, which," says Mr. Mooyaart, "he begged me to deliver. It was spoken with more than ordinary deliberation, and with much thoughtfulness and feeling, and was to the following effect—

"'Tell that great and glorious Society, which has been the means, under God, of extending the Gospel through so many heathen nations, and into whose hearts He put it to send Missionaries to Baddagama in the year 1818, which led to my own conversion, and that of my wife and my nine children, and my brother and my sisters, that I desire to express with all humility my deep gratitude to God and to them for all the benefits we have thus received; and give my best thanks, also, to the Ceylon Church Missionary Society for all they have done for us.'

"Such was the fervent utterance of his faithful heart."

The Rev. W. A. Soans died at Mooltan, on June 8, of fever.

Mrs. Rogers, wife of the Rev. E. Rogers, died at Malligaum, Western India, of cholera, after a few hours' illness, on May 13th.

DEPARTURE OF A MISSIONARY.

Turkey.—The Rev. Dr. Koelle and Mrs. Koelle, left London, July 18th, for Constantinople, *viâ* Germany.

RETURN HOME OF MISSIONARIES.

West Africa.—Miss Hehlen and the Rev. H. C. Binns have arrived from Sierra Leone.

Yoruba.—The Rev. J. A. and Mrs. Maser left Lagos by the March steamer; the Rev. J. and Mrs. Hamilton joined them at Sierra Leone on the 21st of March, and the party arrived in London on April 12th.

North India.—Mrs. Sandys arrived from Calcutta on June 13.

South India.—The Rev. H. Dixon left Madras, May 28th, and arrived in London on the 4th of July.

China.—The Rev. W. A. and Mrs. Russell left Ningpo on April 26th, and, after a sojourn at Singapore, arrived at Southampton on July 19.

North-West America.—The Rev. L. S. and Mrs. Tugwell left Victoria, British Columbia, on March 11th, and arrived in London on July 1st.

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NORTH INDIA.—THE MUZBEE SIKHS.

IT is interesting to observe that Mr. Clark's work among the Sikhs is noticed by the Calcutta Correspondent of the "Times" Newspaper of September 13. The letter bears date Calcutta, August 8—

"The Muzbee Pioneers, who constitute the 32d Punjab Infantry, are engaged in working at a tunnel, which, like the Thames Tunnel, is being made under the Indus at Attock. This is the corps which did so well at Delhi, and in which there are *so many Christian converts*, to whom Mr. and Mrs. Clark, of the Church Mission, minister."

THE GOVERNOR OF BOMBAY ON GOVERNMENT AND MISSIONARY SCHOOLS.

The "Bombay Gazette" of the 18th July has some comments on the speech delivered by Sir Bartle Frere as President at the examination of the Poonah Free Church Mission School. It explains how the exclusion of the Bible from Government schools originated :—

"The false step, which to this day establishes the position of the Government in regard to its schools and the Bible, was in connexion with the Poonah English school. At its establishment no specific regulations were enacted; and the first teacher, an able and good man, accustomed only to the home fashion of conducting schools, began in Poonah as he would have done in Britain, to use the Bible as a school-book, as soon as his scholars were able to read it. He gave them, to use Sir Bartle Frere's words, 'instruction on those subjects which we Englishmen are most solicitous to teach our children from their earliest years, as being, of all others, the most important and momentous.' The natives of course looked upon this all as quite proper, and would doubtless have so regarded it to this day, had they not been taught otherwise by Government orders and interdicts. They considered it quite as proper that they should read the English Bible, as that Englishmen studying Sanskrit should read the Vedas. But the chaplain of that station happening one day to look into the school, and seeing the boys reading the Bible, was shocked at such a profanation of the holy book, as putting it into the hands of pagans. He immediately forwarded a strong remonstrance on the subject to the Government; and the result was, the issuing of a public order prohibiting the reading of the Bible in Government schools. This was distinctly holding up the Bible to the natives of Western India as a book under the ban of Government, and not to be tolerated in its educational institutions. Christianity was the only religion interdicted. Hinduism continued to be taught from the Vedas in the Government Sanskrit school for many years after. This order produced its legitimate effect upon the native mind. No one thereafter regarded the Government as in any sense neutral. All looked upon it as unequivocally opposed to their having any thing to do with Christianity; and there was, indeed, throughout the districts, a strong impression among the

people that any one who should be guilty of reading the Bible would have no chance of employment under Government. Had not the authorities thus gone out of their way to prohibit it, the Bible would doubtless have been used as a regular school-book in all schools where the teacher was a Christian, or favourable to Christianity; and the probability is that no objection would have been made by the natives."

After remarking on the fact that Sir Bartle Frere is reported to have said, at the Poonah examination, that "Education should be carried on according to the views of parents and pastors, the State interfering as little as possible," the article proceeds—

"Besides thus hinting at the grand principle of toleration, Sir Bartle Frere made some very sound and accurate observations on the comparative advantages and disadvantages of the Government and Mission systems of education. In the former he said, 'the scholars attained to greater perfection in certain branches of science.' In the latter, 'the influence was in some important respects superior to that which Government schools afforded.' 'They took in a wider range of study.' 'The result was a better disposition and moral character than the Government schools usually turned out.' He mentioned, also, the saying of a gentleman at the head of a public department in Calcutta, that whenever he had a clerk who was more than usually attentive to his duties, and respectful in his manner, he was sure to find, somehow or other, that he came from 'Duff's schools.'

"Now the sum of this is, that in both classes of schools the results are in accordance with the respective processes employed to produce them. In the Government colleges there is a professor for each branch of science, whose duties are restricted to the teaching of that particular branch. Hence, each science is more fully and particularly taught than in Mission schools, in which the Missionaries have many other and higher duties to discharge, besides the teaching of those branches of secular science they may have respectively undertaken. They cannot give their whole strength and undivided attention to these. Hence the results are less perfect than in the Government colleges. But, on the other hand, the Missionaries take a wider range. In the Government Institutions the intellect is cultivated, and the end aimed at is attained. In Missionary Institutions influences are brought to bear upon the moral nature also for its culture and development, and the result is seen in a stronger sense of duty, and a more becoming and respectful deportment in the pupils. This is simply what might be expected; and it would have been strange had it been otherwise.

"It is a great mistake to affirm, as many do, that the moral nature of man is cultivated by the study of moral philosophy. This study is as purely an intellectual one as that of mathematics, and the intellect alone is benefited by it. The Governor made use of the right word when he said that the influence in Missionary schools was superior. That influence is, the knowledge of the true character of God; his authority, and the sanctions of his law, brought to bear upon the feelings and consciences of his pupils. To this influence, and not to the mere intellectual study of any thing—not even of theology—is the 'better disposition and moral character' of the students in schools in which Christianity is taught to be ascribed; and we are convinced that the character of the natives as subjects and citizens, and their conduct in all the relations of social life (keeping out of view altogether their rela-

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tions to God), will never be improved by intellectual culture alone, without this higher moral influence."

(From the *Friend of India*, August 1862)

"The following figures show at a glance how many children are educated by the State, at a cost of 250,000*l.*, and how many by Missions, at a cost to the State of only 16,500*l.* There are in all thirty millions of children in India who should be at school. Of these, Missionaries educate 100,000 and the State only 127,513. These are the details. For Missionaries—The Church Missionary Society sustains no less than 781 schools, taught by 12 European and 846 native teachers, and containing about 27,000 children. The London Missionary Society has 319 schools, with 589 native teachers, containing about 15,000 children. The Wesleyan Society sustains 53 schools and 100 teachers, having an attendance of about 3000. The Free Church of Scotland numbers in its schools 9132, and the Baptist Mission 2500: and if to all these are added schools connected with the Propagation Society, the Church of Scotland, the United-Presbyterian Mission, and the Irish Presbyterian Mission, we get about 100,000 children under Christian education. For the State—In Bengal the number of colleges and schools is 281, and the average daily attendance of pupils is 14,498. In Madras there are 142 colleges and schools, and the average daily attendance is 8593. In Bombay, including Sindh, there are 610 colleges and schools, and the average daily attendance is 25,187. In the Punjab, including Delhi, there are 156 colleges and schools, and the average daily attendance is 8301; and in the North-west Provinces, 2944 schools and colleges, with an average daily attendance of 68,689; making a total of 4131 schools and colleges, with an average daily attendance of 125,268. Then, including Agra and some others, we have a grand total of 4158 schools and colleges, and 127,513 scholars. These figures are unanswerable. Let us have free trade in education: let Missionary schools have grants from the State in proportion to their numbers and standing.

WESTERN INDIA.

The state of education, and the hindrance to Missionary work, arising from the ignorance of the masses, will be seen from the concluding remarks appended by the Rev. C. C. Mengé to a journal of a tour in the Bombay Presidency, in February and March of the present year.

"Before concluding this journal, I will add the following remarks, which suggested themselves to me while preaching the Gospel from village to village—

"1. During the cold weather I visited thirty-four villages with the Gospel of Christ, and some of them more than once, and was grieved to find, on my second visit to the same village, that neither Koonbies nor Mahars had been so impressed by what they had heard, that they would, after my leaving them, converse, read, and pray together about the things which concerned the salvation of their souls. I thought within myself what could possibly be the cause that so few conversions followed the labours of the itinerating Missionaries? I was led to think, that, besides the love of sin and the pride of caste, the entire absence of any readers is the chief cause why the Hindus in the villages, who hear the Gospel only occasionally, so soon forget the substance of it, and remain as they are.

"2. When I speak of the entire absence of any readers among the vil-

lagers, I refer chiefly to Koonbies, Mahars, Mangs, Chumbhars, Bhils, and others, and not to Brahmins and Wanis, for most of the latter are able to read and write, for the purpose of transacting their business; but they are generally averse to hearing the Gospel, and will not accept any Christian tracts. Among the other Hindu castes I have not found one in a thousand who was able to read. I could therefore not sell a single tract in all the thirty-four villages which I visited, and gave away only a few tracts gratuitously.

"3. If means could be provided for teaching adult Koonbies, &c., to read, we should find our itinerating labours more successful, and, with God's blessing, companies of reading men would be found in different villages who would meet together, under some leading men (as occurred at Azwanpur), for the purpose of reading the Scriptures and praying together.

"4. The means which are used for multiplying the number of readers in Kandesh are not adequate to raise the populace from ignorance and superstition. The few Government and Mission schools in this province make little impression upon the mass of the people; and the preaching of the Gospel once or twice in a village every second or third year is not sufficient to excite an interest in the hearts of those Hindus who are unable to read, and quite unaccustomed to think.

"5. The best plan for multiplying the number of adult readers among Hindus would be to employ teachers (they may be either Christian or heathen), and tell them that they would be rewarded for each adult Hindu (with the exception of Brahmins and Wanis, who all learn to read of their own accord) whom they should have taught to read Mahratta fluently. I believe this plan has been successfully adopted in teaching the native Irish to read their own tongue, and would, I am led to hope, be equally successful in this country, if it were adopted.

"6. Another point which has not been successfully considered is, that the itinerating Missionary should confine his labours to a limited number of villages, and preach in each of them frequently and regularly, until at least a few are converted, and the nucleus of native congregations formed in one or two villages before he extends his visits to other villages."

NEW ZEALAND.

(*From the Correspondents of the Daily Papers.*)

"It becomes my pleasing duty this month to record that peace, prosperity and progress are the chief leading features of New Zealand. The great magician, Sir George Grey, has, by his presence, energy, and policy, subdued the last flame of native war, and inspired confidence in the minds of the colonists. As I shall have to refer now mainly to the progress of our social advancement, I will primarily glance at the circumstance of the recent native feud at Kaipara. I alluded to this in my last letter, and informed you that the two chiefs, Tirarau and Matiu, were in hostile array against each other respecting the possession of a certain block of land in the Kaipara district. Affairs were in that hostile attitude when Sir George Grey arrived there a few weeks ago. His Excellency at once placed himself in communication with Paikea, an influential chief, in order to obtain the advantage of his influence with the combatants. Paikea wrote immediately to Matiu, urging him to cease fighting, and to refer his claim to a peaceful tribunal. Arama Karaka, another chief of consequence, took Paikea's view of the subject, and added what influence he possessed to obtain a cessation of hostilities. Matiu, however, insisted upon persevering,

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and determined that the quarrel should be fought out, and the land recovered by force of arms. The Governor, however, was determined to interfere personally, and he took with him our old and staunch ally, Tamati Waka, and also Marsh Kawiti. On his arrival, Sir George set out on horseback, and met the contending parties about twenty miles from Wangarei, where they were encamped. After consulting with them for a short time, he had the satisfaction of seeing the fighting flags at both pas hauled down simultaneously, and the men at Tirarau's camp, at the instant of this hauling down, fell upon their knees and offered up their thanksgiving for peace. Both parties have now retired to their respective homes, after having agreed, at the instance of the Governor, that their claims be referred to arbitration. Two persons are to be chosen, and an umpire if necessary. The latter appointment is, I believe, to be made by the arbitrators if they can agree, if not, by the Governor. The court is to be held in Auckland in October next, and all are pledged to abide by its decision. Thus has ended the last flicker of the native war in New Zealand."—(Correspondent of the *Daily Telegraph*, July 8.)

"In native matters there is a real, but necessarily slow progress. There is now no disposition on the part of the natives to aggress or fight without what they would deem a clear necessity. But it is impossible in a day to conquer a widely-spread suspicion of the Government which has been generated by the transactions of 1860-61, and which occasionally manifests itself, though the majority are decidedly willing to fall in with the Governor's plans. It is in the Upper Waikato that suspicion chiefly lurks; but this is not wonderful when it is considered, that only thirteen months have elapsed since the Waikatos were threatened with hostilities by the then Government. This is encouraged by a portion of the northern press, which talks of the present state of things as a truce, and these papers are read and translated to the King Council by a young woman trained in one of the Waikato schools, and who not only writes her own language, but writes and speaks English. Sir George, however, by his address, has managed to convince the parties concerned that inconvenience, and perhaps loss to themselves, would arise from the continuance of the tone hitherto adopted, and an improved tone is said to be the result.

"While there is much in the desire of the natives for some participation in their own government, to enable Sir George to take advantage of it in his own plans, the natives are becoming pretty well convinced that they cannot run alone. Their show of internal government issues in nothing. The King's decrees are disregarded, and even defied, close to his own doors. Some of the chiefs succeed in keeping order among their tribes, but in case of intertribal questions no authority exists at all. The powerlessness of their own devices is apparent. This is a point gained. But unhappily there is not as yet such a full degree of confidence as might lead them to rely at once on the aid and guidance of the Government. This may be deplored, but ought not to excite surprise. The wounds of the past are still fresh, but confidence is growing, and those who are best acquainted with the natives have no misgivings as to the final result. In the north and east, and in a large portion of the south, the Governor is gaining ground daily."—(*Times* Correspondent.)

"The northern (Auckland) members of the legislature, the whole of the ministry, and the Chief Justice, have had a very narrow escape from drowning, by the total wreck of the steamer 'White Swan,' on her way from Auckland to Wellington. On the morning of Sunday, the 27th of June, she struck on a rock about eighteen miles from Castle Point. The time of her striking was

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six A.M., and by eleven A.M. all the passengers were safely landed. The engineers and firemen did not quit the engine-room till the water rose to a height to put out the fires. On the following morning, at daybreak, the ship had broken up, the masts and funnel were over the side, and the shore was strewn with the wreck. On the Wednesday, the steamer 'Storm Bird' made her appearance, and anchored off shore, the passengers were embarked, and they were safely landed at Wellington on the afternoon of Thursday, the 3d of July. Sir George Grey, in the 'Harier,' had also a stormy passage." — (*Times* Correspondent.)

THE GOVERNOR'S SPEECH TO THE GENERAL ASSEMBLY.

After several postponements, the General Assembly was opened on the 14th July, at Wellington, by Sir George Grey. The following paragraphs are extracted from His Excellency's address on the occasion—

"Where there is so much room for congratulation to be found in the general progress of the colony, the unsatisfactory relations which have grown up between a portion of the Maori race and the Government are a source of deep regret. In the attempt which it is my duty to make to restore the friendly relations which formerly existed, my hope of success rests mainly (under Divine Providence) on the co-operation and support which I may receive from the colonists, and the resources you may place at my disposal. It is an arduous task, only to be effected by earnest and persevering exertion, made in the spirit which becomes a great and civilized nation in its dealings with a people but partially reclaimed from barbarism, and very imperfectly enlightened. At the same time I am not unmindful of what is due to the European population, which, relying on well-known sureties and guarantees, has made this country its adopted home, and is entitled to expect that the progress of colonization shall not be unnecessarily or improperly obstructed.

"Documents will be laid before you which will show you the character of some of the institutions by which I hope to confirm the attachment to the Government of those native tribes which have hitherto continued friendly, to restore the confidence of those which have unhappily been alienated, and gradually to elevate the race to a higher level of civilization. Some progress, necessarily limited by circumstances, and by the extent of the resources at my disposal, has already been made in the introduction of those institutions. How far this has been done, and what success has hitherto attended it, you will learn from the Reports of the Civil Commissioners and resident magistrates, who have been engaged in the work, and which will be laid before you.

"In framing the institutions referred to, you will observe that I have endeavoured to avail myself, as far as possible, of the machinery provided by certain Acts passed by you in your session of 1858, and other existing laws of the colony. It is desirable, however, that the powers conferred by those Acts should be in some respects enlarged, and Bills will be laid before you for that purpose. I have found, also, that great impediments exist in the way of enabling the natives to deal with their lands; and particularly in the administration of native reserves, the individualization of native titles, and the issue of Crown grants to natives. Bills will be laid before you which have for their object the removal of the impediments referred to, and the amendment, in several particulars, of the existing law on those subjects. . . . .

"The late unfortunate loss of the 'White Swan' (see above) will, I trust, not involve more than a very temporary and partial derangement to this service. I cannot, however, allude to that event without expressing the gratitude which

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is due to Almighty God for the preservation of so many valuable lives as were in peril on that occasion; and also the deep sense which is entertained by my Government of the very great kindness and hospitality which were exercised towards the shipwrecked persons by Mr. John Moore, the resident proprietor of the station near to which the wreck occurred. . . . .

"In conclusion, I earnestly hope that the Supreme Ruler of the world, who controls and directs all human events, may so inspire your counsels with wisdom, and so support me in the execution of my duty, that out joint efforts to secure the peace and advancement of this country may be crowned with success."

The Rev. B. Ashwell, of Taupiri, after enumerating several threatening incidents which, in the good providence of God, have since been brought to a prosperous issue, proceeds (July 1)—

"I have now given the dark side of the picture: there is a bright side; and we are not without hope that the clouds may disperse, and that the New-Zealand people and church may be brought through the difficulties by which they are surrounded.

"The various complications arising from the sale of land, together with their distrust of the Pakeha, and obstinacy in refusing, in many parts of New Zealand, the social institutions offered them by Sir G. Grey, renders the future of New Zealand dark.

"There are two or three encouraging signs which it would be well to notice. First, There does not appear any wish to renew the war with Government. They are anxious for peace; that it should continue. Secondly, In some of the districts they are anxious for law and order; but the present feeling is, that it must proceed from their own King's Runanga (Council), their own laws, magistrates, &c. After they find out they have not men in authority to carry out the Runangas, disorder will prevail; and eventually they must have recourse to the British Government. Thirdly, Although the love of many has doubtless waxed cold, yet the majority still respect the ordinances of religion. I speak especially of Taupiri district; and I believe this is the case in Archdeacon Maunsell's district also. My congregations are good, and communicants bear a very fair proportion, more than a third part. Fourthly, Another good sign is, that many of my monitors meet at ten P.M., to pray for the outpouring of the Spirit and the restoration of confidence. These signs give us some reason to hope that we may be preserved from war. There is another sign which I have not yet mentioned, as we can hardly judge at present of the sincerity of those who have received the Governor's plan.

"The Ngapuhi, and some other tribes, have joined the Government. Should any thing arise to prove their sincerity, and should they not fail, others will join. But there is a feeling among the neutral natives—*i. e.* neither King or Queen—that it is probable, in any great emergency, they might join the Maori King. My own opinion is, that some of the tribes are sincere.

"The most difficult feeling to overcome, and which now is pretty general, is a strong feeling of independence, and that they are equal to the Europeans. The great question of New-Zealand Government is the native difficulty.

"Our great comfort is, that the Lord reigneth and heareth prayer. We do indeed need your prayers, not only that peace and confidence may be established, but also that our gracious God would grant us a revival, through the blessed influence of his Holy Spirit, and not allow Satan to triumph over the New-Zealand church."

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The annexed is an extract from a letter of Rev. John Morgan, whose station is at Otawhao, in the midst of the disaffected district. He writes (July 1st, 1862)—

"The Society must not suppose that their labours have been in vain in New Zealand, or in the Maori King districts. A goodly number have already been gathered into the heavenly fold, and even at this present time there is around us a remnant according to the election of grace. May God in his love and mercy preserve them faithful in their day and generation!

"In conclusion, I would ask your prayer and sympathy. We are situated in the very centre of the movement, which has been the real cause of all our troubles. The last two years have been to us a season of trial, and not free from danger, equal to the worst years of cannibalism."

CORONATION OF THE KING OF MADAGASCAR.

(From the *Record* Newspaper.)

We are much pleased to learn from a Mauritius journal, dated July 9, that the highly-esteemed Bishop of Mauritius, Dr. Ryan, is about to form part of the mission which is deputed by the British Government to assist at the coronation of the King of Madagascar, Radama II. This interesting fact was announced by the Governor of the Mauritius to the Council of the island in the following terms—"I have great pleasure in learning that the head of the Protestant church in this colony offered to go with the Mission at his own expense." His Lordship will present to the King a beautiful large Bible, with the autograph of her Majesty inscribed in it. The other members of the deputation are Major-General Johnstone, Commander of the forces in the Mauritius, Captain Anson, Inspector of Police, and Captain Wilson, R.N., of H.M.S. "Gorgon." The deputation will also take with them many valuable presents from the British Government to the new sovereign. No doubt this mission will tend to increase the good feeling which already is felt in Madagascar towards our country, of which a touching instance is reported in the following letter received from an Itora officer, written in English—"This is the news. As soon as our King, Radama II., heard of the death of Prince Albert, the consort of your Queen, he ordered twenty-one cannons to be fired, and he himself and his subjects at the capital used the mourning dress, and also he ordered twenty-one cannons to be fired at Tamatave (the port), as a sign of friendship between the two Governments." Surely this augurs well for a friendly reception of our deputation, and for encouragement to our Protestant Missionaries.

The Bishop himself says, July 7—

"I feel it to be a very solemn occasion indeed, and I am sure I need not ask for the earnest prayers of the Committee that my way may be prospered for the strengthening of the hands of those who believe, and for gathering in many to the fold of Christ."

ARRIVAL OF MISSIONARIES.

The Rev. J. Gritton and Mrs. Gritton, with Miss Giberne, left Madras April 30th, and arrived in London on September 11th.

DEPARTURE OF A MISSIONARY.

South India.—The Rev. H. Baker and Mrs. Baker embarked at London on board the "Jason," September 15th for Madras.

Mrs. Collins, wife of the Rev. R. Collins, of Cottayam, died on August 1st.

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THE LATE ARCHBISHOP OF CANTERBURY.

THE following resolution was passed by the General Committee at their monthly meeting, Oct. 13—

"That this Committee record with unfeigned grief the loss which they have sustained by the death of the Most Reverend the Vice-Patron of the Society, Dr. J. B. Sumner, Archbishop of Canterbury.

"While the members of the Society join with the rest of the Church in praising God for the eminent Christian virtues and apostolic graces which adorned the late Primate, they have especial cause to commemorate with gratitude the assistance and countenance which he gave to this Institution, during the thirty-four years of his Episcopate, first in the Diocese of Chester, and subsequently in that of Canterbury. In the former diocese, he became the zealous advocate of the Society, presided at numerous local Associations, and emphatically urged its claims upon his clergy. For many years he and his brother, the Bishop of Winchester, spoke upon the platform of Exeter Hall, each on the alternate years.

"When promoted to the Primacy, his age and increasing public duties withdrew him from our platform; but he identified himself more closely than ever with the cause of the Society, by taking a deep interest in the details of its operations, and cultivating a personal acquaintance with the official members of the Society, and with many of its Missionaries.

"The first scheme of the Jubilee commemoration was discussed and matured in a meeting of friends in Lambeth Palace. His Grace preached the Jubilee Sermon in the church of St. Andrew, Blackfriars, in which the early Anniversary Sermons had been wont to be preached. He attended in successive years the Anniversary Sermons in St. Bride's, and contributed liberally to the funds of the Society. He admitted the candidates from Islington at his Ordinations, and gave to the Secretaries the never-failing benefit of his wise, calm, and holy advice, in all matters of perplexity, sympathized with them cordially in their work, and encouraged them ever to maintain, in all their integrity, the distinctive Christian principles and established practice which had been inaugurated by the fathers of the Church Missionary Society.

"The Committee cannot review the career of this most eminent Prelate without humbly offering their grateful praise to the Divine Head of the Church for so precious a benefit so long continued to them; nor without adding the earnest prayer that his example may be long had in remembrance for their guidance and encouragement; and that His Grace's successor, and the other prelates of our Church, may continue thus to encourage the Society's labours of witnessing in all heathen and Mohammedan lands to the truth of the Gospel of the grace of God."

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INVITATION TO SPECIAL PRAYER.

YORUBA MISSION.

THE circumstances of our Mission in the Yoruba country, at the present time, are such as may well arrest the attention of all Christians, and especially those who are the friends and supporters of the Church Missionary Society.

Bahadung, King of Dahomey, imitating the example of his father Gezo in 1851, captured, in March last, Ishagga, a Yoruba town lying westward of Abbeokuta, and towards the frontiers of Dahomey, slaying on the spot one-third of its population, and carrying the remainder into captivity; and, amongst the rest, Thomas Doherty, our native catechist, and his little flock of native converts. Doherty has since suffered, at Abomey, the cruel death of crucifixion, many, if not all, his Christian brethren, together with numbers of the heathen chiefs and people of Ishagga, having been decapitated at the same time, to grace the annual "customs."

Amidst the wild excitement of these terrible scenes, the drunkenness, and the blood, Bahadung promised his soldiers, men and amazons, to lead them against Abbeokuta in November, that they might spoil and waste, as they had Ishagga.

Compared with 1851, the position of Abbeokuta at the present time is an isolated one. While the Dahomians are marching against it from the west, the Ibadans are in arms against it on the east: nay, more, the unhappy refusal of the king and chiefs to receive a British consul has separated it from the advice and aid of the British authorities on the coast.

Yet let it be remembered that we have now in this endangered city the following valuable Missionaries, with the wives and children of some of them—The Rev. H. Townsend, the Rev. G. F. Bühler, the Rev. J. B. Wood; also the native clergymen, the Rev. Thomas King and the Rev. W. Moore; together with Dr. A. A. Harrison and three European catechists. Let it also be remembered that we have forty native helpers, male and female, in this city, together with 1500 native Christians, of whom 500 are communicants.

Are these valuable? Oh, how much so! Shall they be delivered up, without an effort, to the cruelties of Dahomey? This vineyard, which the hand of the Lord has planted, shall the boar out of the wood waste it, and the wild beast of the field devour it?

What, then, is to be done? There is no arm of flesh to lean upon; but there is One on high who is "mightier than the noise of many waters, yea, than the mighty waves of the sea." He who of old said of the proud Assyrian, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it," can arrest the proud African in his war path, and so deal with him, that "by the way that he came, by the same shall he return, and not enter into this city."

Only let the church at home address itself to prayer, approaching in earnest supplication the throne of grace. May we not take encouragement

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to do so, when we remember that our anxieties are in the interests of his kingdom, who, exalted at the Father's right hand, has all power given to Him in heaven and earth; that the work which is thus endangered is his own work; and that Abbeokuta contains the first Christian church which, in the interior of Soudan, has been raised up to his glory?

There is not a moment to be lost. Already is Dahomey on the move.

But the hearts of God's people in this country are being moved also to sympathy with our Missionaries, and to prayer. One of our Association Secretaries, the Rev. R. C. Billing, of York, has issued the following circular—

"Most heartrending accounts have been received from Africa.

"A Dutch merchant has been a witness of the murderous 'custom' of the King of Dahomey. He saw the body of Mr. Doherty, a catechist taken captive at Ishagga, crucified against a large tree. He witnessed the barbarous slaughter of sixty other helpless captives. During many nights numbers were frightfully tortured and then slain. The soldiers and people generally were in a state of great excitement, and the king frequently promised an attack on Abbeokuta in November.

"Mr. and Mrs. Hinderer, with Mr. Jefferies on a bed of sickness, are still shut up in Ibadan, and enduring great privations.

"The prayers of all Christians are earnestly requested on behalf of—

"1. Abbeokuta. (Ps. xxxiii. 10; 2 Kings xix. 14—34.)
"2. The Missionaries at Ibadan. (Ps. xxxiii. 18, 19.)
"3. The wretched king, his people (Matt. v. 44), and their captives. (Ps. cii. 20.)

"*Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.*"—Ps. l. 15.

The Parent Committee has itself united in special prayer, and now invites the friends of the Society throughout the country to a similar engagement.

The petitions to be urged are obvious—That the Missionaries and their flocks may be preserved in suchwise as the Lord may think best, so that, if it please Him, not a hair of their heads be injured—That Dahomey may be restrained, and compelled to return to his own land, if it may be without bloodshedding, but yet under such manifest humiliation as may lead to national repentance, and an abandonment of these sanguinary slave-wars—That the heathen chiefs of Abbeokuta, if mercifully spared, with their people, in this their hour of danger, may repent them of their indifference to the Gospel, and glorify the Lord of Christians; and, finally—That, whatever be the nature of coming events, all may be overruled to the furtherance of the Gospel, and the hastening of the time when "Ethiopia shall stretch out her hands unto God."

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DISMISSAL OF MISSIONARIES.

On Friday, September 26th, the Instructions of the Committee were delivered by the Hon. Clerical Secretary to the following Missionaries about to proceed to their several stations—

Sierra Leone.—Rev. G. R. and Mrs. Caiger (returning to the Mission).

Yoruba.—The Rev. L. and Mrs. Nicholson and the Rev. J. Smith (returning to the Mission).

Western India.—Rev. R. Galbraith (returning to Bombay, with Mrs. Galbraith)—Rev. Thomas Carss, Rev. Henry S. Patterson, Rev. Edwin Wynne and Rev. William Williams (absent in consequence of temporary indisposition).

North India.—Rev. John Stuart, Rev. Charles E. and Mrs. Vines, and Rev. Frederick and Mrs. Wathen.

South India.—Rev. Henry Bartlett, Rev. Alexander Johnson, and Rev. John Wilson.

Ceylon.—Rev. Henry D. and Mrs. Buswell.

North-West America.—Rev. James L. Holbech and Mr. Robert Cunningham.

The Instructions having been replied to by the Missionaries, they were addressed by John Bridges, Esq., and the Rev. J. H. Titcomb, Incumbent of St. Stephen's, Lambeth, and commended in prayer to God's protection by the Rev. W. Vincent, Incumbent of Trinity Church, Islington.

DEPARTURE OF MISSIONARIES.

Western India.—The Rev. Messrs. Wynne, Carss, and Patterson, embarked at Gravesend on October 4th, on board the "Salamanca," for Bombay—The Rev. R. and Mrs. Galbraith left London September 24th, for Bombay, *viâ* Marseilles.

North India.—The Rev. Messrs. Stuart and Vines and Mrs. Vines embarked at Gravesend on October 4th, on board the "Holmsdale," for Calcutta—The Rev. F. and Mrs. Wathen embarked at Southampton, on the 11th October, on board the steamer "Massilia," for Umritsur, *viâ* Bombay.

South India—The Rev. H. Bartlett embarked at Gravesend, on October 1st, on board the "Trafalgar," and the Rev. Messrs. Johnson and Wilson at the same place, on October 15th, on board the "Queen of the South," all for Madras.

Ceylon.—The Rev. H. D. and Mrs. Buswell embarked at Gravesend on October 1st, on board the "Trafalgar," for Ceylon.

North-West America.—Mr. R. Cunningham embarked at Southampton on October 17th, on board the "Tasmania," for Fort Simpson, Pacific, *viâ* Panama.

RETURN HOME OF A MISSIONARY.

The Rev. R. Hunt and Mrs. Hunt, with Mrs. Gardiner, left York Factory September 9th, and arrived in London on October 6th.

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TRAVANCORE—BAPTISMS.

THE annexed is an extract from a letter of Rev. H. Andrews, dated Cottayam, August 29, 1862—

"Out of 200 candidates for baptism I am now personally examining sixty-six (all, but three, adults), and although exhaustive, it is delightful work. The work among these poor slaves is now really indigenous: it sows itself. At this moment a group of slaves on the Back-water have sent to keep a man at Pallam to learn thoroughly our elementary books, and then to return to teach the others, whom I have never seen. They are in treaty to buy a piece of ground, and show every symptom of earnestness."

Extract from a letter of Rev. J. Hawksworth, dated Cottayam, August 29, 1862—

"Yesterday we had the great pleasure of admitting into the visible church of Christ a larger number of converts than has been baptized here at any time, so far as I am aware. Messrs. Schaffter and Lane, and my esteemed assistant clergyman, the Rev. K. Koshi, accompanied me to our last erected prayer-house at Chengalum. We found the place crowded, so that the first class of students from the college, and my own preparandi, had to stand outside. There were sixty-five candidates for baptism, all neatly clad (so different from their former appearance), and their faces beamed with delight. After a brief address on our Master's command, 'Go ye into all the world, and preach the Gospel to every creature,' baptizing them,' &c., they were questioned, not only to ascertain their knowledge of scriptural truth, but also to ascertain, as far as possible, their apprehension of Christ as a living and present Saviour. Their answers were prompt, correct, and, at times, thrilling. To the question, why is Christ gone to heaven, the reply, instant, unanimous, and self-interested, was, 'He is gone to prepare a place for us!' Doubtful cases were carefully canvassed, especially by one who had visited them from hut to hut, and does so regularly, who knows them individually, is energetic in proclaiming the glad tidings, and who was himself, not very long since, a sort of Saul of Tarsus, yet rather a publican than a Pharisee, fierce, reckless, and dreaded, until won over by means of one whose gentle loving zeal attracted many, until he was called up higher a few months ago. Some strangers were present; they came to request that a prayer-house might be put up in their neighbourhood, as twelve families wished to place themselves under instruction: they also requested that some one might be sent to another neighbourhood, where there are many who have heard a little, and wish to hear more of this way!

"As several have been under instruction for some time past in an adjoining village, I may perhaps be permitted to report another baptism this next week.

"I cannot but rejoice, not only that the Gospel is thus spreading, but because we are privileged to have such training-ground for the preparandi as the Cambridge Nicholson Institution. May the Holy Spirit be abundantly vouchsafed, and to the Lord alone be all the glory!"

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BURMAH.

(From the *Friend of India.*)

"Some seven years ago the Prince of Ava, the king's brother, formed the resolution of sending the sons of some of the leading nobles of the court to Calcutta for their education. His object was, that they should receive such instruction, especially in mathematics and the practical sciences, as would fit them to 'develope the resources' of Burmah, and to superintend that monopoly of the whole commerce of the country which the king keeps in his hand. The Doveton College, a Christian institution, was selected, chiefly, we believe, on the recommendation of the Armenian agents of the King. Three lads were sent, and immediately invested in English clothes. The eldest was a man much too old to learn a new language, and he was returned to Ava. He had been colonel of a regiment in the late war against us. Of the other two, the elder was the national poet of Burmah, his verses being sung everywhere; and the younger had obtained no little reputation for those exquisitely shrill tones of voice which Asiatics value so much for their melody. Soon another, who had been for some time at a Roman-Catholic school, joined them; and the three—their ages varying from sixteen to twenty-two—made rapid progress, and in all respects behaved as English gentlemen. On the completion of their education, two returned to Ava, and one went to France. Meanwhile the Prince of Ava seems to have been so satisfied with the experiment, that others three were sent, who were somewhat younger. They joined the classes at the end of 1857. Some fifteen months after, a rule was passed, that all who attended for secular instruction should, as in Missionary schools, be present at the opening prayer and in the Bible class. Essentially a Christian institution, it was found that the Hindus, Mohammedans, and Buddhists, who annually joined the classes in increasing numbers, had a bad effect on the tone of the school, and hence the new rule was passed. The second set of three Burmese youths were thus led to attend the Bible class every morning. Though boarders, they were not required to join in the family devotions, nor to attend any church; and, so far as could be observed, they performed no kind of worship at all. The effect of the new rule was soon seen in their case. As Buddhists, they had no objection to read the Bible, and at first they showed as much eagerness to be foremost in its study as in mathematics or ordinary history. The eldest, Oung Zoo, was now nineteen years of age; the second, Moung Mien, was sixteen; and the third, Pow Thou, was fifteen. Two were thus of age. Soon Oung Zoo began to apply to his teacher for the explanation of difficulties; and one day he made the novel request to be allowed to attend all the Calcutta churches in succession. He was permitted; and, with his two companions, he finally resolved to be regular in his attendance at the Rev. Mr. Leslie's, the same who first induced Havelock to preach to his soldiers at Dinapore. Finally, Oung Zoo applied to be baptized; and the night before he and his friends returned to Ava they followed his example. There was no attempt at proselytism on the part of the college authorities. When questioned on the subject, Oung Zoo declared he had been led to this step by 'the general influence of the school.' 'He is of age, ask him,' was a saying in a similar case. Only one of the three was under age. All were warned; but the leaven had been working for twelve months. The Principal of the college was, in the absence of any other, the guardian of the youth, and satisfied himself of both his intelligence and sincerity. It says little

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for the Committee of Management, that, with the exception of the chairman, who was present at the baptism, they would have put obstacles in the way.

"The three young men have returned to Mandalay. They know that instant execution may await them, or, if not, utter loss of position and imprisonment. If faithful, this seed must germinate. From less striking incidents than this, by far more insignificant means, the savage Scandinavians, Teutons, and Goths of Northern Europe, were won to the truth. We trust a regard for the opinion of our Government will restrain every act of injustice or cruelty in Mandalay. Colonel Phayre may do much good by a word, if it is not too late, when next he visits the king."

MADAGASCAR.

The four last numbers of the "Christian Observer" contain a series of valuable articles upon "The Gospel in Madagascar." The history of Christianity in that island is so instructive that no one in earnest in the Missionary cause can fail to dwell upon it with wonder and thankfulness. The annexed extracts furnish a valuable and thinking *resumé* of the events which have marked the course of the Mission—

"Such was the situation of the little flock of Christians in Madagascar in the year 1842, the eighth year of the bitter grinding persecution. It had come into the position described by the words of St. Paul, 'As dying, but, behold, we live!' Nothing that this furious queen could do was left undone to destroy this remnant of Christ's people, yet all her efforts were in vain. The testimony was frequently heard, 'Our numbers increase.' Captivity, slavery, hard bondage, the loss of all things, and, at last, a cruel death,—none of these things could subdue the poor believers of Madagascar. Strange result of the apparently feeble and almost fruitless labours of four or five foreigners! The Missionaries, after several years of labour, favoured by the king, could only venture to say, 'We have every reason to believe that *several* are converted to God.' And now we find, after many had suffered cruel deaths, a large number of men and women clinging to the persecuted faith, 'wandered about destitute, afflicted, tormented,' but still holding fast their hope. Is this work human? Was not some Gamaliel greatly needed to suggest to the queen, 'Take heed what ye do, for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.'

"Let us briefly repeat the principal dates of the history. It was at the end of 1820 that the Mission may be said to have commenced; and from that time to the middle of 1828, it enjoyed the favour and protection of the ruler of Madagascar. It translated the Scriptures, it preached the Gospel, and it gave a rudimental education to several thousands of the young Malagese then rising into life. But during all this period, the Missionaries were never able to speak with any confidence of the essential and spiritual results of their labours.

"The next period includes rather less than seven years; or from July 1828 until March 1835. During these years the cordial support given by Radama had been exchanged for a formal unreal patronage, ostensibly given by Queen Ranavalona. This insincere kind of permissive tolerance gradually changed into coldness, aversion, and, at last, into a stern arrest of the whole Missionary effort on the 1st of March in 1835. But the Divine Spirit had unquestionably been preparing the infant church of Madagascar for the coming storm,

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by largely increasing his gracious operations among the people, so that when the hostile edict at last appeared, it found not a few persons prepared to choose death for Christ's sake, rather than live without the Saviour.

"Then follows a third period. The queen had issued her mandate that Christianity should cease in Madagascar, and a refusal to comply with a royal command was a thing not hitherto heard of among that people. Christianity, therefore, was put down and got rid of,—so thought Ranavalona, and her minister Rainiharo. It was a repetition, in a new form, of the third chapter of Daniel. The golden image was set up; all people were commanded to bow down to it; and the mere suggestion that there were some few persons who refused, was sufficient to 'fill with fury' both Nebuchadnezzar in B.C. 580 and Ranavalona in A.D. 1836. Nevertheless, in both cases bold and fearless witnesses were found; and when the fiery trial came, the invisible Author of this courage appeared. 'The Son of God' was there, and his presence explained the wondrous fact that a few poor human creatures were enabled to defy the wrath of the king."—(*Christian Observer*, Oct. 1862.)

"We must again repeat, that all this took place twenty-five years after the last English Missionary had been driven away. When those Missionaries left Madagascar, they could only venture to say that they 'had reason to believe that several persons were savingly converted to God; that many more were convinced of the folly of idolatry; and that great numbers were awakened to think and inquire.' And who, among the most sanguine of mankind, could have entertained the hope that so weak and doubtful a plant as this could live through a relentless persecution of five-and-twenty years? In the ordinary course of events, an infant church, just planted, and numbering but a few living members, would be expected to perish, if left without culture for a long course of years. But here we behold a wonder quite as great as that of the bush whose preservation astonished Moses. The infant church is not merely deserted, and left without pastors; it is trodden down under the iron hoof of a relentless persecution. Yet the spectator has again and again to repeat the words of holy writ—'The more they afflicted them, the more they multiplied and grew.' (Exod. i. 12.) Where it was only hoped that 'several were savingly converted to God,' above a hundred Christian confessors appeared, 'not counting their lives dear unto them.' The little flock, first reckoned by units, then by scores, now increased to hundreds, and at last to thousands; and still no foreign help appeared. The word of God, used by the Spirit of God, performed all this great work. Well say the Directors of the London Missionary Society, that—

"'When the founders of this Mission were driven from their converts, in the infancy of their knowledge and their faith, the exalted Saviour called from among themselves faithful men, taught by his word, and qualified by his Spirit, to become pastors and teachers of his church. These native overseers have ministered the word and ordinances of Christ with singular wisdom and fidelity, and have in all things been ensamples to their flocks, in their holy lives, their patient sufferings, and their triumphant deaths. Most truly may we say that the Mission in Madagascar has been God's own Mission; and from its trials and its triumphs we may learn what his presence and his power, apart from human agency, can do, when the prosperity of his church and the honour of his name are involved.'"—(*Christian Observer*, Nov. 1862.)

THE

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India—Zenana Teaching—More Missionaries needed for India—Gross superstition at Doopha, Western Presidency.
New Zealand—Address of the Bishop of Wellington—The loss of the "Lord Worsley" Steamer.
North-West America—Letter from an Officer in the Navy.
April—Case at the Royapettah Police Court, Madras—Ordination in Tinnevelly.
Ceylon—Minute on the departure of the Rev. S. Hobbs for England.
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May—India—Letter from Rev. J. Vaughan—Free Church Institute—The Punjab—An Educational Durbar, an example to Governors.
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June—Sixty-fourth Anniversary—Annual Sermon and Meetings—Movers and Seconders of Resolutions—Resolutions—Financial Statement—Extracts from the Report
July—India—Annual commemoration of the Calcutta University—Address of the Vice-Chancellor.
Suppression of infanticide in Oude—Dehra Doon—Extracts from Indian Newspapers.
Departure and return home of Missionaries.
August—India—Letter from the Rev. E. Rogers—Literature for the Natives.
China—Letter of Rev. G. Smith.
North-West America—Letter from Rev. W. Mason and Rev. H. George.
Ordination at Sierra Leone.
Instructions to Missionaries—Return home of Missionaries.
September—India—Native Literature—Bishop of Madras's First Visitation—Female Education—Native loyalty in Bombay—Grants-in-Aid obstructive.
Cashmere—Karen Mission—Testimony to the Labours of Dr. and Mrs. Mason—Letter of the Rev. J. P. Mengé.
Ceylon—The Bishop of Colombo in a Buddhist Temple.
October—Ordination at Red River.
Yoruba—Baptisms at Owo—The Ibadan War.
India—Charge of the Bishop of Madras—Mission Work in South India—Government Education—Commendation of Missionaries by the Native Press of Calcutta.
Departure of Missionaries.
November—India—Statement of the Calcutta Missionary Conference regarding Sir M. Wells and Hem Nath Bose.
Madagascar—Letter from Rev. T. Campbell.
Dismissal of Missionaries.
Departure, return home, and death of Missionaries.
December—New Zealand—Extract from a Paper put forth by the Society respecting the Hostilities.
Extract from the "Times."
Extract from the "New Zealand Spectator."
Ibadan—Letter from Rev. D. Hinderer.

Church Missionary Intelligencer.

THE TRUE MISSIONARY AND THE REVERSE.

THE purpose of Missionary effort is to convert souls to Christ, as the one Mediator between God and man, and that in the use of the one instrumentality, the preaching of a scriptural, unadulterated Gospel. Missionary and ministerial work are in this respect identical. The minister at home, if rightly instructed, will take no lower view of his responsibilities. His office is the cure of souls, and to their recovery and restoration none other means are available than the balm of Gilead, and the Physician there. To make known the disease and the remedy, the Physician, and his ability and willingness to heal—this is the one concernment to which he will desire wholly to give himself. Jealous of his exclusive devotedness to this one work, he will refuse to occupy himself in any pursuit which does not so harmonize with this great purpose as to be made available to its furtherance. "Give thyself wholly to them, that thy profiting may appear to all," is that divinely imparted counsel, adherence to which he knows to be indispensable, if, indeed, he would be "a good minister of Jesus Christ."

And the Missionary is the same. He is characterized by as absolute and entire a consecration of himself to that work in distant and heathen fields, to which the home minister gives himself in near and professedly Christian lands. He takes up the work of winning souls to Christ under the distinctive form of Missionary work. It is the same grand undertaking under a new aspect. He adopts it with its peculiarities of honourable trust, of difficulty and encouragement; and the determination of the faithful Missionary is identical with that of the faithful minister—to know nothing save Jesus Christ, and Him crucified—Christ as his *motive*, Christ as his *object*, and Christ as the *means* whereby this object is to be attained.

Christ as his motive—the same whereby Paul was influenced; "the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." There is a quickening power in the death of Christ which constrains the man who has experienced it to self-consecration. He was dead in trespasses and sins; but in the faith of Jesus as a Saviour, and the recognition of all that wondrous procedure of self-sacrifice and suffering to which He stooped, that He might save sinners, he became a partaker of a new life—"dead, indeed, unto sin, but alive unto God through Jesus Christ our Lord." And it is in the secret actings of this life, welling from the depths of a renewed heart, that he finds himself moved to self-consecration. Each day brings its wants, and each day brings its mercies. A continually recurring sense of need sends him to Christ with a continuous application; and still, although so importunate, he finds himself graciously dealt with: supplies, marvellously diversified according to his necessities, are freely and copiously dispensed to him: with each new mercy the sense of indebtedness increases, and the conviction that he is not his own, but bought with a price, engages him by a continual and loving persuasion to live to the glory of God.

A convert connected with the Moravian Missions in South Africa, who, by the word of the cross redeemed from the excess of evil, had become an humble and consistent Christian, watchful over his own soul and over the souls of others, once in simple yet beautiful language explained the divine force wherewith mercy, when received and realized, moves the man to personal consecration and self-denying service. On looking at the mill at Gnadenhütten, he thus addressed one of the Missionaries—"Brethren, I discover something that rejoices my heart. I have seen the great wheel, and many little ones: every one was in motion, and all seemed alive; but suddenly all stopped, and the mill was dead. I then thought, Surely all depends upon the one wheel: if the water runs upon that, every thing else is alive; and when that ceases to flow, all appears dead. Just so it is with my heart: it is dead as the wheel; but as soon as Jesus' blood flows upon it, it gets life, and sets every thing in motion; and the whole man being governed by it, it becomes evident that there is life throughout."

And thus Christ becomes the life-object of the devoted man. He lives to Him by whom he lives. His desire is that the Lord should be glorified, that his name should be spread abroad, and men be led to render to Him universal homage. He is actuated to such a service, not only by a regard for the honour of his Lord, but by love to his fellow-man. He knows the state of their souls from an experience of his own. If he needed divine interference to preserve him from utter ruin and everlasting death, so do they. He knows the medicine which Christ dispenses. He has proved its efficacy, and he can recommend it to others. Such is his purpose and desire. To this work he gives himself, as, next to his own personal salvation, his great concernment in life. If a Missionary, as a Missionary; if a minister, as a minister; if a private Christian, according to the measure of his opportunity;—to this he gives himself. He becomes a centre of good to others, and exercises on those around him a wholesome influence. The results may be more or less apparent, but they are sure. Gospel seed, like the natural seed, has its spring and harvest. There is this difference, however, that in the spiritual economy the period of germination is not unfrequently deferred, and that so long, that, but for the promise of its reappearance, we should deem it lost. But although deferred, it will surely come, and will not tarry, and the harvest in due season never fails.

But this is the business of the Missionary: he is a seed-bearer. He goes forth to sow the seed of the kingdom over the fallow-fields of heathenism; and he does so in the assured hope that it shall not fail to yield his Lord a harvest. Whether he himself shall reap as well as sow, that he knows not. That which he soweth another may reap; but he leaves that with his Master to decide, believing that the day will come when "both he that soweth and he that reapeth shall rejoice together." The quality of the seed, and his diligence in sowing, these are his responsibilities. On these points his conscientiousness is active, and he exercises over himself a rigid scrupulousness, that the seed which he sows be the "precious seed" of God's own appointment; that the Gospel which is preached and taught by him be not "after man," but that which is by the revelation of Jesus Christ. He has to proclaim with all fidelity the Gospel message, and, as an ambassador for Christ, in his name beseech men to be reconciled to God. He has to inform men what God has done that such a reconciliation might be practicable—"He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him;" and in this preaching of the Lord's word, as an effective means for the conversion of sinners, he has implicit reliance, because the Lord has moulded and prepared the Gospel message with a view to the accomplishment of this very object, and has promised that, in the power of his Spirit, it shall not be used in vain; and also because, in his own personal experience, he has proved its efficacy.

He is not the ambassador of the law. "The law demands spiritual strength, but the sinner is without strength; the law demands an unsinning obedience, but the sinner disobeys in all he thinks and speaks and does; the law never did, and never can make imperfect man perfect. In Paradise it was the evidence that he could not stand in his own unassisted strength; and on Sinai it was not given for a righteous man, but for the restraint of unrighteousness; and thus multiplied in its precept, it could but multiply sin, and aggravate the offence: 'Moreover, the law entered, that the offence might abound.' 'By the law is the knowledge of sin; for sin is the transgression of the law.' Apply the rule of law to a rebel in arms, and it is at once the evidence of his rebellion, and the occasion of his repeating the offence: or, should he be conscious of the majesty of the authority which he has violated, and of the perfection of the rule which he has broken, this consciousness, without mercy, can only utterly overwhelm him with despair, and terrify him with the justice of the punishment which he deserves. Let the law, then, act as the pioneer to prepare the way; but let the minister of the Gospel remember, that his designation is, not the ambassador of the law, but the ambassador of Christ; and why the ambassador of Christ, but for the very purpose of restoring a sense of the perfection of the law, the love of the law, and that service to the law which is 'perfect freedom' to the human heart? for it is by the power of the Gospel alone that we are enabled to obey the law.

"He is not the magistrate, with his political rule; he is not the statesman, with the devices of the cabinet; he is not the legislator with his civil code; he is not the wise man with the deductions of reason; he is not the prudent man, with his subtle schemes; he is not the moralist, with his rigorous precepts; he is not the orator, with his irresistible flow of elegant suasion; he is not the poet, with his beauty or sublimity of imagination; he is not the man of feeling, with all the tenderness of nature and the melting eye of lovely

sympathy; he is not Moses himself, fresh from the divine conference, with his shining countenance, and his tables yet warm with the finger of God. Not one of these, admirable as they are, nor all combined in one man, will suit the character to which he is sent. It is to man, the sinner, that this ambassador is sent: not the partial, but the total sinner; not the impoverished, but the ruined; not to man hurt by sin, but to man dead in sin; not man to be repaired, but to be made; not to be rectified, but to be 'created.' A totally new principle, then, from any thing that this world knows, must be applied; a message never yet thought of by man must be brought; a message which adapts itself to man, as a vile, a helpless, and a miserable sinner; even a message of mercy from his offended God, which will at once abolish the guilt of sin from his conscience, and subdue the power of sin in his heart.

"'Behold,' then! as Isaiah sublimely commences his forty-second chapter, 'Behold,' then! not a prince, not a statesman, not a legislator, not the wise or prudent, not the moralist, not the orator, not the poet, not the man of feeling, not Moses himself; but, 'behold!' the Saviour, just adapted to the sinner; 'my servant,' my Son made flesh, 'whom I uphold' in his character of Mediator; 'mine elect, in whom my soul delighteth;' my chosen Redeemer, in whom my soul looks upon lost man with full complacency. 'I have put my Spirit upon Him;' the power to restore my image to the human soul I have vested in Him; 'He shall bring forth judgment,' or righteousness, 'to the Gentiles.' I have just suited his character to their wants. His meekness shall condescend to their infirmities; 'He shall not cry, nor lift up, nor cause his voice to be heard in the street;' He shall adapt Himself to the weakness of the weakest: 'a bruised reed shall He not break; and the smoking flax shall He not quench;' the perfection of man shall be in Him; 'He shall bring forth judgment unto truth;' a righteousness which supplies every defect, both of sin and infirmity, and which squares with the exactest proportion of justice, shall be in Him. And, as his meekness suits the infirmities of men, his perseverance suits their unwillingness, their caprice, their neglect, their contempt, their rejection of Him. 'He shall not fail, nor be discouraged, till He have set judgment in the earth'—till He has fully accomplished the justification of fallen men; 'and the isles,' the heathen, 'shall wait for his law'—a law of pity, of kindness, of mercy, and of grace. It is a Saviour that man wants, and not a legislator or a philosopher; it is 'the Prince of Peace,' and not a warrior with human power and human weapons; it is mercy, meeting its correlative misery; it is grace, bearing with sin and infirmity; it is pardon, pronouncing peace. The character of man is, he is a sinner against his God: this is the source of all his misery. If he be met in this character, God suits Himself to his condition. God meets him in this very character: He gives him an unmeasured proclamation of mercy: 'The blood of Jesus Christ his Son cleanseth us from all sin.' Let the most desperate sinner living accept this, and, in the pardon of sin and the reception of mercy, a new principle of obedience is imparted to his soul. 'Thy sins are forgiven; thy faith hath saved thee; go in peace.' Let this voice be but effectually whispered by the Spirit of Christ to the soul, and the work is done; that soul is restored to God, to itself, and to its neighbour: for if the soul be once inclined to God, it is inclined to its own best interests, and to those of man also; there is imparted to it a new creation, the due exercise of all its relative obligations."*

Men may despise this means, and pronounce it to be an unlikely instrument for the accomplishment of so great a work; but the faithful Missionary is prepared to answer with Paul—"We preach Christ crucified, to the Jews a stumblingblock, and to the Greeks foolishness, but to us who are saved, both Jews and Greeks, Christ, the power of God, and the wisdom of God." Not only is he persuaded that the Gospel is effective for the work he has to do, but that it is so exclusively; and, discarding all other weapons which human wisdom would recommend to him, he takes the sword of the Spirit, and says, "There is none like that; give it me."

And thus there is nothing to be found on earth more noble, more sublime, than true Missionary enterprise. Let only the varied features which belong to it be brought into consideration—the admitted difficulties of the undertaking, the admitted feebleness of the agent, the despicableness in the world's eye of the means which he purposes to use—while the power, by which all this weakness is to be invigorated and made available, remains reserved and unseen; and yet the apparently hopeless undertaking persevered in, although

* Extract from the Anniversary Sermon of the Church Missionary Society, preached by the Rev. Henry Budd, M.A., 1826—1827.

sickness supervene, and valuable life be sacrificed, and one Missionary after another fall upon the battle-field, without any apparent result being produced; like the Israelites compassing Jericho in peaceable procession, their rams'-horns being sounded, and the ark of the covenant borne by the priests, until, at length, in an unexpected moment, the battlemented walls fell prostrate to the earth; in this its apparent weakness and eventual success lies the greatness and glory of the Missionary work.

But, like all precious things, it has its counterfeit. There are those whose object it is, not to win souls to Christ, but to proselyte to a church, or a sect, or to some peculiarity of doctrine, or opinion, or practice, and who, in this their vocation, are exceedingly zealous, so that they are ready to compass sea and land that they may make one proselyte. They confuse, in their own minds, elements which are entirely distinct. They forget that they may persuade men to join their church, or to accept their statements, or to conform to their peculiarities, and yet leave them as far from Christ as they were before; and under this delusion they expend themselves in the advocacy of that present and palpable thing, whatever it be, to which they desire to attach men. But they might, if they would, detect the fallacy under which they labour, if they only reflected that they cannot be doing Christ's work, for they are not using Christ's means. The Gospel they neglect: they either openly repudiate it, or, with a professed respect for it, set it aside, because they find that, however effectual to win souls to Christ, it does not answer their purpose. The question with them is, not how to change natural men into spiritual men, but, whatever they be, to enlist them under their standard; and therefore, disregarding the Gospel, as to them of little value, they select those means which they think most likely to subserve the object they have in view; and these are of various aspects. Sometimes they are of a coercive character; sometimes they are fitted to deceive; but it matters not how it be done, provided only that they gain numerous proselytes. Assuredly, if we wish to serve Christ in the field of Missions, we must use his Gospel; and as assuredly, if this be neglected, it is not Christ's work we are doing, nor is it the Lord we seek to glorify. But yet, while all else be changed, and the motive, the object, and the means, be all different from those which are characteristic of true Missionary work, yet the Missionary profession and the Missionary phraseology are retained, and the earthly materials of which the whole movement consists are so gilded over with the name of Christianity, as, in popular estimation, to be identified with true Missionary work, and thus receive an amount of respect and admiration which does not properly belong to it.

Xavier and his Missionary enterprise present a case in point. This man, in whom there was so much natural endowment, and yet so much of spiritual inefficiency—in whom there was so much to admire, and yet so much to deplore—required to have the strangely conflicting elements of his character analyzed by a careful and discriminating hand, in order that we might understand him, not as fiction has pourtrayed him, but as he really was, and that, weighed in the balance of the sanctuary, his labours might have assigned to them their true value. This has been done, and most efficiently.* Xavier lacked one thing, but that one thing of such importance, that no superior qualifications could compensate for the deficiency—he wanted that perception of Christ as the one object, in whom God may be known as Love, and in whom his own soul might find a resting place, which would have centered his affections in Jesus, and given him right motives and true objects. Had this not been wanting, Xavier would have been a great, but not a true, Missionary. He would thus have had a higher object than that of promoting the interests of the papacy. Christ, not Rome, would have been that object. In the prosecution of the great work, winning souls to Christ, he would have found no need of the carnal weapon, "nor have attempted to advance the kingdom of Christ by the sword of the magistrate, by the terrors of persecution, and by the bribe of temporal advantages." Such devices, instead of helping, would have been found to hinder him; and he would have renounced them, as David did Saul's armour, when he said, "I cannot go with these." He would have found that "the weapons of this warfare are not carnal, but mighty, through God, to the pulling down of strongholds;" and that in wooing and winning souls to Christ, one mean alone suffices—"the Gospel of Christ, the power of God to salvation to every one that believeth." "But he undertook a great spiritual enterprise without the right means and preparation for the work. God's inspired volume, in the language of the people, was no part of his Missionary agency. He did not arm himself with that Gospel which is "the power of

* See Venn's "Missionary Life and Labours of Francis Xavier."

God unto salvation." It is melancholy to find, throughout his writings, amidst so many noble religious sentiments, little which tends to exalt Christ, or to honour the work of the Holy Spirit. The Virgin Mary and the saints are obtruded into an idolatrous position. The religion which he attempted to propagate was not according to the Gospel of Christ."* Yet does he continue to this day the model Missionary of the church of Rome; and men, warped by Romish training and instruction, knowing Christianity, not as God has given it, but as man has debased it, go forth to promote the interests of that church within whose pale, as they conceive, there is alone salvation, prepared to make use of whatever means may be most convenient and effective for their purpose; and, now by pageantry, now by secular influences of diverse kinds, which move them to fear, or move them to avarice, so far to influence men's minds as to induce them to exchange one form of superstition for another; and yet such proceedings as these are designated as Christian Missions, and the men who are engaged in the prosecution of them as Missionaries-Apostolic.

We have now lying before us the reports and journals of several of these men, at least so far as the Institution for the "Propagation of the Faith" has thought it wise to publish them. Zealous, undoubtedly, they are for their church, and for that corrupt Christianity which she commands to be received. Could these Missionaries have their wish, Mariolatry would supersede all other idolatries. For this they labour, and in the prosecution of this object they are content to suffer and to die. If God's mercy is not to be obtained irrespective of the Saviour, so neither, in their estimation, is the efficacy of Christ's mediatorship obtainable irrespective of Mary; and thus the preaching of Mary is, in their view, identical with the preaching of the Gospel, and the acknowledgment of Mary with the acknowledgment of Christ. To this practice they cling with intense devotion, and, in the time of need, address their prayers to one who is as incapable of hearing them as Buddha or Shiva.

One of their Missionaries, the Abbé Venard, has been recently put to death in Tonquin. Piteous it is to find him invoking Mary in his need.

"From time to time I cannot refrain from making the place of the mandarins resound with the praises of the Blessed Virgin—

" 'O Mere chérie!
Place-moi
Bientôt dans la patrie
Près de toi.
Noble Tong-King, terre par Dieu bénie,
Des héros de la foi glorieuse patrie!
Je suis venu pour te servir,
Heureux pour toi de vivre et de mourir!

"'When my head shall have fallen under the axe of the executioner, O Mary Immaculate, accept your poor servant's life as an offering from the vineyard, or a rose gathered in your honour. Hail Mary!'"

Let it be remembered, Christ is of divine appointment—"God sent forth his Son;" but Mary is of man's device. The natural mind can rise to its own level; but to the apprehension of Christ as a Saviour it is unable. This must be the effect of divine power. "No man can come unto me, except the Father which hath sent me draw him." Whenever, therefore, faith in Christ is exercised, there a wondrous change has been accomplished, and the natural man is changed into a spiritual man. But faith in Mary involves no such change: the man remains such as he was before, and the heart is unaltered in its estrangement from God.

And thus zeal for Mary is not to be confounded with Christian zeal. It is the zeal of the heart for its own device, its own idol, an object unworthy of the many sacrifices which are expended upon it, for it helps and saves neither the teacher nor the taught.

Let it be observed, then, that the motives and objects of the true and of the untrue Missionary are widely different, as widely as nature is from grace. The one labours to convert men to God, the other to convert men to his church. The one holds up Christ as the medium of attraction; the other intervenes Mary as the proximate help for the sinner, and excludes Christ: the one is guided by the testimony of God; the other by the doctrine of his church: the one dispenses a medicine which is effectual to the recovery of sinners; the other distributes that which, having in itself no healing power, inflicts injury by indisposing men to the reception of the true remedy: the one, as a spiritual man, works for spiritual purposes; the other, as a deceived man, labours to inspire others with a belief in his own deceptions.

The texture of the men being different, and their objects different, we cannot be surprised if there be a great difference in the means which they employ for the accomplishment of their respective ends, and if the untrue Missionary does not scruple to recur to helps and

* Venn's "Missionary Life and Labours of Francis Xavier," p. 259.

influences with which the other would never compromise himself.

If, therefore, we look into the proceedings of Roman-Catholic Missionaries, we find them —in order to obtain that influence and ascendancy to which they aspire over the minds of men—making use of secular influences, evasions, concealments of the truth, exciting the fear of man, the love of money and the love of pleasure, all being unscrupulously pressed into their service upon the principle that the end sanctifies the means.

Thus, for example, so soon as the terms of peace were agreed upon at Pekin, the Missionaries of Rome at once availed themselves of the opportunity to advance into the interior. Thibet has long been an object of their aspirations, and one of them had prepared himself, as he informs us, to go *incognito* to Lassa, "as it was in this manner the former Missionaries tried to penetrate into China." This is, we will not say, an advantage, but a facility which Romish Missionaries possess above Protestant Missionaries. Their principles do not forbid them disguising their true character, and professing to be otherwise than they really are. They possess in this respect a peculiar flexibility. There is nothing in the principles of a Jesuit to prevent him from professing himself a Mohammedan, if, indeed, by such a proceeding the best interests of his church would be promoted—nay, indeed, his doing so would be esteemed in the highest degree commendable. But the new political relations of France with China placed at the disposal of these Missionaries a more effective mode of obtaining entrance into the interior. French influence at Pekin obtained for them imperial passports. France never hesitates to use her political influence for the advancement of her Missions. There is no ignoring of the Missionary or his objects in the presence of the heathen. They are at once taken by the hand, and helped, if it be necessary, even by the carnal weapon. There appears to be in this respect a mutual understanding; and if governors and consuls, as they have opportunity, help the Missionary, the latter repays the obligation by employing for the interests of France whatever influence he may obtain over men's hearts and consciences. Thus, in the present instance, imperial passports were furnished them by the French and Chinese authorities, and they were enabled to travel in an official character. In this they imitated "the model Missionary" Xavier, who, as the envoy in religious matters to the King of Portugal, and as the Nuncio of the Pope, went forth armed with secular authority.* So the Thibetan Missionaries travelled under an escort of Chinese and native soldiers, "with the French banner carried by a Christian soldier, at the head of our caravan: he wore the uniform with the mandarin globule." The lamissaries of Lassa, however, heard of their approach, and resolved, if possible, to prevent it; and they issued mandates to the chiefs of tribes, and to all the lamissaries on the route, threatening grievous penalties to all who should afford any assistance to the intruders. The Missionaries communicated as quickly as possible with their friends at Pekin, and then came the tug of war between the reluctancy of Lassa and the coercion from Pekin; and the September Number of the "Annals" leaves them held in suspension between these conflicting forces at Tsiamdo, the capital of the Thibetan province of Kham.

The official dignity, however, which had so far helped them on their way, was found to be not without its inconveniences. Regarded as great men, they were expected to give great presents. To save appearances, they had to give; and, in doing so, were almost reduced to beggary; and, unable to satisfy in any other way the expectations which their own stratagems had evoked, they were compelled, in the lack of ready cash, to dispense promises of future favours.

"We have been obliged to be very prodigal in our promises of favours to come, for we are everywhere received and treated with the highest honours. Our arrival here, particularly, was celebrated in triumphant style. The first mandarins of Tsiamdo, with the troops in full uniform, awaited our entrance under tents outside the town. We were then presented with tea, and, after a little conversation, were conducted to the Kong-Kouan, or the house prepared for our accommodation. Here the principal officers again came to present their respects; after which they sent us a grand feast, such as is served at great ceremonies. We are now engaged paying the usual visits of ceremony, and are received almost as citizens. You are naturally inclined to exclaim, 'How the times and men are changed!' It is only a few years since the Missionaries were either massacred or sent prisoners to Quang-Tong; and behold them now introduced into their Mission by the mandarins themselves, and this with a courtesy and cordiality unequalled. Yes, thank God! this is all true; and deeply grateful do we feel to Divine Providence, who has been pleased to make the

* Venn's Life of Xavier, pp. 18, 19.

arms of France and England the instruments by which this miraculous change in the Chinese politics has been brought about. Our diplomatists have forwarded letters requiring the full execution of the treaties lately made, and recommending particularly that we should be assisted in our difficult and adventurous Mission in Thibet."

But this is not all. Romish Missionaries in China are, at the present time, making use of secular influence with very great efficiency for the promotion of their own particular objects. Monsieur Anouilh, Vicar-Apostolic of Western Pecheli, informs us, that, in fifteen days, the number of conversions which had resulted from his own individual efforts had exceeded 3000. "I have," he says, "been travelling, during several months, not only through my old Christian congregations, but into many towns and villages where the name of the Lord was, up to that time, unknown. Nearly always I preach in the public places, in the streets, all but on the housetops. I preach, not in presence of a few individuals, but to immense masses of people. They come from miles round, and pass whole days without food, in their eagerness to hear the Christian doctrine. With our own eyes we are witness of what is related in Scripture—'A great multitude, and they had nothing to eat.' If I possessed the gift of miracles, and could, like our divine Master, satisfy the multitude, the people would follow me, not by thousands, but by millions. Never has the heart of the Missionary experienced greater consolation than I have felt during some time past. The harvest is, indeed, abundant; and, if I had more husbandmen, the granaries of the Master, great as they are, would soon be completely filled. To give some idea of this, I shall sketch my last excursion. Throughout the western districts of Tchao-tcheou there were very few Christians, and I could only count some Catholic families scattered here and there. The Almighty prepared the way for me, and gave me an opportunity of going to preach the Gospel in these countries, as I had done in several districts of Tching-ting-fou. Scarcely had I appeared in these parts than multitudes of men and women gathered round me: they raised a platform for me in the public square; and thence I preached to the poor pagans as long as voice and strength were left me. Sometimes at nightfall I was ready to die with fatigue, and quite unable to say another word, though my audience were still all anxiety to hear me. Next day I began again as before. God blessed all my efforts; and the number of conversions which took place in the course of these fifteen days exceeded three thousand. More than six hundred families are now inscribed among the catechumens. Nine villages, with nearly every one of their inhabitants, have come over to us; and in more than twenty others are several families who broke their idols, and declared their determination to adore no other than the sovereign Lord of heaven and earth. In fact, I was, in some measure, obliged to save myself by flight from the pressure of these dear infidels."

What has induced this mighty movement? Is it to be attributed to Christian or political influence? The latter, we apprehend, affords the solution of the mystery. The French officials have been full of energy. "It would take," observes Monsieur Anouilh, "a volume to relate all that has been done by the French legation for each one of the Missions. During the last few days, thanks to his characteristic energy, the minister, with the assistance and soldier-like vigour of the worthy M. Trève, officer of marine, and Secretary *pro tem.* to the embassy, has obtained, for five different vicariates, at one and the same time, either the restoration of the ancient churches, or an indemnity still more glorious to religion. In spite of countless difficulties, the minister succeeded in getting for me the imperial palace of the town of Tching-ting-fou, on the site of which I can build my cathedral, my seminary, an orphanage, and schools. It is, of course, one heap of ruins; but the *eclat* of such a donation is immense, and equal in itself to several imperial decrees. For the Emperor to give up his palace to other uses is a thing unheard of in China."

But, besides, there has been obtained a new edict "in favour of Catholicism." It appears that an edict of the previous January, authorising the free practice of the Roman-Catholic religion, not having sufficiently commanded the attention of the magistrates, the French Minister-Plenipotentiary remonstrated with Prince Kung. He claimed that the native converts should be free "from all obligations which the inhabitants of the interior might wish to impose on them, to contribute to the support of pagodas, to make offerings to idols, and help in the construction of theatres, &c." The addition of the &c. is certainly suspicious; nor is it clear what further immunities may be claimed on behalf of these native converts. M. de Borboulon also demanded that the Catholic Missioners, as men of the greatest probity, should be received with respect by the Chinese ma-

gistrates, whenever they desired to see them. Thus urged by the French legation, Prince Kung, and the high dignitaries of the ministry for foreign affairs, hastened to embody, in a memorial to the Emperor, the wishes of the Plenipotentiary, and the result has been the following

"*Imperial Edict of the 6th day of the 3d Moon of the first year of the reign of the Emperor Toung-tche.* (*April* 5, 1862.)

"In one of their preceding communications the Ministry for Foreign Affairs have already notified that the French Catholic Missioners have no other object in view than to preach virtue, and that the Emperor Khang-hi himself authorised the free practice of the Catholic religion. This decided me to publish, at the same epoch, an edict, ordering all the magistrates of the empire to be henceforth scrupulously just in all matters relating to the Christians. However, I have just learned, to my great surprise, through the last communication of the members of the same ministry, that a great many magistrates have paid no more regard to my orders than to the instructions forwarded to them on that subject.

"In consequence of this, I now command the viceroys and governors of each province to take effective measures that all magistrates under their jurisdiction shall forthwith obey this edict, and, in future, observe the most perfect equity in all things relating to the Christians, which affairs they should, moreover, bring to a conclusion with the shortest possible delay, totally irrespective of their own private opinion. In this way they will show that they have equal regard for all parties alike.

"I now authorise and order that all that has been mentioned in the request addressed to me shall be put in execution forthwith.

"TAKE NOTICE OF THIS!"

We can now understand the secret of Monsignor Anouilh's numerous conversions. Secular influences have supplemented the weakness of the Romish Missioner, and like a powerful wind, to which the waves of the ocean with facility yield themselves, have caused the fickle population to assume, for a season, a profession which appears to be for their temporal advantage. The preponderating influence of the French legation, as manifested in the imperial edicts—the repeated charges to the magistrates—the immunities granted to the converts, the preamble, perhaps, to something still more advantageous—the grant of the imperial palace at Tching-ting-fou—all these have caused these poor people to think that, by professing themselves converts to these Romish Missionaries, they shall become the favourites of the court, and the protégés of the great foreigners at Pekin, who, by the force of arms, have broken down the supercilious exclusiveness of the Celestial Court, and compelled its princes to transact business like ordinary mortals; and they come, therefore, crowding with such a sudden inrush upon the astonished Missionary, that, as he tells us, he was obliged "to save himself by flight from the presence of these dear infidels." Thus, after the example of Xavier, these modern Missionaries of the church of Rome "attempt to advance the kingdom of Christ by the sword of the magistrate, by the terrors of persecution, and by the bribe of temporal advantages."

Romish Missionaries, however, do not lean so entirely on political interference as to neglect other influences. Ecclesiastical pomp and pageantry are old auxiliaries of the church of Rome, and even on a journey to Thibet they are not forgotten. The Mission is headed by a bishop, the Romanists sharing the conviction of certain parties in our own church, that no Mission can be successfully initiated except a bishop be present; and assuredly Monsignor Thomine has not been slow in revealing to the natives of there countries the dignity of his office. On reaching the frontier city of Ta-tsien-fou, where the population is half Chinese and half Thibetan, "he entered in full episcopal costume, with his cross shining on his neck. The cannons were fired in honour of him, and, by way of more distinction, we were offered to have men stationed at our doors all night, who would keep beating the tom-tom." The Missionaries, however, preferring a night's rest, declined this honour.

In barbarous lands, amongst a rude and uncultivated people, this means of proselytism may be resorted to with much effect, and without great expenditure. The following extract from the Missions in Central Oceanica will exhibit in bold relief this device, and, side by side with it, the desecration of the Sunday to the purpose of popular sports and pastimes—

"We were now in Holy Week. For the first time, the church was going to present to the eyes of these impressionable people the sight of her most affecting ceremonies, the great mysteries which had been taught them by her ministers. It was quite certain that such august solemnities would leave the holiest impressions in their minds and hearts. Those poor people were, I am quite confident,

most pleasing to our Lord while praying and singing their hymns, following the procession on Palm-Sunday, each bearing a flowering and odoriferous palm. It was a charming sight, the young negroes with red cap and white pantaloons, and the young girls in white dresses with blue belt, and wearing their medals as members of the congregation of the Blessed Virgin, all carrying banners, ornamented with blessed palm. Even their curiosity, so natural to the sprightly natives of Oceanica, did not tempt them to look about them, or be distracted during this ceremony, which seemed to absorb them with delight. Assuredly, you would have heartily re-echoed the sentiments of the soldiers of the garrison, who had assisted, under arms, at the procession, and exclaimed afterwards, 'What a ravishing procession! who could ever have expected to see any thing like it in the Isle of Pines?'

"How shall I describe to you the last three grand days, Holy Thursday, Friday, and Saturday? One could never have imagined all the wonderful decorations the Sisters, aided by the neophytes, contrived to produce out of absolutely nothing, which made the church really beautiful. To give even a faint idea of the emotions I felt at witnessing this reflection of Calvary in the midst of a tribe of almost savages, with the ceremonies and the mourning of the universal church, reproduced with such fidelity in the least of those Oceanic islands, would exceed the limits of a letter. I must content myself with a few words of description of the festival of Holy Thursday.

"From the moment the divine host had been placed in the tabernacle, there was, during the entire night and day, a constant succession of natives in adoration before the modest altar. The chiefs had arranged the order to be followed by the families of each village. The singers and the catechists were divided into two choirs, who accompanied alternately the ordinary visitors in adoration before the blessed sacrament. I am still enjoying the impression of all the happiness I felt at witnessing the piety of the people during those four-and-twenty hours. Hymns and prayers succeeded each other at short intervals; the Latin, French, and Kounie languages vied with a confusion of tongues that only gave it to my thought a new charm; for it appeared to me that our Christians borrowed the accents of three languages, because they could not find words enough to express how much they loved Jesus in the adorable sacrament. At last I was obliged to moderate the fervour of the singers, who seemed never tired of repeating their hymns. They had all lost their voices, and were scarce able to sing at the ceremonies of the following day.

"Their zeal and fervour did not abate as daylight passed away, for the Caledonians find a particular charm in the solemnity of nocturnal ceremonies. However, Father Goujon, after having praised the goodwill of the women, begged of them to return to their houses, and remain in them, to guard both their homes and their children. This order caused great disappointment: they murmured at it very much, though all the while obeying. The young girls, under the care of the Sisters in the asylum, did not let it pass so easily with the good father: they pleaded with tears, that he seemed to have forgotten how zealously they had worked to arrange the altars for him. He was obliged, at length, to yield to their pious petition to be allowed to form part of the procession at midnight in the church. What an agreeable surprise it was to me when I heard their sweet voices sing, in a pure French accent, the hymn, 'May the vaults resound!"... When the men returned home and reported this news, their wives, who all remained watching, declared that permission must have been granted to all when the young girls were in the church, and each set off, quietly gliding in amongst the congregation, and soon they even took courage enough to join their voices to those of the men who were singing the hymns.

"The glorious feast of Easter-Sunday terminated our beautiful ceremonies. A multitude of communicants at the early mass crowned our success, and we had brilliant illuminations in the evening. Truly, Easter is our Lord's own feast: therefore it is, that, in the remotest island, as well as in our own kingdoms, the heart of the Christian is on that day inundated with holy joy. Our good neophytes of Kounie were as happy as ourselves. These glorious feasts were a double consolation to them, after all the sorrow they had gone through during the last epidemic. Our ceremonies have a peculiar attraction for them. We must remember, that, by their conversion to Catholicity, they have no longer their own old festivals; and even their amusements have been much changed, when not altogether abolished: they have been obliged to give up many superstitious rites, and it has, therefore, been necessary that we should replace those by the pure joys of piety, innocent pleasures, and popular amusements, which the *Catholic church* authorises and encourages amongst her children.

"I have purposely underlined the words 'Catholic church,' for on this point heretics have not understood the religious feelings and true wants of their proselytes. The Protestant Sabbath bears the stamp of the Puritans, who fashioned it according to their taste, and have rendered it unfit for the enjoyment of the sweet liberty of the children of God. On that day every thing surrounding the Protestant is dull, severe, and restrained: nothing is permitted for the expansion of the heart, in the joy of the family circle: repose, silence, sleep, constitute their Sabbath. All that I witnessed in the Isle of Pines charmed me in contrast with the other islands, where the Protestant religion predominates. I was delighted to assist at the games of the young men, which they enjoyed with all their hearts, after having first given the best part of the day to their religious exercises. Their joyful cries, animated rivalry, races, and even their contests, which sometimes approached to disputes, that, nevertheless, were quickly appeased, all appeared to me a charming mingling of true faith with natural feeling. To be sure, I know that every one is not of my opinion on this subject. The Island of Maré, whose inhabitants have frequent intercourse with our neophytes, is divided into two camps: one party is under Methodist influence, the other has remained pagan. The latter, when they come to Kounie, say that ours is the religion they would choose for themselves; while the followers of the other camp are dreadfully scandalized at the way in which the Sabbath is violated in the Isle of Pines, which they avow is given over to papist superstitions. However, I don't think we will change our mode in order to gratify their susceptibility of conscience."

All these instances which we have introduced are extracted from the pages of one single number of the "Annals of the Propagation of the Faith;" yet are they sufficient for our purpose. They exemplify the Missionary action of the church of Rome. To obtain proselytes—the variable adherents of an hour—the Gospel is not necessary; nay, indeed, it is too holy, too elevated, for such a purpose. The object is an earthly one; and for this, earthly influences are the most suitable. The Romanist Missionary does not want the Gospel. He does not mean to do what the Gospel is intended to do. The object of the Gospel is to save the immortal soul of man, by accomplishing therein a radical change and reformation. An outward alteration suffices for the Romish Missionary—such a change in the surface element as enables him, expunging "heathenism," to write "Catholicism" in its place. Where this is done, his work is done, and he rejoices in the success which has crowned his efforts. But the true Missionary labours to persuade sinners to Christ, that, in approaching Him, they may be dealt with as the suffering woman, when, as she touched Him, there came virtue out of Him, and she felt in herself that she was made whole of her plague. But to persuade to Christ he must preach Christ. And this the true Missionary does successfully, because it is through this the Spirit works.

We have sketched the two extremes—the true and the untrue Missionary—each in his full development. Between them lie many shades and modifications. There are those who, notwithstanding many deficiencies, may be classified with the true; and there are those, also, who, notwithstanding many strong asseverations, must be classified with the untrue. But it becomes all men who put their hand to this work, to inquire what is their motive, their object, and the means which they are employing. It is possible to adopt and act upon the principles of Rome without belonging to her communion, or having with her any ostensible relationship. A man may be zealous for his church who does not love his Saviour; he may be zealous to proselyte the heathen, and yet not see the necessity of any spiritual change. His objects being thus below the Gospel standard, he may content himself with inferior means, and deem the teaching of the Gospel of no primary importance. Yet the phraseology of Missions may be retained, although the substance is thus wanting, and successful efforts be made at home to obtain funds for the prosecution of a work, which, whatever it may assume to be, is not that of a true Missionary.

In this, the first Number of a new year, we have struck a key-note, with which we pray that all our Missionary advocacy and efforts throughout the year may be found in harmony.

JUBILEE ANNIVERSARIES OF ASSOCIATIONS—YORKSHIRE.

YORKSHIRE, in the early promptitude with which it gave itself to Association work, follows immediately after Bristol. During the summer of 1813, the Rev. Basil Woodd preached at various churches in that shire on behalf of the Church Missionary Society. Associations

were formed at Leeds, Bradford, Huddersfield, Wakefield, Knaresborough. These Associations have maintained their action during the half century which has elapsed, and are still at work. The aggregate of contributions remitted by them is as follows—

Leeds ...	... £22,905
Bradford ...	... 7853
Huddersfield	... 23,958
Wakefield...	... 5107
Knaresborough	... 6137

We find that twenty years ago there were in Yorkshire sixty-two Associations remitting, in the fifty-third year of the Society, the aggregate sum of 9010*l.* At the date of the last report, there were seventy-one Associations, remitting, in the sixty-third year of the Society, an aggregate sum of 11,088*l.*

Some of these Associations have recently held their Jubilee Anniversaries, and from two of them—Huddersfield and Wakefield—we have received details of the proceedings.

"The Huddersfield Church Missionary Association entered on its fiftieth year on Tuesday, the 16th September, the first meeting held in Huddersfield on behalf of the Society having taken place on September 16, 1813. The year 1813 is memorable in the history of the Society, as that wherein more enlarged opportunities were given to its labours abroad, and more direct appeals were consequently made throughout the kingdom, for co-operation in its noble cause. Huddersfield was favoured as one of those towns, in which those Associations were formed that have been so material a benefit to the Society and to its friends. The Rev. John Coates, the highly-valued vicar of that day, became the first President of the Huddersfield Association; which, under succeeding vicars, has continued to the present time, gathering into its sphere the villages around, many of which have now their own branches in full and effective operation. The whole amount contributed by Huddersfield and its neighbourhood exceeds 23,000*l.*, and its average annual remittances from 700*l.* to 800*l.*; and as the divine blessing on the operations of the Parent Society has been such, that although its income has grown to more than 150,000*l.* in the past year, it is frequently straitened for want of funds, unable fully to occupy the fresh ground opened for operations in its various Missions, the friends of the Society desired to take advantage of the opportunity offered by the jubilee year publicly to express their gratitude to God for his great blessing on the Association and on the Parent Society, and to improve the occasion to a more enlarged devotedness of this neighbourhood to the great work of Christian Missions to all nations.

"The Jubilee year commenced with a large and influentially-attended meeting in the Gymnasium Hall, on Tuesday evening, presided over by the Vicar of Huddersfield, and at which a large number of the clergy of the town and neighbourhood were present.

"The jubilee hymn, 'Blow ye the trumpet blow,' opened the proceedings, followed by prayer by the Rev. R. Collins.

"In introducing the object of the meeting, the Vicar observed that they were met, as all were aware, to commemorate the anniversary of the Huddersfield Association of the Church Missionary Society, and as, fifty years ago, it was formed under the presidency of the then Vicar of Huddersfield, he rejoiced that, in that capacity, he (the speaker) had been requested to preside on the present occasion. He deemed it a privilege of no small magnitude so to do, and he trusted that in years to come every future vicar would throw himself heart and soul into the blessed work which this Society sought to carry out, for it would indeed be a sad day for himself, and a sad day for Huddersfield, if such were not the case. He had always loved the Church Missionary Society. In his early ministerial career he had been closely connected with it as a tutor at one of its colleges; and he still entertained towards it a warm, sincere, and unabated attachment. The reason why his feelings and sympathies were so enlisted in its behalf was, that the one object of this noble Institution was to 'preach among the Gentiles the unsearchable riches of Christ'—to proclaim freely among all people that only name whereby all men shall be saved. This was the express purpose for which the Society was instituted—to publish the glad tidings of the Gospel through the earth, to tell them that sit in darkness that light hath arisen—to teach them how sin might be forgiven, how God would have all men come to the knowledge of his truth and be saved—to announce to them true liberty, viz. the emancipation from sin—to give instruction to the ignorant, comfort to the wretched, salvation to the lost: in a word, to proclaim the acceptable year of the Lord; that acceptable year in which blessings for men—blessings suited to their immortal condition—were offered for the acceptance of all, without money and without price. With regard to the celebration of the jubilee of their own Association they had great cause for thankfulness for the past and encouragement for the future. When they thought of the past, and the merciful way in which the good hand

of God had blessed the Association, the jubilee note must resound, the trumpet of praise must be heard. For encouragement for the future we must look to the jubilee of earth and the jubilee of heaven, both of which are to be realized, and in both of which, if we are true Christians, we are to participate. With regard to the jubilee of earth, our trembling apprehensions are sometimes apt to betray us. The greatness of the work, the slow progress of that work, the enemies that surround us on every side, are wont to make us despond, and cry, 'How long, O Lord, how long?' But let us remember the times of old, the faithfulness of God to his promises. Let the eye of our faith be directed to Him who now sits at the right hand of God, waiting till his enemies be made his footstool. The time and manner of his victories they gladly left in the power of Him who wisely hides them in his own counsels; but the kingdoms of the earth shall become the kingdoms of our Lord and his Christ, and He shall reign over them. But think also, Christian friends, of the heavenly jubilee, the congregation of the redeemed in heaven, patriarchs and prophets of the former dispensation, apostles and martyrs of our God, the reformers and confessors of our Protestant church, the holy men who formed this Institution, with all who have since trod in their steps, the band of faithful and devoted Missionaries who have been sent forth, with all who have been brought to the knowledge of Christ through their instrumentality, and those who shall yet be brought—all assembled round the throne of God, all with loud voice and harmonious concert ascribing salvation to our God and to the Lamb for ever."

The vicar was followed by the Rev. R. Collins, Vicar of Kirkburton, and Association Secretary of the Church Missionary Society. He traced the growth of the Parent Society from a feeble commencement to its present status of enlarged growth and effective operation. The Rev. G. Hough then traced the history of the Huddersfield Association. In dealing with the latter point, he showed how, from year to year, the Association had been enlarged by the accretion of new parishes from the vicinity, and had thus been characterized by a steady progress of income similar to that which had marked the growth of the Parent Society. The passage which wraps up this part of the subject we introduce—

"Let them take a view of the Huddersfield Association since its formation. He had extracted from the different Reports particulars which he doubted not would be of interest, relating to the various branches of this Association. The Huddersfield Association, be it remembered, was formed in 1813. In Almondbury he found an Association was commenced in 1813, as were also the Associations of Holmfirth, Kirkburton, and Kirkheaton. Longwood takes its place in 1816. There is then a blank for six years, when an Association is formed at Honley in 1822. That was the year his dear friend the late Mr. Drawbridge entered on his ministry there as curate. He (Mr. Hough) very well remembered the first meeting at Honley. It was in the spring of 1824. Though not then in holy orders, he was present as a friend and formerly a fellow-student of their dear departed brother; and amongst the speakers at that meeting were the late Benjamin Haigh Allen, Esq., and the Rev. Hugh Stowell. Legh Richmond was also present. He remembered the individuals present perfectly well. In the year following the Meltham Association was formed, Marsden in the following year, Woodhouse in 1825, Linthwaite in 1826, Saddleworth in 1827, and his own Association (South Crosland) in 1831. It was interesting to watch their progress from this period. From the enlargement of the means of grace in the two main parishes of Huddersfield and Almondbury by the building of new churches, &c., an impetus was given to the formation of Missionary Branches; and they found that the number of Branches which succeeded all marked the successive periods when these churches were opened in different parts of the district, and ministers appointed over them whose hearts were engaged in the Missionary work. Thus Crosland and Golcar seemed to have commenced in the same year; Lockwood and Netherton in the year following, and, in the succeeding year, Lindley, Thurstonland, and Deanhead: Meltham Mills followed in 1839; then Holmbridge, Scisset, Armitage bridge, and various others. Now for the results of all this. How much had been raised by the different Associations? They had put it down as somewhere about 23,000*l.* or 24,000*l.* Just consider how this sum had been contributed, and how it had gone on gradually increasing. It was unnecessary to go through every successive year, but he had drawn up the averages of income for the first nine and the successive ten years up to the present time. They were as follows—First nine years, 217*l.*; next ten years, 375*l.*; next ten years, 518*l.*; the ten years following, 600*l.*; and for the last ten years, 755*l.* He by no means wished to say that the income of the Association had reached an amount such as it might or ought

to have done. All that they did was to thank God that their Association had not decreased in its means of usefulness; that it had not vacillated in its efforts, and that it had not receded after reaching a certain point. But now let them look at the income of the Society itself, and he would give them the averages for the corresponding periods. The average for the first nine years amounted to 23,860*l.*; for the next ten years, 42,730*l.*; the next ten years, 74,640*l.*; the ten years following, 102,340*l.*; and the last ten years, 136,000*l.* Now a produce like this on the part of the Parent Society was stimulating, because it showed what could be done. They all felt that more might be accomplished; and it would be one of the best fruits of the jubilee year if every heart were stirred up to feel deep humility and self-abasement in contemplating the past, and to look forward to a humble walking with God in a more entire consecration of every power to his service and glory."

The Wakefield Association held its Jubilee Meeting on October 23, the chair being taken by the Lord Bishop of Ripon. During the course of the proceedings there were brought up from the records of the past many interesting reminiscenses of zeal and devotedness on the part of those who befriended in past times the cause of Missions in this part of Yorkshire. Mr. J. E. Dibb said—

"The first name that occurs as rendering effective service is that of the Rev. Samuel Sharp, M.A.; the collections at the parish church in 1814 having been upwards of 64*l.*; and his pulpit having been, on other subsequent occasions, open to the advocates of the Society. In 1821 occurs the name of the Rev. Samuel Rogers as Secretary of the Association; and though the generation with which that reverend minister of the church was contemporary is now fast passing away, the savour of his pious memory still remains, so that his name is probably seldom pronounced without calling forth some expression of veneration. It is by men of his stamp and character, who in their day put forth all their energies for the promotion of sound evangelical truth, and who, by multiplying the means of grace beyond what had, up to their time, been the practice of the church, that the Church Missionary Society itself was called into existence; and it is by men of like character that the Society has been, and still is, maintained, directed, and, under God's good providence, prospered. We do well, therefore, to hold them in our respectful and affectionate remembrance, and to strive to emulate the bright example which they have left behind them."

The question of income is then referred to.

"In the Parent Society's Report for 1816, Wakefield is named as one of the principal places which have shown marked liberality towards the Society; and it is worthy of note that the collections at the parish church—the Rev. Samuel Sharp being the Vicar, and the sermons being preached by the Rev. B. Woodd—amounted to no less a sum than 64*l.* 17*s.* 2*d.*; while the entire income of the year reached to 117*l.* 16*s.* It is a matter for sincere regret, that, in 1861, the income should only have exceeded that of 1814 by about 4*l.* The general financial progress of the Association will appear by a brief statement of the average annual income in the last four decennial periods. They are as follows—1822 to 1834 41*l.*, 1832 to 1841 68*l.* 1842 to 1851 91*l.*, 1852 to 1861 108*l.*"

Thus the increase of the last ten years over the ten preceding years has been only 17*l.* per annum. That the annual increment has not been larger is attributed, first, to the diminished amount of annual subscriptions, and the diminution by deaths and removals of lady Collectors; and the hope is expressed that the year of Jubilee may be marked by a revival in both respects. The Report then proceeded to analyze the measure of support derived from the surrounding parishes. Some remarkable fluctuations are noticed. One parochial Association, after three years of diligent service, suddenly became eclipsed, and remained so for eight years, when it re-appeared, and has continued since then in steady working. Another, after various changes, ceased to co-operate in 1852.

"From this review of the Wakefield Association and its Auxiliaries, two points of importance present themselves—the strength and the weakness of our church agencies. Wherever a parish is presided over by a zealous minister of evangelical truth, the income of the Church Missionary Society almost invariably rises. The more he is enabled to imbue his people with the love of Christ, the more does that love flow out to Christ's inheritance—the heathen. Such a ministry, then, is one of the chief elements of strength in the agencies of the church."

We do trust that the earnest prayers of our friends at Wakefield may be answered, and that this Jubilee year may prove to their Association a season of great revival, in all branches of the work.

May we be permitted to observe, that if interest is to be sustained, ample information must be afforded, and that an annual

meeting is altogether insufficient for this purpose. It must be supplemented by meetings held throughout the year, at which information should be given, and opportunity afforded to the friends of the Society of engaging in united prayer. Without this, affairs will not prosper. The spasmodic effort of an annual meeting, however zealously got up, will not compensate for the oblivion to which the subject is consigned for twelve long months. The clergyman who, by making himself acquainted with the proceedings of the Society, thus qualifies himself to present the work in a clear and interesting way to his parishoners, renders to the Society a contribution far more valuable than that of gold and silver; nor let him think that the time devoted to such a purpose is abstracted from his ministerial work. There is no more powerful lever for pastoral work than a system of Missionary meetings, systematically and diligently maintained. They will give him access to many a soul, and his acquaintance with the principles of Missionary action, and the working of Gospel truth under such remarkable diversity of circumstances in distant lands, will not fail to enrich his own pulpit ministrations.

MISSIONS IN MADAGASCAR.

LARGE islands moored in the vicinity of great continents occupy an important position, and often exercise a commanding influence over the mainlands to which they are contiguous. On the western coast of Europe, Great Britain is enthroned. On the eastern coast of Asia, Japan is remarkable for the degree of civilization which it has attained under all the disadvantages of heathenism; and Madagascar promises soon to emerge from the gloom of ignorance and barbarism, and to become an evangelized land, from whence the rays of Christianity and civilization may cross the Mozambique channel, and light up the eastern shores of benighted Africa.

Amongst the twelve provinces into which Madagascar is divided, there are two which stand prominently forward as having been fields of Missionary enterprise—Ankova, the central province, where Tananarivo is situated, and Anosy, the south-eastern province of the island; the latter the platform on which Romish Missions have developed their peculiar modes of operation, and submitted them to the test of practical results; and the former the field into which scriptural Christianity, entering with a message of peace and love, has sown a seed which is now yielding a rich and abundant harvest.

We do not purpose to deal with Madagascar geographically, or to give any full description of the physical features and resources of the island. Neither do we intend to take up the deeply-interesting narrative of native Christianity exposed in its infancy to the rage of a heathen sovereign, and to the bitterness of the persecutions which she successively directed against it, yet not only living on, but increasing and gathering strength. The picture of the bush on fire, yet not consumed, has been well and ably drawn in recent papers of the "Christian Observer." But that which we wish to deal with, is to contrast the working of Protestant and Popish Missions, as they are interwoven in the history of this island, and to direct attention to the movements which they are respectively putting forth at this moment, when toleration under the new reign has been so largely conceded, and the island is thrown open to unrestricted intercourse with Europeans.

Anosy, a sea-coast province, next to the Betsileo country,* may be regarded as the most beautiful and productive of the provinces of Madagascar. The shores, composed of stratified limestone of varied thicknesses are often bold and steep, while behind them lies a populous and fertile country, where rice and manioc, sugar-cane and coffee are abundant. Amongst its pleasant places is included the vale of Ambolo, the most beautiful and productive valley of the island, where cloves and other spices, with citrons of various kinds, may be obtained, and whose hot springs possess valuable medicinal qualities.

In this province, on a steep rock on the bank of the river Franchere, the Portuguese, in the beginning of the sixteenth century, built a fort. By them a few Roman-Catholic priests were introduced, and one of the chiefs was persuaded to send his son to Goa, that there he might be moulded into a suitable agent for the promotion of papal interests. He was baptized, and, returning to his native land, succeeded his father in the chiefdom; but the efforts expended on him had failed to win him over even to a nominal profession of Christianity, and he relapsed into heathen-

* An interior district, lying on the south frontier of Ankova.

ism, although retaining friendly feelings towards the Portuguese. But their relations with the inhabitants generally became embittered, and eventually the Malagasy having driven away or massacred the traders and priests, the Portuguese relinquished their occupation of Madagascar, and more than a century elapsed before another European nation thought of forming commercial establishments on the coasts of this great African island.

In the middle of the seventeenth century, however, the French made the attempt, bringing with them, as the Portuguese had done, their merchants and their Missionaries. Having first occupied the Isle of Bourbon, they proceeded to the Bay of Antongil and St. Mary's Island, of which they took possession. Thence, proceeding southward along the eastern coast, they arrived at Monghasia, at the extremity of the province of Anosy. Here their first settlement was formed, but the unhealthiness of the district compelled them to retreat to the peninsula of Taolanara, ten miles to the south, where, on an elevated site, they built Fort Dauphin. Missionary operations were at once commenced, and an ecclesiastical establishment was formed, consisting of a bishop, three Missionaries, and two lay-brethren, with a chapel, monastery, and library. The zeal of the Missionaries was quickened into action by the patronage of the French Government, both in the mother country and the colonies; Malagasy catechisms, interlined with French and Latin, and other introductory works, were published at Bourbon for the use of young converts; and it is said that many hundreds of the natives were baptized. But they were of the same description as the chief's son, to whom reference has been already made—men who, from motives of interest or fear, professed, for a time, a religion which had never laid hold on their convictions. At length, Father Stephen, an ecclesiastic of the order of St. Lazarus, and superior to the Mission, appeared on the scene, and, more tyrannical in his zeal than his predecessors, resolved, by compulsory measures, to bring the natives more rapidly to that outward conformity which the Romanist Missionaries designate as conversion. Having been hospitably welcomed by Andrian Monango, Sovereign of the province of Mandraney, a powerful and high-spirited ally of the French, he decided that he should be the first to feel his power as a Missionary. He commanded him to reduce his wives to one. Under the effective action of Protestant Missions, kings and chiefs have not hesitated to make this sacrifice, when scriptural teaching has convinced them that to do so is according to the will of God, and mercies freely bestowed on them have made them willing to be crucified with Christ. But Monango, without knowing any thing of the persuasive influence of true Christianity, was summoned to the performance of this duty. He refused, and withdrew with his family into the interior, that he might escape the importunities of the priest. Thither the father followed him; and when the chief endeavoured to dissuade him from the further prosecution of his object, assuring him that it was impossible for himself or his people to abandon the customs of their ancestors, the Missionary, losing all self-control, tore away from the chief's person the amulets and charms which he wore, and, casting them into the fire, proclaimed war against him and his nation. This rash act cost him his life. Father Stephen was massacred on the spot. Monango, breathing vengeance, vowed to exterminate the French. Even yet the Governor of Fort Dauphin, by disavowing the proceedings of the Missionary, might have restored peace; but he resolved on avenging the death of his countrymen. At the head of an armed force, Father Manuer, the only surviving priest, carrying the bloody banner, he "set out on his barbarous expedition. Neither age nor sex found mercy at his hands; but in every village that lay in his way, men, women, and children were murdered without distinction." The natives, now thoroughly aroused, rushed to the conflict, resolved to rid themselves of their oppressors or perish in the attempt; and the result was the abandonment of the island by the French in 1672. "Our yoke," observes the Abbé Rochon, in his "Voyage to Madagascar, &c." Par. 1791, "had become odious and insupportable. Historians, for the honour of civilized nations, should bury in oblivion the afflicting narratives of the atrocities exercised on these people, whom we are pleased to call barbarous, treacherous, and deceitful, because they have revolted against European adventurers, whose least crime is that of violating the sacred rights of hospitality."

Let it be remembered then, that for many years Roman-Catholic Missionaries had full opportunity of converting the natives of Madagascar to Christianity; that both by the Portuguese and French every facility was afforded for the prosecution of their labours; and that the only effect which survived the final abandonment of these attempts, was a determined hostility on the part of the natives to the Europeans and their religion.

Boothby, an English merchant, who published an account of a visit paid by him to this island in the middle of the seventeenth century, testifies to the existence of this strong prejudice. Speaking of one of the kings or chieftains of the island, with whom he held friendly intercourse, he says, "By this king's discourse, we found how cruel the Portuguese had been to them, coming ashore, and carrying men, women, and children away by force. They cannot endure the Portuguese, telling me how they betrayed them with pictures. At any time when our seamen showed a picture to barter for a sheep, or the like, they started back, and ran away, crying out, 'Portuguese, Portuguese, Portuguese!' for they could not endure images." So cognizant were the French of these embittered feelings, that they regarded the conversion of the Malagasy as an impossibility! When the first Protestant Missionaries bound for the shores of Madagascar touched at Bourbon on their way, in 1818, "they were strongly advised, by many high in office, to relinquish so hopeless an object—so decidedly preposterous an undertaking. 'Render the Malagasy Christians,' they said. 'Impossible! They are but beasts. They have no more reason than brutes. They are not capable of thinking and reasoning. They are not endowed with the capacities of human beings in general. The French have long tried them, and cannot discover any capacity or any talent among them.'"

Let us now proceed to describe the contrast. And first, let us glance at Ankova, the country of the Hovas, and the field of Protestant Missionary effort—the centre of the empire, the site of the capital, and the seat of the Government. It is an elevated table-land, Tananarivo, the capital, situated on an elevation of 500 feet above the adjoining vale, being about 7000 feet above sea-level. The country is rather hilly than mountainous, few of the highest mountains rising more than 500 or 600 feet above the surrounding plains. There is an extreme want of wood, which gives the country a sterile, dreary, and uninteresting appearance. It has, however, its places of beauty, and, amongst others, the vale of Betsimitatatra, lying west of the capital. It extends thirty or forty miles from north to south, with a varying width of from half a mile to four miles. "Its rich productions throughout its whole extent, its irregular outline, terminated by innumerable rising grounds and gently-sloping hills, covered with villages, or adorned with cultivation, continually present to the traveller new and varying scenes of tranquillity and loveliness. In the rainy season, especially, Betsimitatatra, viewed from the capital, presents the most charming and delightful scenery. It is extensively cultivated, and the beautiful green of the rice plantations, in the early part of the season, is not surpassed by the forest herbage of the European landscape."*

Here, from Imerina, one of the divisions of Ankova, arose the ancestors of Radama. They were first the heads of a clan; then, by degrees, united under their rule the tribes of Imerina. The father of Radama extended by conquest the borders of the little kingdom, obtaining arms, by sending to the slave-markets on the coast where the foreign dealers traded, his prisoners of war. Radama, his son, was still more successful; until, in 1816, he had become the most powerful of the princes of Madagascar.

About that time the first British agent reached his court; for no sooner had England possessed herself of the Mauritius than her attention was directed to the slave-trade on the Madagascar coast, and to the means of terminating it; efforts which were crowned with success, for in October 1817, a treaty was entered into with the king, by which he pledged himself to the abolition of the slave-trade, and issued a proclamation prohibiting the sale of slaves for exportation, under the severest penalties.

But Farquhar, Governor of the Mauritius, did more than this. Contemplating the evangelization of Madagascar, he invited the London Missionary Society to the commencement of a Mission.

Now, then, let us sketch the contrast. Towards the end of 1820, the first Protestant Missionary reached Tananarivo in Ankova, the city of King Radama, and, from thence until his death in 1828, the Missionaries had full opportunity to develop their plans, and make Christianity known among the people. At the end of that period much foundation-work had been done. Thousands of young people had passed through the schools; the whole of the Bible had been translated, and a considerable portion put into circulation; but the degree of interest excited amongst the people was as yet very limited. Sure results are slow in their development. On the accession of Queen Ranavalona the policy of the court was changed. It was not at first openly antagonistic, but it discouraged, in various ways, the action of the Mission. Yet just at this time the seed began to spring; the

* Ellis's "History of Madagascar," Vol. i. p. 85.

Mission chapels were crowded, and many asked, "What shall I do to be saved?" In 1835, Missionary work was prohibited, and in July 1836 the Missionaries retired from the island. In 1845 a collision between the governors of Bourbon and Mauritius and the Malagasy authorities occurred at Tamatave, and all amicable intercourse ceased for eight years. The infantile Christianity of Madagascar was thus isolated from all sympathy from without, and left exposed to the power of prolonged and embittered persecution. But God maintained his own work. "I saw in my dream," says Bunyan in his parable, "that the interpreter took Christian by the hand, and took him into a place where was a fire burning against a wall, and one standing by it always casting much water upon it to quench it; yet did the fire burn higher and higher. Then said Christian, 'What means this?' The Interpreter answered, 'This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out, is the devil; but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that.' So he had him about to the back-side of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast, but secretly, into the fire. Then said Christian, 'What means this?' The interpreter answered, 'This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still."

And so it proved to be with the persecuted Malagasy Christians. Occasional letters found their way from these suffering people to their friends in England, conveying the wondrous tidings, that not only were they enabled to stand fast, but that their numbers were increasing; and that the queen's only son, Rakoto-Radama, had received the word of God. Thus a new point of interest had sprung up—would the young prince remain stedfast; and if so, would he himself fall before the power of persecution, or prevail to modify its severity?

In 1852, amity having been restored between the Governments of Mauritius and Madagascar, an attempt was made to reopen communication with the Christians in the interior, Mr. Ellis reaching Tamatave in July 1853; but it was unsuccessful, and he returned to Mauritius. A second visit, in 1854, was also a failure. Permission at length having been obtained, Mr. Ellis reached the capital in August 1856, that is, twenty years after the Missionaries, on the breaking out of persecution, had retired from the island. Notwithstanding, however, the courteous reception given to Mr. Ellis, the religious policy of the court remained unaltered. Christianity continued under its ban and interdict. The volcano still lived, and its fiery eruptions might be repeated at any moment. Mr. Ellis's book, therefore, "Three Visits to Madagascar," published in 1858, is remarkably reserved on the subject of religion. "The reasons," he remarks, "which require silence, are obvious. No one would wish to implicate the living in the calamities that were endured by the dead." He was enabled, however, to bear, although briefly, satisfactory testimony to the condition in which he found Christianity amongst these poor persecuted disciples, as "characterized by endurance, and that because derived simply and solely from the teachings of God's word, unfolded, applied, and sustained by the operations of the Holy Spirit," under whose divine influence it appeared to have attained a measure of development truly marvellous. He visited the places where the martyrs had suffered; he met and conversed repeatedly "with their widowed survivors and orphan children, as well as with those who witnessed the stedfastness of their faith and the great triumph of their death." With the young prince also, who, by identifying himself with the Christians, had imperilled his own prospects, and by remonstrating against all open persecution had exposed himself to great personal danger, he had repeated interviews, and was led to feel for him the deepest interest. Mr. Ellis's visit to the capital was, however, followed by an outburst of persecution more vindictive and cruel than any which had preceded it.

Thus year by year the faith of these Malagasy Christians remained in the furnace, not destroyed, but like gold purified and refined, until, in 1861, Ranavolana died, and Radama II. succeeded to the throne.

In June 1862, Mr. Ellis once more reached Tananarivo, and, after the long suspension of twenty-six years, Missionary operations were resumed.

Had Protestant Missions shared the fate of Popish Missions in the province of Anosy? Had the fire which had been kindled some twenty-five years before been utterly extinguished, so that nothing remained of the results of former labours, save a loathing of the Christian name and faith? Nay, that which had been planted in Ankova was the truth of God. Although left of man,

it was not forsaken of Him. Reopened communications reveal the fact, that the number of Protestant Christians in the island is not less than 7000, and that of the communicants 740. Thus, although so long isolated from the watchful care of the European Missionary, the tender stem has become a goodly tree. The feeble Christianity of former remembrance has reproduced itself, and become numerically strong. On the first two Sundays after Mr. Ellis's arrival two places of worship, containing, each 1500 persons, were filled to overflowing with successive congregations, from soon after daybreak till five in the afternoon; these assemblies were characterized by seriousness, attention, apparent devotion, and deep feeling. Nay, more, the despised faith, which in 1828 had scarcely raised itself above the ground, despite of the efforts of the persecutor, has climbed up amongst the higher ranks of society, and the king and queen upon the throne, the prime minister, the commander-in-chief, the first officer of the palace, and other high authorities, are apparently most earnest Christians. See what truth by itself has done! It has been, in Madagascar, as the ark of the covenant in the hands of the Philistines. Yet there too Dagon has been prostrated before it. "Not by might, nor by power, but to my Spirit, saith the Lord God of Hosts."

And now the Romanists again appear upon the field of their own discomfiture. About four years subsequently to the death of Radama, when the policy of the new government had assumed an aspect unfavourable to the Missionaries, an emissary of the court of Rome landed at Tamatave, bearing propositions for the introduction of the Romish faith amongst the Malagasy. He did not, however, succeed in reaching the capital, notwithstanding persistent efforts made by him for that purpose, but died suddenly on the way between Tamatave and Tananarivo, "not without strong suspicion of having poisoned himself."

Now, however, the field is thrown open. It is just the opportune moment, when, coming in with a Mission numerically strong, the agents of Rome indulge the hope of being enabled to transfer to their own account some, if not all, the fruit which Protestant Missions have yielded, and, severing them from the stock on which they have originally grown, graft them on their own. They accordingly reached the capital in September 1861, and, if their own accounts are to be credited, received from the new monarch a most flattering reception. We have learned, however, to distrust the accuracy of Popish versions. Some years back it was reported in Europe that the Prince had become a Romanist. Mr. Ellis, in his visit of 1856, had made him aware of this rumour, and in reply he declared there was no truth in any such statement; but that there had been at the capital a priest who had tried to persuade him to become one, and had given to the princess his wife a crucifix, and to himself a silver medal, stating to them, that if they wore them on their breasts, and put confidence in the Virgin Mary, the princess would become a mother. "But," he added, "it has not proved true: my wife has no child."

Permission to enter the country and commence Missionary operations undoubtedly they have had, and Father Jouen, the Apostolic Prefect of Madagascar, has written a glowing letter to Pope Pius, in which he tells him, that they have occupied Tamatave and Tananarivo with priests, and nuns, and schools, and charitable establishments. But he adds—

"Most holy father, if our hopes be great our difficulties are not less so. Already the enemy seeks to sow tares in the field of the good man. The Methodist Missionaries, who had been in the capital for ten years in the reign of Radama I., and who had been driven away by the Queen Ranavalona, soon reappeared on her death, and hastened to claim with us the harvest they regarded as their own, and of which they sought to obtain exclusive possession. Happily, the Christians formed by them, and whose whole Christianity consists in reading the Bible, do not appear, at least up to this time, to have prejudices against Catholicity, and we have grounds to hope that they will soon see the enormous difference which exists between the cold and erroneous teachings of Protestantism and the immense resources which the holy Roman-Catholic and Apostolic Church offers to them, with its touching dogmas, the unity of its faith, the pomp of its worship, the treasures of its charity, the grace of its sacraments, and the all-powerful virtue of the holy sacrifice of the altar.

"Whatever it may be, most holy father, we cannot conceal from ourselves the fact that the task we have undertaken is one of great difficulty. It is not a mere ordinary island we set out to conquer: it is a country as large as France, that your holiness, in the name and behalf of Jesus Christ, has charged us to clear; and we are authorized to believe that the efforts of the demon to preserve his dominion will be in proportion to the value and importance he attaches to this land. Happily, the great apostle has taught us

reckon only on the efficacy of the merits and the blood of Jesus Christ: it is on these alone our confidence reposes, as also on the mediation of the holy and immaculate mother of God, and the prayers and blessings of your holiness."*

Father Jouen forwards at the same time a document, professing to be a letter from Radama II. to the Pope; but as the king's signature is wanting, we decline to regard i as genuine until this important omission has been explained.

At such a crisis, so eventful and important in the history of Madagascar, the Church Missionary Society has decided on commencing Missionary operations in that island so ordered as, without interfering with, to supplement the efforts of the Protestant Missionaries already there. Let the word of God, written and preached, be widely circulated, and however Romanism may deceive some, yet so far as national results are concerned, it will fail in Madagascar as it has done in New Zealand.

In our next Number we shall detail the circumstances which decided the Church Missionary Society to enter on this new field of labour.

THE KUTCHIN OR LOUCHEUX INDIANS.

Since the summer of 1859 the Rev. W. W. Kirkby has been occupying a station, which is not only the most northern outpost of the Rupert's-Land Mission, but the most north of all the stations throughout the world occupied by the Society. Fort Simpson is in latitude 61° 51′ 25″ North, and longitude 121° 51′ 15″ West. He is there in a district comprising 1000 square miles, over which roam dispersed tribes of Indians, the one solitary Protestant Missionary to hold up the light of truth amongst these wanderers, whom the church of Rome, by extensive and unwearied efforts is endeavouring to prejudice against the Christianity of the Bible.

The journal of this Missionary, because of its exploratory character, we now commence to publish in the "Intelligencer." It introduces us into a new country, where no Missionary of the Society had previously penetrated.

Immediately around Fort Simpson are found the 'Tinné or Chipewyan Indians, whose various tribes extend from the English River until they come in contact with the Esquimaux towards the estuary of the Mackenzie. To the west of the Mackenzie, however, another people interpose between them and the Esquimaux, the Kutchin or Louchèux, who are spread over the western projection of the North-American continent, until they come into the neighbourhood of the coast tribes of Behring's Sea. Here they are to be found on the banks of the great river Yukon and its tributaries, and into these new lands the journal, which in this Number we commence to publish, affords us an opportunity of accompanying our Missionary.

The habits of these people in some respects are diverse from those of the Crees and Chipewyans, and assimilate to the tribes on the Pacific coast. For the purpose of taking fish, they construct weirs, a practice common in Oregon and New Caledonia, but which does not exist eastward of the Rocky Mountains, while of the nets of the Crees they are ignorant. They have a currency among them, consisting of beads, articles being valued by the number of strings of beads they can procure, while by the natives to the east no such near approach to money has been invented. The standard bead is a large one of white enamel, manufactured in Italy, and which they have much difficulty in procuring in sufficient quantities.

Their deer-skin tents or lodges are hemispherical in shape, resembling the Eskimo snow-tents and the yourts of the Asiatic nomades.

There are various tribes of this people, some of them visiting the Russians on the coasts of the Pacific. But we will not further anticipate the information afforded by our Missionary.

May 29, 1862.—Having secured the services of two Indians, and borrowed a canoe from Mr. Ross, I left home about four o'clock in the afternoon, to attempt the longest journey I have yet made in the country. I hope to tread on new ground, and make the savour of the name of Jesus known where He has not yet been named. If I can reach the Arctic coast, I will, and glad should I be to unfurl the banner of the cross in that distant region, and, if possible, invite the untamed Esquimaux to enlist beneath it. All at the Fort, both whites and Indians, came to shake hands with me, and some, I trust, to

* "Annals of the Propagation of the Faith," July 1862, p. 223.

wish me God-speed. Before stepping into the canoe, we all knelt on the bank while I prayed alike for God's blessing to stay with those who were staying, and to go with us who were going Oh that we might find favour in the eyes of the people! that God would graciously dispose them to receive the truth as it is in Jesus! The two Indians were both baptized. One bore the name of William Ryan, after the good Bishop of Mauritius, and the other Thomas Cupiss, after a good clergyman in Derbyshire, to whom I owe much. The canoe we named the "Herald." We floated rapidly down the swollen current, and were quickly out of sight of our dear friends and home.

Very early this (Thursday) morning we came up to a couple of tents of Indians, where, for the first time since starting, we put ashore, and while the men were preparing something to eat, I endeavoured to make known unto them some of the simple truths of God's blessed word. In the forenoon we were fortunate enough to shoot a couple of young beavers, which proved a valuable accession to our larder. I had not tasted beaver meat before, and cannot now say that I much admire it; but as our whole stock of provisions consisted of dried meat, and that for the most part mouldy and rotten, any thing was an agreeable change. Towards evening we passed the Nahauney mountains on our left, an offshoot of the Rocky chain, and those which approach more nearly to the M'Kenzie than any others till we reach Peel's River. We have made an excellent day, and if we get on as well to-morrow we shall reach the Fort in good time on Saturday. Oh that the Lord would bless me by giving me favour in the eyes of the people, so that they may listen with prepared hearts to the message of mercy that I would bear to them!

We had hoped to reach Fort Norman* in good time to-day (*May* 31); but it is now nine o'clock P.M., and we are far from it yet. Having met with a small party of Indians in the morning delayed us three or four hours, but I did not like to pass them without endeavouring to speak to them about that precious name which is above every name, and to implore them to love Him who so first loved them as to give Himself a ransom for them. Unlike our more favoured brethren who are labouring in Africa and the East, where they have daily and constant opportunities of addressing large numbers, one must here endeavour continually to feel the worth of an individual soul, and be content to sit with the poor solitary wanderer wherever we can find him, and endeavour to lead his dark and untutored mind to Him whose presence there is joy over even a sinner that repenteth. Again our heavenly Father has graciously supplied our wants. We had not a mouthful of any thing to eat but an hour ago we saw a black bear with her cub descend the bank at some distance before us. The large masses of ice piled up on each side of the river enabled us to approach unseen, and by the skill of my two men they are both ours. Whilst I am writing this in my note-book, the men are busy skinning, and by and bye we shall dine hastily off them, and then set onward again on our way.

Between three and four o'clock this morning (Lord's-day), we gained the Fort, and my first feeling was that of thankfulness for having been brought through the first stage of my journey in safety. The distance is somewhere about 300 miles, which, being my first voyage in a canoe, appeared much longer. There are a good many Indians here, all of whom shook hands very cordially as we ascended the bank. I was delighted to find John Hope, with his little band of disciples from Bear Lake. He arrived yesterday morning, according to my appointment, by the March Packet. My first care of course was to render thanks to Him to whom thanks was due, after which I took a short sleep, almost the first since leaving home; and at eight o'clock arose strengthened and refreshed for the holy duties of the day. At half-past nine we held divine service. The Bear-Lake Indians (fourteen in number) all present, and a fair proportion of those belonging to the Fort. Many of them I saw when here last year. At three o'clock I had a short service for the four or five who understood English, and in the evening, at seven, service again for the Indians. This time the room was well filled, many more attending than in the morning. Thus ended the day—to me a very happy one, to the poor Indians one blessed with blessing if they had only the seeing eye to discover them. Arise, O Lord, and plead thine own cause.

Very early this morning (*June* 2) a party of fifteen Mountain Indians arrived. They were of the same tribe as those who came to Fort Liard last month. As there is no one here who can interpret for me, their visit to poor souls, will, I fear, be unproductive of any further good than what they can learn by their eyes by seeing others worship the Lord our God. Not so many of the Indi-

* On the Mackenzie previous to its junction with the Great Bear Lake river.

attended service to-day as last evening, and, on inquiry, I learned that a Roman-Catholic half-caste had persuaded them not to do so. The first opportunity afterwards I went to her tent to expostulate with her, when she stoutly denied the charge, but I believe her to be guilty. In the course of the day she came to my tent with a new pair of moccasins for my acceptance: though I did not at all require them, I took them, and shortly after sent a small present to her, with my earnest wish that she would assist me in leading the Indians to Jesus, rather than to hinder my progress. She appeared much subdued, and did not, I think, again interfere.

More Indians arrived to-day (Tuesday). Two or three canoes of those who had been here longest took their departure, so that I am just in the best of time. Either sooner or later would not have been so good. Those who came to-day, however, are very staunch Romanists, and therefore lend a very unwilling ear to what I have to say. They know Mr. G—— is coming up from Fort Good Hope, so that, as one man told me this morning, they "don't want to go to two." Poor people, if they did but know the real difference in the message we respectively bring, they would not indeed "wan't to go to two," but to the *one* who brings them the knowledge of salvation through a crucified Redeemer. I am much rejoiced to learn from John Hope that the means of life are abundant at Bear Lake. The fisheries are good and inexhaustible close to his door, in addition to which the deer are generally pretty plentiful. He has, during the winter, cut and hauled wood for a house, which he intends to erect on the site of old Fort Franklin, that being in all respects the best place on this side of the lake. With the aid of an Indian, and some nails, glass, &c., which I will send him, he will have his house ready to inhabit next winter. The Indians speak well of him, and from what I see of them, I trust he is doing a good work among them. He has now five children with him, and might have many more, but it is impossible to clothe them. I shall, however, try to bring up an Eskimo boy, if I can obtain one, from Peel's River. Both John and his Indians were sadly disappointed when they heard that I purposed going further down, as they had fully hoped, and even told those they had left behind, that I should return with them, and spend the summer in going round the shores of Bear Lake, visiting all the Indians in the vicinity. I have promised them, however, that, if possible, I will do so next year.

June 4—After morning service, the men gummed and arranged my canoe, and at midday I shook hands with all, and again embarked for Fort Good Hope, which I hope to reach on Saturday. During my stay here I have sowed the good seed broadcast wherever an opportunity presented itself. A few received it with apparent delight, others with careless indifference, and some with evident opposition; but, thank God, it was sown, and who can tell but in some hearts, even the least likely, it will take root and bear fruit unto everlasting life. The gentleman in charge of Good Hope wrote me in the spring, that, if the ice permitted, the boats would leave there about the 4th or 5th, and as the Priest will come up with them, I shall now meet him on the way, which is what I wish. It will be better than remaining here till he arrives, or than arriving at Good Hope before he leaves. Now I am about to enter new ground, what measure of success God may be pleased to bless me with I know not. Archdeacon Hunter went as far as Good Hope in the spring of 1859, when he was well received; but since then it has been the residence of Mr. G——. He wrote this spring to Mr. Ross requesting him not to allow me to visit the Fort. I do not expect to be able to effect much, still in faith I would go. God may dispose some to receive the truth as it is in Jesus.

June 5—We drifted rapidly down the current yesterday afternoon, and on reaching the mouth of Bear River we found a camp of Indians from the lake on their way to the Fort. It consisted of two families, the men of which I knew well, having had much comfort with them last spring. At once, therefore, I determined upon remaining all night with them. At prayers this morning they requested baptism for their young children, and for a poor girl about ten years old, who is evidently dying of consumption. I enjoyed the ceremony much, as they are the first baptized children from that quarter, the first-fruits, I trust, of a glorious harvest, which shall yet be gathered into our heavenly Master's garner. When near the coal-beds we found some of the stone mentioned by Sir J. Richardson as such a great curiosity. One piece that I have is beautifully marked. The impress of fern leaves is as distinctly marked as it would be on a piece of wax or gypsum. After breakfast I wished my little company good-bye, and, stepping into the canoe again, set off on our way.

We had a nice gentle breeze to-day (Friday) in our favour, so, tying up my blanket for a sail, the little "Herald" went along famously,

much to the delight of Thomas and William. As we have gone much faster than we should have done with the paddles, we shall be there in good time to-morrow. We ought to have met the boats to-day, but there is no appearance of them yet. I am afraid the priest is inducing the men to await my arrival, that he may be enabled to adopt such plans as my movements may suggest. About midday we passed the rapid, the only one between Fort Simpson and the Arctic Sea; and indeed it scarcely deserves the name, for it is only when the water is very low that it is at all troublesome. With that exception any large vessel might come from the Arctic Sea to Fort Simpson, and indeed to Slave Lake. It is really a thousand pities such a magnificient lake should bear little else but a canoe upon its waters, and be of such little use for the welfare of man as it is. The scenery to-day was very beautiful. The river is at least a mile and a half wide; the banks are low, and on the left the Rocky Mountains, assuming all kinds of shapes, formed a splendid background. Our stock of provisions was again replenished by Thomas killing a fine old beaver.

As the wind continued, and it being as light as day, after supper and prayers last night we went on again; and about half-past three this morning (Saturday) we came up to the Good Hope boats which were just leaving their encampment. We remained some little time together, so that I went into both boats, shook hands with the Indians, and inquired after their welfare. The priest sat in one of the boats, but said nothing. I would have offered the usual compliments, but he looked so excessively angry that I thought it better not. After a little we parted, and I went on in the best of spirits, as it was just as I wished. I did not wish to arrive at Good Hope until after he had left. In a few hours we came to the ramparts. Here the river of a mile and a half wide became contracted to a third of that size, which made the water very deep and impetuous. The rocks are of limestone, and rise perpendicular to the height of from fifty to a hundred feet on both sides of the river. Hence the name I suppose. After so many hundreds of miles of sloping banks of earth or sand, and in most places covered with wood, they form a striking and pleasing contrast. They are about a mile in length; and the irregularity of their outline, together with the pine-trees on their summit, give them a very picturesque appearance. They are almost the only rocky banks one sees from Portage la Loche to the Arctic Sea. After passing the ramparts, the little white-washed Fort came in sight. The wind had for some time calmed down, and the men paddled briskly along, so that about ten o'clock A.M. I had the pleasure of shaking hands with Mr Onion, the gentleman in charge. There were about thirty Indians present: some, however, were preparing to leave. Two or three were very ill in their tents. These I visited first, and was received very kindly by them. One told me that the priest had never visited him since he has been ill, and to the others he had only been once or twice. This is unlike the priests generally, for they are very assiduous in visiting. On mentioning the circumstance afterwards to Mr. Onion, he told me he thought it arose from the cold; for Mr. G—— was perfectly unable to endure it, and had not left his house the whole winter, not even to go as far as to the bank of the river. A room being placed at my disposal, I sent Joseph to ask them all to come. Some came, others refused, and a few were boisterous. I was thankful, however, to see any; and to those who came I endeavoured to make known the way of salvation through a crucified Redeemer. Had prayers with my own Indians in the evening. From the Fort Journal, I learned that it stands in lat. 66° 16′ N., and long. 128° 31′ W., which I dare say is correct.

June 8: *Lord's-day*—A calm, lovely morning. Felt much refreshed by my night's rest, the first since leaving Fort Norman. Enjoyed also some nearness to God in prayer, when supplicating his blessing and direction in the labours of the day. Oh how blessed are such seasons, and what a hallowing influence they have upon one's soul! Would that I could realize and enjoy them oftener. At ten A.M. had divine service, and, to my great delight, all the Indians at the Fort, save the sick ones, were present—about twenty in all. These, with my own two and Joseph, and the Fort interpreter and his wife, formed a nice little congregation; and very thankful was I for the opportunity of preaching Jesus unto them. In the afternoon I again visited the sick ones, and prayed with them. One is really an object of pity, and the little help I could give him was readily granted, poor fellow! In the evening, at six o'clock, had service again; but only about half the Indians attended, the others said they were preparing to leave the Fort. Having attended once, I suppose, poor creatures, they thought that was sufficient, being the way Romanists generally observe God's blessed day. Prayers at night with Mr. Onion ended my Sabbath

at Good Hope; and earnestly do I pray that the good seed sown may produce fruit to God's eternal glory.

The few Indians that are remaining left after breakfast this morning (Monday). Feeling, therefore, that my work was done, I again visited the sick ones, gave them a little medicine, commended them to God in prayer, and then prepared to leave also. It will take four or five days to go down to Peel's River, where I hope to be in better time for the Loucheux, who assemble there in large numbers, both now and in the fall. An Indian, named Tobah, being anxious to go down to Peel's River, to fetch up a nephew of his, whose father was drowned last fall, asked permission to accompany me, and, being granted, he did not leave this morning with the others. He appears a well-disposed man, and, by travelling with me, he will learn something of myself individually, and of the way of salvation. The former may remove prejudice, and the latter be blessed to his soul's good. He also understands Loucheux, so that, if we meet with any Indians along the road, he will be useful as an interpreter for me. Mr. Onion kindly furnished me with a supply of pemmican for the journey, being all that he had to give. About twelve o'clock I wished him good bye, and in a few minutes the little "Herald" was again on her way. Tobah told me this evening that the Indians at Good Hope had had a very severe winter, and that ten or eleven had died of actual starvation. There are now no rabbits, and, from an insufficiency of snow in the early part of the winter, but very few deer could be killed.

The Gospel within the Arctic Circle.—This (Tuesday) has been a day long to be remembered by me. Having made a great distance yesterday, we must have been travelling within the Arctic Circle the greater part of the day. About six o'clock this evening we came up to the Indians who left the Fort on Sunday, and though it was far too early to encamp, I resolved to do so, and thus pass the night with them. But, correctly speaking, there is no night here. The sun just dips behind the mountains for an hour or so, and is then up again in all his splendour. The days are all excessively hot; but the immense masses of ice, piled along the sides of the river, cool the air a little for us, so that the canoe is rather enjoyable than otherwise. After the men had pitched my tent, and had had some little conversation with the Indians, I rang my little bell, and at once all came and seated themselves before the door. After singing and prayer, I explained the Scripture print of the Prodigal Son, which interested and pleased them much. After supper we again sung a hymn of praise and knelt in prayer to God. Thus have I been privileged to be the first "messenger to the churches" in Great Britain to proclaim the Gospel within the Arctic Circle on this continent; and to my prayer that the light thus enkindled may never become extinct, I confidently trust that those churches may give their hearty and effectual Amen.

June 11—Rose about four o'clock. The Indians were up already. At six had service with them again, when I spoke of Jesus raising the widow's son to life, and from that took them on to their own death and resurrection, and thence to the scenes beyond. After breakfast my tent was struck, and we prepared to wish our friends good bye, when, to my surprise, they came round us and commenced a vigorous discussion, of which I was the subject. After some few minutes, Joseph told me that the Indians wished me not to go further, as they had heard from some of their friends further down that the Esquimaux were very numerous, and by no means friendly disposed, and therefore some harm might befal us. Sympathy is always sweet, but I felt it especially so at that time, and coming from such a quarter. I thanked them very much for their kind interest, and assured them that I was not unmindful of the danger before me, but that I still felt it my duty to go on; that I had ever found the Lord a present help in times of need; that when in dangers before He had not forsaken me, and that I felt sure, if duty led me into them again, He would still protect me; that this confidence in Him had led me to them to tell of the riches of his grace, and it was the same confidence that strengthened me in going to others likewise. Perhaps they might not feel the force of those lessons of divine truth I gave them last night, but they could scarcely fail to be impressed by those they thus learnt this morning. Perhaps it is at such times as these that a Missionary among a savage people is most effective, as they then see something of the power and reality of that blessed Gospel we come to make known unto them.

Intensely hot and sultry all the morning (Thursday). In the afternoon, black clouds in the west foretold the coming storm. They rose gradually, and shortly afterwards a gentle breeze sprung up, most grateful to us all. About seven o'clock the rumbling thunder warned us to put ashore, to prepare for what was coming, but, to our dismay, the high

banks, as far as the eye could reach, forbade our doing so. Tobah told me, however, that there was a river about ten or a dozen miles further on, and if we could only get to that we should find good shelter. The wind rose rapidly, and the thunder neared. A heavy swell on the river caused our going to be somewhat dangerous and very difficult, but by great labour we gained the river about half-past eight, and, to our delight, found a camp of twenty-five Loucheux tented there. Barely was my tent pitched, and the canoe hauled up and made secure, when it rained in torrents; the lightning was very close and vivid, but the Indians appeared not to be at all afraid of it. It lasted a few hours and then cleared away, after which the Indians came round my tent-door to listen to the message I had to declare unto them. Tobah proved a most useful and willing interpreter. Had he not been with me I should have been unable to have said any thing to them, as Joseph cannot speak Loucheux at all.

June 13—After the Indians left me last night I had about three hours' sleep, and rose up again early this morning to have service with them before leaving. They also cautioned me against the Esquimaux, and were as importunate for me not to go further as those I saw on Wednesday. The same replies were given; and when they saw that I was determined to go, Jackaza, a young man, volunteered, without fee or reward, to accompany me to Peel's River. He speaks a little Esquimaux, and thinks that he will be useful that way when we meet them. His offer was very gladly accepted, and I trust that what Tobah is to the Loucheux he may be to the Esquimaux. He is in his own canoe, and paddles alongside of us. About midday we met a rather old man in a small canoe, battling with the current alone. He remained with us a little while, and then passed on. No sooner had we parted than Jackaza told me that the Indian's name was Sicatinge, and that he was on his way to the camp we left this morning to take a wife, but that he had one already at Red River, where we should arrive in an hour or so. Of course I expressed my disapprobation of his conduct, upon which Jackaza turned about his canoe and called after Sicatinge with all his might, telling him what I had said; whereupon he abandoned his design, and, with Jackaza, accompanied us to Red River. Upon arriving there I was delighted to find a camp of about fifty Indians. The river itself is of a good size, of excellent water, containing an abundance of fish, hence so many Indians there. I resolved at once to spend the remainder of the day with them, and to travel on at night. Tobah was again my interpreter, and did all he could to accomplish my desires. The poor Indians were delighted to see me, and paid the greatest attention to what was said. I spoke privately to Sicatinge, praised him for returning at once, and begged him to take no more steps in the matter. He behaved very well, and assured me he would not, and, just before leaving, he came to me again, offering to accompany me to the Fort. He speaks Esquimaux better than Jackaza, so that, with the two, I hope to get on very well.

June 14—We left about eight o'clock last night with our little brigade of three canoes. At ten it began to rain, with a north wind. The river has now the appearance of a vast lake. The waves were high, and we had great difficulty in getting along: still we persevered, and about four o'clock this morning came up to the first Esquimaux encampment. There was, however, only one tent containing five persons—two men, two women, and a girl. They very kindly made us a good fire of drift-wood, so that I warmed and dried myself well. One of the women generously offered me a piece of blubber, but, though cold, hungry, and as comfortless as I could well be, her liberality was respectfully declined. They behaved well for a time, appeared glad to see us, and even to listen attentively to what I said to them. All at once, however, the larger of the two Esquimeaux seized Jackaza's fire-bag, and refused to return it, whereupon a struggle ensued, and both fell to the ground. I advised Jackaza to let him have it and I would pay for it; to which he objected, saying that if he did so they would never be satisfied, but would steal from the Indians whenever they could. Jackaza, if not the stronger, managed to get his bag again; and shortly afterwards, fearing something worse might happen, I ordered the men to embark, and we set off on our dreary way. The wind and rain had moderated a little, but not much. At ten o'clock we shot a couple of geese, and put ashore for breakfast. While there three Esquimaux omiacks, or boats, came up, filled with women and children. They were not badly shaped, and consisted of a strong frame of wood lashed together by cords, over which thick parchment was tightly stretched. They remained some little time with us, and we tried to find the one who came up to Fort Simpson two years ago, but she was not with them. They told us that the men would be up soon in their kiyacks, or canoes, so that our breakfast was soon despatched, and we again on the way.

A FOREST SCENE IN MADAGASCAR.

THE NIGER—PAST AND PRESENT.

"CAPUT Nili quærere" was a proverb among the ancients, denoting the impossibility of any undertaking, so often had its sources been sought, and so frequent had been the disappointments. And yet it is not only the Nile which has excited curiosity, but the Niger too. The Nile of Nigritia has indeed been wrapped in more of mystery than the Nile of Egypt; for not only its fountain-head, but its course, remained a mystery until within the last half century.

Pliny, as the result of Roman researches, obscurely indicates the existence of the Niger; but Claudius Ptolemy, in the reign of Antoninus Pius, assigned to it a more definite existence, asserting the Niger to be a distinct river from the Nile, of which Pliny had regarded it as a branch. Of the Arabic geographers, by whom alone the sciences were cultivated during the dark ages, the more early writers assigned to this river a westerly course, while those of later date revived the theory of Pliny, and regarded it as a branch of the Nile.

Nor is it surprising that this uncertainty existed as to the course of the river—some writers assigning to it a westerly and some an easterly direction—when we remember, that of its two great arteries, one, for a considerable distance, flows eastward, while the other, the Tshadda, from sources not yet reached, flows westerly until its confluence with the Quorra.

It is remarkable how slowly the geography of Western and Central Africa has developed itself. "Peter Heylyn's Cosmography," published in London 1682, gives a curious account of the Niger—"a river better known to Ptolemy by name than nature, now found to have its rise in a great lake within two degrees of the equinoctial, whence, running northward for a time, he hideth himself under ground for the space of sixty miles together, whence rising up again and making a great lake, called the lake of Borneo, he bendeth his course directly westward, and, taking in many less channels, he teareth the earth in many islands, and at last falleth into the sea." Having nothing more recent to present to his reader, he proceeds to enumerate the chief cities in the time of Ptolemy, to the number of seventeen, "situate all along the course of the river Niger."

One hundred additional years appears to have added little to the knowledge of Nigritia. In the edition of the "Encyclopedia Britannica," published in Edinburgh, 1797, the Niger is confounded with the Senegal. "Nigritia," it observes, "is watered by the great river Niger, or Senegal, which runs through it from west to east;" nor was this idea dissipated until Mungo Park had penetrated these regions, and, on July 21, 1797, not far from Sego, the capital of Bambarra, beheld "the great object of his mission, the long-sought-for majestic Niger, glittering to the morning sun, as broad as the Thames at Westminster, and flowing slowly to the eastward." "The circumstance of the Niger's flowing towards the east, and its collateral points, did not, however, excite my surprise; for although I had left Europe in great hesitation on this subject, and rather believed that it ran in the contrary direction, I had made such frequent inquiries during my progress concerning the river, and received from negroes such clear and decisive assurances that its general course was towards the rising sun, as scarcely left any doubt on my mind."

Park set forth on his second expedition in April 1805, and on August 19th, having surmounted the ridge which separates it from the remote branches of the Senegal, once more saw the Niger rolling in its immense stream along the plain.

Having obtained a large Bambarra canoe, very much decayed and patched, he, and his few surviving companions, with eighteen days' hard labour, changed it into Her Majesty's schooner "Joliba," and, November 17th, committed themselves to the onward current of the mysterious Niger, Isaacso, his guide, returning to the Gambia, with despatches containing the result of his explorations, so far as they had been prosecuted.

Four years passed over, and yet no tidings of Park; and at length, in January 1810, Isaacso went forth from Senegal in search of his lost master, and, in Bambarra, encountered Amadi Fatouma, the guide to whose care he had entrusted the travellers when he himself parted from them. From him he learned, that, near Boussa, where the tide-current is very strong, Park had been slain by the soldiers of the chief of Yaourie.

It was with a view to ascertain the truth of this report, and make one more attempt to trace the course of the Niger, that Clapperton started from Badagry on December 7th, 1825, accompanied by his servant, Richard Lander.

Clapperton's journal is interesting as showing what was the condition of the Yoruba country thirty years ago. He describes himself as passing, now through fine plantations of corn, now through plantations of yams; the country, as he advanced, rising beautifully into hill and dale; the people industrious, and the markets crowded. "I cannot omit," he observes, "bearing testimony to the singular, and perhaps unprecedented fact, that we have already travelled sixty miles in eight days, with a numerous and heavy baggage, and about ten different relays of carriers, without losing so much as the value of a shilling, public or private; a circumstance evincing not only somewhat more than common honesty in the inhabitants, but a degree of subordination and regular government, which could not have been supposed to exist among a people hitherto considered barbarians." As he went along he had tidings of the Niger, or Quorra, that it entered the sea at Benin. His favourable impression of the people amongst whom he found himself continued to increase—"The Youribas appear to be a mild and kind people, kind to their wives and children, and to one another, and the government, although absolute, is conducted with mildness." He was met by the salutation, now so familiar to us, "Aku, Aku." But even at this early period troubles had commenced, the Yoruba king at Eyeo, or Kalinga, complaining to him that the Hausa slaves, making common cause with the marauding Fellatahs, had risen against their masters, and that many towns had been laid waste. Clapperton succeeded in reaching Boussa; and having had pointed out to him the place where Park had perished, proceeded from thence to Kano and Sokatu, where he died. His illness was long; but deeply interesting it is to read in Lander's Journal how the time was employed. "I read to him daily some portions of the New Testament and the 95th Psalm, which he was never weary of listening to, and on Sunday added the Church Service, to which he invariably paid the profoundest attention. He gave explicit directions as to the course to be pursued when he was no more; and when Lander, in his deep grief, cried, "I trust the Almighty will spare you, and you will yet live to see your country," he replied, "I thought I should at one time, Richard; but all is now over: I shall not be long for this world; but God's will be done."

Lander having obtained the Sultan's permission, proceeded to inter the remains of his beloved master. On his camel he placed the body, covering it with the Union Jack, and proceeded to a rising ground, five miles south-east of Sokatu, where a grave having been dug by slaves sent with him for the purpose, he opened the Prayer-book, and, amid showers of tears, read the funeral service, and bitterly did he weep as he gazed for the last time upon the remains of his generous and intrepid master.

Returning coastward, he touched the Niger, and at Wowow was well received by the chief, who said to him, "Your countrymen may come here and build a town, and trade up and down the Niger. We know now that they are good men, but we did not think so when the white men who were drowned at Boussa were in the country." He was told by an old mallam, that, shortly after Park's death, a pestilence had scourged the people at Boussa. Regarding it as a judgment from the white man's god, the survivors gathered together every thing belonging to the white man, and, placing them in a hut, committed them to the flames; while so impressed were the people with what had taken place, that it passed into a current proverb—"Do not trust a Christian, lest you become like the people of Boussa."

His welcome at Katunga, the capital of Yarriba, was affecting. "The king would not let me wait on him, fearing it might wet my feet; and accordingly he visited me with five hundred of his wives (out of two thousand), and the principal inhabitants of the city. The wives welcomed my return by singing a simple and plaintive air, with much pathos and feeling; their voices were sweet and musical, and the whole had a novel and pleasing effect. Nothing could be heard but their strains, to which every one listened with the profoundest attention until the conclusion of the performance. The king expressed his sorrow for my master's death, and questioned me very minutely on the motives that induced us to go into the interior. On telling him it was to see if there was any thing worth trading for in the country, he appeared satisfied. He was richly dressed in a scarlet damask tobe, and a pair of trousers made of country cloth, scarlet ground with a blue stripe, the former ornamented with coral beads: his legs, as far as the knee, were stained red with hennah, and on his feet he wore red leather sandals. A cap made of blue damask, thickly studded with coral beads, was on his head; and silver rings hung round his neck, arms, and legs."

At Badagry also he was kindly received by the chief, who would have continued to

befriend him but for the Portuguese slave-dealers. They persuaded him that he was a spy sent by the English Government, and, if suffered to leave, would soon return with an army and conquer the country. The chief men assembled in the fetish hut, and resolved that he must drink the fetish. He was therefore sent for to appear before them. "On my way five or six hundred people gathered round me, and I could proceed with difficulty. A great number of them were armed with hatchets, bows and arrows, and spears,. and waited outside the hut till I came out. On entering, one of the men, presenting me with a bowl, in which was about a quart of a liquid much resembling water, commanded me to drink it, saying, 'If you come to do bad it will kill you, but if not, it cannot hurt you.' There being no resource, I immediately, and without hesitation, swallowed the contents of the bowl, and walked hastily out of the hut, through the armed men, to my own lodgings, took powerful medicine and plenty of warm water, which instantly ejected the whole from my stomach, and I felt no ill effects from the fetish. It had a very disagreeable taste, and, I was told, almost always proved fatal."

There were at the time five factories in Badagry, in which were upwards of one thousand slaves of both sexes, chained by the neck to each other, waiting for vessels to take them away.

Richard Lander had shown himself to be a man of intelligence and fidelity. He was selected by the Government as a suitable person to trace out, if possible, the course of the Niger, and, accompanied by his brother, left Portsmouth in the beginning of January 1830.

Again passing through the country, he reached Boussa, and, on September 30th, proceeded on his voyage down the river. Passing Rabbah and Egga, they observed a river, three or four miles broad, entering the Niger from the eastward. This was the Tshadda. They ascended it for a short space, but, finding the current strong, desisted. Approaching the mouth of the Niger, they were detained as prisoners in the Ibo country, until ransomed by a Brass chief, put on board a British schooner, and conveyed to Fernando Po.

Thus, at length, a question, as intensely agitated and of more practical importance than the discovery of the sources of the Nile, was solved. The Niger had its embouchure in the Bight of Benin; it was navigable, at least at certain seasons, for vessels of considerable burden, presenting a highway into the interior of Soudan, and to productive and interesting countries and people to whom we were as yet strangers.

That such an opportunity ought not to be neglected was obvious, and Mr. Macgregor Laird stood forward to identity himself with the interests of Africa. Some merchants in Liverpool formed themselves into a company for the prosecution of objects which were thus enumerated by Mr. Laird—

"The long-sought highway into Central Africa was at length found as open by the Niger as that by the Rhine, the Danube, the Mississippi, or the Oronoko, is into their respective countries. To the merchant it offered a boundless field for enterprise; to the manufacturer, an extensive market for goods; and to the ardour of youth it presented the irresistible charms of novelty and adventure. . . . It must not be supposed, however, that these were the sole motives that actuated the promoters of that expedition. Other and nobler objects were connected with them. By introducing legitimate commerce, with all its attendant blessings, into the centre of the country, they hoped to strike a mortal blow at the slave-trade; and, under Providence, they aspired to become the means of rescuing millions from a brutalizing religion, by introducing to them the truths of Christianity."

The great river was thus, according to Mr. Laird's view, to be used for this double purpose—the extension of commerce, and the introduction of Christianity amongst the interior natives of Africa. Accordingly, two steamers entered the river Nun on Oct 21, 1832, leaving behind them a brig—as a receiving ship, at the river's mouth—one of them in charge of Lander, and the other of Mr. Laird. It was not a successful expedition. The season was late, the waters had become shallow, and the vessels grounded at the Confluence. Fever broke out, and many died. Mr. Laird, proceeding to visit Fundah, was there detained by the King, at a time when his health was greatly enfeebled. The strategem by which he obtained his release is amusing—

"Every thing being ready, I fired my pistol, and up flew four beautiful rockets, the discharge of which was immediately followed by the blaze of six blue lights, throwing a ghastly glare over the whole scene. The effect was electric, the natives fled in all directions; and the King, throwing himself on the ground, and placing one of my feet on his head, entreated me to preserve him from harm, and inform him what was the decision of the fates. . . . . I then took from

my pocket a little compass, and explained that if the needle pointed towards me when placed on the ground I was to go; if towards him, I was to stay.—The result may easily be guessed."

Mr. Laird going back to England, Lander pushed on to Rabbah, and then returned to Fernando Po in November 1833, not long, however, to remain inactive. Entering the river the beginning of the next year, he was attacked at Angiama in the Delta, and driven back, receiving a wound, of which he died February 1834.

Mr. Robert Jamieson, a merchant of Glasgow, next came forward to befriend Africa. "As an enlightened philanthropist he had for many years devoted much time and wealth in endeavours to improve, civilize, and raise the native races of Africa from the barbarism in which they had been so long involved. This he sought to accomplish by establishing commercial relations with the country by means of the rivers that flow from the interior into the Atlantic. In this view, in 1839, he built and fitted out with much care and expense the 'Ethiope' steamship, appointing to her command the late Captain Beecroft. . . . . The 'Ethiope' made numerous attempts at discovery in the great rivers and their tributaries, ascending to higher points in some instances than had ever previously been reached by Europeans. Narratives of these voyages were published by Mr. Jamieson, and others are given in the Journals of the Royal Geographical Society. The success of his well-concerted plans was marred by the well-meant, but ill-judged interference of our Government; and when the unfortunate Niger expedition was projected, Mr. Jamieson, being convinced of the unsoundness of the scheme, published two appeals to the Government and people of Great Britain against the project. When the disastrous consequences followed which he had foreseen, the orders that he had given to Captain Beecroft enabled him to proceed with the 'Ethiope' to rescue from impending destruction Her Majesty's ship 'Albert,' one of the vessels employed in the Government expedition; while, by carrying her down to Fernando Po, he saved those on board from perishing by fever."*

It is not necessary to advert at any length to the Government expedition of 1841. It is not surprising that an unacclimatized crew of Europeans should suffer so severely from fever as to arrest the vessels in their ascent, and render necessary the abandonment of the enterprise. But it was a great national effort, having for its object the good of Africa, by negotiating with the native chiefs for the discontinuance of the slave-trade, establishing factories and promoting legitimate commerce. In connexion with Missionary enterprise it must ever be had in remembrance. The application of the Church Missionary Society to the Government that they might be permitted to send on board the expedition reliable individuals who should report as to the feasibility of commencing Missionary efforts on the Niger, was promptly attended to, and the Rev. J. F. Schön and Mr. Samuel Crowther were the selected persons. The journals of these two Missionaries were published, and constitute the first volume put forth by the Church Missionary Society on the subject of the Niger. The practical lesson conveyed by them is the impracticability of an European Mission in the direction of the Niger, and the indispensable necessity, whenever such an attempt might be decided upon, that it should be carried on by well-trained Christian natives. That lesson, it will be seen, has not been lost on the Society.

It was not until 1854 that another expedition ventured to ascend the Niger. But meanwhile the Church Missionary Society had not been idle. The Yoruba country had been taken up as a Mission field, and the base of our operations was thus brought nearer to the Niger.

That expedition, fitted out by Mr. Laird, consisted of a single screw-steamer, the "Pleiad," and was as remarkable a success as the expensive undertaking of 1841 had been a disappointment. Entering the river on July 9th, it reached the Confluence, ascended the Tshadda 300 miles beyond the point previously reached, and, after being in the river waters 118 days, returned to Fernando Po without the loss of a man. On board this vessel Christian Missions had their representative—the Rev. Samuel Crowther; and his journal, with map and appendix, constituted the second Niger volume published by the Church Missionary Society.

Several points were designated as suitable for Mission stations: the town of Onitsha, in the Ibo country, about 150 miles from the Nun mouth of the Niger; the Confluence of the Niger and Tshadda, called by the natives Gbebe, about 150 miles further up, commanding the Nupe and Kakanda countries; and Rabba, about 200 miles further west, abutting on the widely-extended Mohammedan Hausa tribes. The success of this

* "Times" Newspaper, April, 1861.

expedition determined the Admiralty to enter into a contract with Mr. Laird for five years, commencing from January 1857, to explore the Niger and its tributaries; and the first vessel, the "Dayspring," entered the Niger in the July of that year. On board of her were the Rev. Samuel Crowther and the Rev. J. C. Taylor, both ordained Africans, and the latter of Ibo descent, together with Mr. Simon Jonas and other native catechists. Mr. Taylor was left at Onitsha as the vessel passed up, with Simon Jonas as his fellow-labourer. At Gbebe, also, it was decided that Mission work should be commenced, and native agents were located there also. It was found, indeed, not only to be a confluence of waters, but a confluence of languages, just such a spot as is desirable to serve as the centre of an expansive Mission. There were on board the steamer a liberated African of the Kakanda tribe, another of the Nupe nation, another a Bassa, another a Yoruba: each found relatives or friends of their own people. There were also Moslems of the Foulah nation, and Hausa traders from Kano. Here, therefore, two African Christians were placed, armed with the Hausa Primer, published by the Church Missionary Society, to make a beginning, and do the best they could.

From the Confluence the "Dayspring" proceeded up the Quorra, the country on the right being a succession of table mountains, approaching occasionally close to the river's bank. Rich palm-oil trees were seen growing to the very summit, and cultivation alone was needed to make it beautiful. On the left bank the hills gradually receded inland, various towns appearing on their slopes, where they had been placed in order to avoid the depredations of the Felani.

Passing Rabbah, which they found in ruins, the result of the wars by which the country has been distracted, the expedition met with a disaster, the "Dayspring" striking on a sunken rock, and becoming a wreck.* Tents were pitched on shore, and there the party encamped, consisting of twelve Europeans and thirty-eight black men. While detained here, Mr. Crowther addressed himself to the reduction of the Nupe language. He found himself, with his assistants, in possession of three languages, Hausa, English, and Yoruba, to fix a fourth, the Nupe; and here, strange to say, they were visited by Mr. Clark, the Baptist Missionary from Ogbomoso, in Yoruba, who, hearing of the loss which had been sustained, made up a load of provisions, consisting of tea, sugar, and coffee; and, finding that the messengers by whom it was forwarded did not make the haste expected, set out himself, and brought his present to the camp. Other supplies from the Church Missionaries in Yoruba soon followed, and kind letters of sympathy.

Rabbah is the gate of transit from the Hausa country to Illorin. Here lies the ferry, and large caravans, sometimes of 3000 people, and 1000 head of cattle are continually passed across, while others are returning. The number of men and boats employed on this business is very great. The occupation for Missionary work on a spot like this, where there is to be found so large a concourse of people, was manifestly of primary importance. A piece of ground was therefore secured for this purpose, and an agreement entered into that some huts should be built upon it for the use of such agents as might be sent here. Thus this detention of an entire twelvemonth, until the arrival of the expected steamer from England, was not lost time. Much preparatory work was done, prejudices removed, and information acquired. On the way down, the "Sunbeam" stopped at Onitsha, and took on board Mr. Taylor, who had now been absent from his family, left behind him in Sierra Leone, more than a year. The parting with his people, who had become attached to him, was very affecting.

"The influential men, my little congregation—men, women, and children—accompanied me down to the wharf. Some hung on my neck, others took me by the hand, others held my shoulder, and some were seen bathed in tears, telling me to return to them again. It was a sight truly affecting. These were the people who termed me last year a "spirit" without toes (on account of my shoes); who even refused to give me a mat to lie down on; nor even dared to approach me, nor touch my clothes when asked to wash them. Now they looked upon my removal from them as a matter of grief for our separation. They all bade me good bye: we shook hands together, in hopes of seeing one another again. In a short time the steamer was out of sight."

Mr. Crowther, however, remained up the river to superintend the new stations until they had some consistency. He succeeded in making his way, on board native canoes, from Onitsha to the Confluence and Rabbah, and from thence across the Yoruba territory to Abbeokuta.

In June 1859, Mr. Crowther again ascended

* *Vide* "Church Missionary Intelligencer," 1858, pp. 28—36, and 67—72.

the Niger by the steamer, with the intention of visiting, in succession, the three newly-formed stations. This plan was accomplished as far as Gbebe; but here a messenger from Dr. Baikie informed him that Rabbah, for the present, was closed against Missionaries. Having remained five months in the river, he embarked in the "Rainbow," on his return to Lagos, leaving the stations wholly dependent upon the native Scripture-readers.

Unexpected events now occurred, which, for a considerable time, isolated this infantile work from all superintendence, throwing the native labourers entirely on their own resources, and severely testing their reliability and fitness for the service in which they had engaged. As the "Rainbow" and the "Sunbeam" were on their descent through the upper part of the Delta, armed natives suddenly appeared on the banks, firing on the vessels with muskets and pieces of ordnance, and killing two men on board the "Rainbow." This, no doubt, like other complications of the same kind, had been caused by the slave-trading interest, jealous of legitimate trade, and anxious to interrupt its progress. Until these obstructions had been removed, and a safe navigation secured, it was impossible for the trading vessels, in the pursuit of their peaceful avocations, to ascend the river. The escort of a gun-boat had therefore been promised, and, in July 1860, the native Missionaries, Crowther and Taylor, with two European catechists, Fladt and Ashcroft, left Lagos, and proceeded to the mouth of the Nun, that they might avail themselves of the first opportunity to reach the river stations. The arrangements of the Government, however, failed. Month after month passed away, and the promised gun-boat arrived not, until the falling of the waters closed for that year the river navigation. The Missionary party broke up, some returning to Lagos, one to Sierra Leone, and another to England in broken health. Still something was done. It was decided to prepare for the commencement of a Mission station at the mouth of the river. The interruption caused by the natives of the Delta seemed like a rude reminiscence of their claims; that they also had souls; that they needed instruction, and ought not to be disregarded. It was, indeed, inconsistent to have stations up the stream, and no base of operations at the mouth; no intermediate link by which communications might be sustained with the world outside the Niger. A dry and healthy spot, called Akassa, was therefore selected, and the consent of the natives obtained for the commencement of a Mission station.

After the departure of the Missionaries, Her Majesty's ship "Bloodhound" arrived, but, from the low state of the waters, was unable to ascend as high as the hostile villages. She stopped, therefore, at Angiama, the same place where Lander received his death wound in 1834, where a treaty was made with the chief, and a factory established. This was the plan which Mr. Laird had resolved to pursue—to afford to the natives of the Delta opportunities of peaceful and advantageous intercourse, and thus disarm their hostility. But his death, in January 1861, terminated suddenly his efforts for the good of Africa, and it became the duty of his executors to close up his operations.

In July 1861, Her Majesty's ship "Espoir" proceeded up the river, Mr. Crowther availing himself of the opportunity to reach the Mission stations. The hostile villages were fired upon and punished, and the upper part of the river reached in safety. He found the native-Christian teachers in good health. Trials and difficulties had come upon them, but they had been enabled to meet them with patient endurance. Inquirers were just beginning to come forward, and the people at large becoming acquainted, by daily observation, with the principles of Christianity. Discouraging it was, at such a time, that the commercial enterprise which, simultaneously with the Missions, had come into action, was to be abandoned, and the factories closed; but to abandon the stations was impossible. Taking with him the teachers who had been so long separated from their families, left behind at Sierra Leone, and leaving others in their place, Mr. Crowther returned to the mouth of the river, where a larger party of Missionary agents, who had arrived too late for the ascent of the "Espoir," were detained. With their aid, a Mission house at Akassa was built, a school opened, and Missionary efforts commenced, the Rev. J. C. Taylor paying monthly visits to the large commercial community in the Brass River, and holding divine service with the European teachers and sailors.

Thus the time continued to be usefully occupied until Sept. of the past year, when Her Majesty's Ship "Investigator," Lieut. Lefroy, arrived at the mouth of the Nun, having on board Capt. Lewis, the senior officer of the Bight division. The Missionary party waiting to ascend the river was large—thirty-three persons in all, including women and children, with luggage and packages belonging to the Mission—while the "Investi-

gator" was already full, and the officer in command without any instructions as to the conveyance of Missionaries. What was to be done? Were the stations to be left another year isolated and without supplies? Mr. Crowther's disappointment was extreme, so much so, that the naval officers, sympathizing with him, resolved to do all they could to help, and twenty-seven persons, thirteen of them for Onitsha and fourteen for the Confluence, with a limited portion of luggage, were taken on board.

We shall first refer to Onitsha, and, by brief extracts from Mr. Taylor's letters, exhibit to our readers the welcome which awaited him, and the condition in which he found his station after an absence of four years.

"*Sept.* 6—Our luggage was safely conveyed to the Mission House. Many of the chiefs and people flocked to see us from morning until late in the evening. The expressions of joy pouring forth from their lips, and the exclamations bursting forth at short intervals, the grasping of my hands, and the repeated answers to their salutation, made me rejoice the more at being once more privileged to be amongst them. Our house was thronged with daily visitors, who came in with countenances beaming with delight. As soon as they entered in they raised their heads and hands to heaven, heaved a sigh, and said, "*Tsúku mére ihinye nile omma ma ngi bia, otuto doru Tsúku;*' *i.e.* 'God made all things well that thou hast come, glory be to God.' I met the King tolerably well, and he rejoices with his subjects at seeing me. At present the Abo people have acted very treacherously with Onitsha. A few weeks prior to our arrival they landed here, pretending that they came as usual to purchase oil; whereupon they fell upon them unawares, and killed some upon the spot, and took others as prisoners, especially the women. Thank God that none of the converts were amongst them, as it happened on a Sunday while they were engaged at service, excepting one promising lad in our school who was cruelly beheaded, and his head was carried away to Abo.

"Mr. Langley handed over to me twenty-nine candidates for baptism, being twelve men, and seventeen women, and as many children ready for that sacred rite. It rejoices my heart to find the first four candidates have been stedfast these four years, and they have advanced in spiritual things. The first Sabbath (September 6th) I spent here we had 360 attendants in the morning, and 260 in the afternoon. I preached from Matt. v., and in the afternoon in Ibo. I may safely say that the average attendance on Lord's-day is 200. I shall do my best, as far as God will grant me strength and ability, to promote his cause amongst a people so favourably disposed to Christianity. May God bless him that watereth and those that are watered!"

In a second letter dated Oct. 9, 1862, he says—

"My first letter, dated September 23, was written to you in great haste, thinking that the steamer would soon return from the upper part of the river: as she staid longer than I had anticipated, I embrace the opportunity of writing to you another, giving you an accurate account of the spiritual growth of my district. I will pledge myself to communicate to the Committee every detail, whether secular or spiritual. I rejoice to say that the Lord has been mercifully pleased to crown our efforts here with success. Our important negotiations with the King and his chiefs have been brought to so comfortable a close, that they have taken us under their kind protection. When I had the privilege of being amongst them in 1857, sowing the seed of the word of God, it was to them as an idle tale. The women were partly restrained from attending divine service on the Lord's-day in the Mission house, which was opened for that purpose; but now they allow them to attend divine service without restraint, and treat us with uniform kindness and attention. This great and important advantage having been gained, we humbly hope that all other arrangements will, under the blessing of God, follow in due order, and that a character of permanency will soon be given to the Niger Mission, especially in this station. Many of the chiefs attend divine service, and we may reasonably calculate on their hailing with pleasure the establishment of schools in Onitsha, as they become better acquainted with us, and are able to appreciate for themselves some correct ideas of the claims of scriptural Christianity. It is providential that I am now on the spot, for many special reasons, in order to lend a helping hand to the King and chiefs in many important matters. My reception among the people has been exceedingly kind and flattering. The young men manifest an ardent desire for instruction both in mechanical art and Christian knowledge. They seem now to be zealous, and are anxious to learn. They saw the full light of truth shining at a distance, and the few streaks of it which had occasionally reached them were only sufficient to show

their destitute condition, and to excite the desire that the 'Sun of Righteousness might arise upon them with healing in his wings.'

"Ten persons have been admitted into the class of catechumens since my arrival. In my first letter you will observe the number, some of whom, we trust, have entered into the kingdom of God, which 'is not meat and drink, but righteousness, peace, and joy in the Holy Ghost;' and of others we have hope that they are not far from the same kingdom The children recognised me, and I was surprised to see their zeal and neatness in attending the means of grace; they display great aptitude in learning, and their progress is exceedingly creditable, considering the short time that the school has been established in this district."

"Two of my elderly converts came to me on the night of the 7th instant to unbosom their minds. 'We rejoice to see you once more in the flesh, which is a great support to us: whilst you were away our eyes have been long waiting your arrival on our shores: we have felt your absence from us for so long a time, as a father to us, and now you have come we desire to be baptized, and willingly give up all our former customs. Have you ever seen more sacrifice offered in our streets to propitiate our idols, such as fowls, chickens? It is now waning away, and the word of God is now gaining ground in the hearts of Onitsha.'"

We shall now accompany Mr. Crowther to the Confluence, and learn what awaited him there.

"*Sept.* 7, 1862—Weighed very early this morning, and about five P.M. we arrived off Gbebe, and met a large concourse of people in the landing-place to welcome the arrival of the ship. Mr. Joseph, the Scripture-reader, came off in a canoe, but could not reach the ship till she had halted at the landing-place, where we were all landed with our luggage: thus in five days and a half from the Nun we were at the Confluence, the shortest passage I ever made from the Nun to the Confluence. After landing us, the 'Investigator' proceeded four miles further up, to the foot of Mount Stirling, to the settlement of Dr. Baikie. Here, again, I have much cause for thankfulness to our heavenly Father for his preserving care over the Society's agents on the Niger. Mr. Langley alone at Onitsha, and Mr. Joseph alone at Gbebe at the Confluence, have both maintained their ground at a most discouraging and trying time, when the factories were all withdrawn, they themselves being strangers among strange people. In every point of view their situations were both trying and difficult; but the God of Missions supported them: they have exercised a great and Christian influence among the people. The number of our adult candidates for baptism continuing so encouraging since the last three years, and the stations being now occupied by settled teachers with their families, especially by Mr. Taylor, now at Onitsha, I begin to think that the time is now come to take a step forward, by receiving some of the most approved of the candidates into the church by the sacrament of baptism, as the first-fruits of the Niger Mission.

"*Sept.* 12-13—The evening of Friday, and the morning and evening of Saturday, were spent in examining the candidates for baptism, explaining to them what Christianity is, as it is different from any other religion they have been acquainted with. They have had three years to examine and prove its principles and doctrines, and to compare them with those of others. I demanded of them what they intended to do—to abide by the principles and doctrines of the Christian religion, or to return back to the superstitions of their forefathers? They all, without exception, replied, that they were born and brought up according to the superstitions of their parents, and had had ample time to know what they were; that there was no benefit in them; but the Christian religion was to them like a profitable market, which they could not leave off going to for an more profitable one; that it was the more suitable to their case as sinners than Mohammedanism or heathenism. Having given them time to consider the matter well, on the evening of Saturday I promised to admit some of them into the church by the sacrament of baptism.

"*Sept.* 14—This day, at the morning service, though with fear and trembling, yet by faith in Christ, the great Head of the church, who has commanded, 'Go ye into all the world, and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' I took courage, and admitted eight adults and one infant into the church by baptism in our mud chapel, in the presence of a congregation of 192 persons, who all sat still with their mouths open in wonder and amazement at the initiation of some of their friends and companions into a new religion, by a new and singular rite; the form in the name of the Trinity, and at the signing of the cross, being translated into Nupe, and distinctly pronounced, as each candidate knelt to be sprinkled. Thus nine persons, namely, two

male adults and a male infant, and six female adults, were admitted into the church this day at Gbebe, as the first-fruits of the Niger Mission."

Thus, though only one Scripture-reader was left at each station when, during the year before, the factories were all broken up, and the agents removed down the river, yet the stations had not the less prospered under the favour of Him, with whom there is no restraint, to save by many or by few. And on this fact, that notwithstanding so many disadvantages, the work had progressed, Mr. Crowther grounds a forcible appeal, with which we shall close this paper, trusting it may remain impressed on the minds of our readers, and elicit suitable exertions on behalf of the Niger Mission—

"Is not this a sign and token from the Lord of the harvest, to the Society, to persevere in their arduous work to introduce Christianity among the vast population on the banks of the Niger, and that they shall reap in due time, if they faint not? More so when the few baptized persons represent several tribes of large tracts of countries on the banks of the Niger and Tshadda—Igara, Igbira, Gbari, Eki, or Bunu—and even a scattered Yoruba was among these representatives of the tribes admitted into the church this day. Is not this an anticipation of the immense fields opened to the church to occupy for Christ? What excuse can be made for grouping Missionaries together within a small compass when such a wide field is opened for their occupation, and the people are willing to lend a listening ear to their message of mercy and words of reconciliation? Among our congregations are Nupes, Bassas, Hausas, and even Akpotos from behind the mountain range on the bank of the Tshadda, listening to the word of life. Though none of these have at present joined themselves to us as candidates of the new religion, yet they are to be numbered among our congregation at Gbebe. Hitherto the people have been labouring in doubt as to the sincerity of our promise of a permanent stay in the country, which doubt almost amounts to distrust, in which they are perfectly justified on their part, on account of the instability of the trading factories, which were no sooner built, and active trade expected from them, than they were again broken down, to the great disappointment of the people. But now, looking at the Mission station, the gradual improvement of our houses, and the making of a new road leading to the water-side (a place which was formerly a large and impassable pit, now being converted into a nice even road); and also that, instead of deserting them, the Mission premises are now occupied by four Christian teachers, with their wives and families; the people are getting confidence in our real intentions, and truly rejoice at them; which confidence I hope may be confirmed by an increased attendance on the means of grace, and a larger access of Christian teachers to the Niger."

MADAGASCAR.

The Church Missionary Society having concluded, in humble dependence on the guidance and blessing of God, to commence a Mission in Madagascar, it becomes our duty to acquaint ourselves with the island and its people, and to place before our readers such information respecting this new field of operations as we may be able to command.

This publication has always considered the geographical analysis of those parts of our earth, on which Missions had either been or were about to be introduced, as one of the departments entrusted to its care. Christian ethnography; the scattered portions of the great human family; the places of their habitation; the condition to which sin has reduced them; or the benefits which they have received from the ameliorating influence of Christian Missions—this is our subject. We have sometimes been found fault with as being too geographical. But whenever we have adventured ourselves into the exploration of a country, it is with a view to its inhabitants: it has been done in the hope of exciting interest on behalf of some neglected portion of the human race; and we must still continue to claim that privilege, and esteem it to be our duty to avail ourselves of every information, from whatever quarter, which may help those friends of Missions by whom this periodical is read to a fuller and more universal acquaintance with the condition of man in his wide dispersion over the face of the world.

We are approaching Madagascar step by step. In this Number we introduce the Bishop of Mauritius' narrative of his visit to Antananarivo, in company with the embassy from the Mauritius, to present to the new sovereign, Radama II., the congratulation of

Her Britannic Majesty, and royal gifts for his acceptance.

We wish our readers to become acquainted with the route from Tamatave to the capital; it will serve as an introduction to a more general examination of the island and its races; and, with a view to this, we shall preface the Bishop's journal by a reference to the points of interest which present themselves along the route.

The anchorage at Tamatave is little more than a roadstead, protected by reefs, and exposed to winds from the east and north. The village is built on a point of land stretching into the sea towards the south. Here, amidst a population, the greater part of which is clothed more or less in articles of European manufacture, may be seen officials recently arrived on business from the capital. Ellis describes one of these men—"On the upper part of his person he wore a fine figured shirt, with Vandyke collar and wristbands of the same pattern, and, loosely thrown over this, a large and handsome silk scarf, or lamba. The centre of the lamba consisted of broad stripes of purple, scarlet, pink, and yellow, edged with a border tastefully wrought on a kind of open work, exhibiting a curious pattern in yellow and scarlet silk. He had neither shoes nor stockings, but wore a blue cloth cap, the shade edged with silver, and the crown surmounted by a broad band of gold lace."

The first stage of the journey is Hivondro, about nine miles from Tamatave. Here the traveller embarks in pirogues upon the lagoons, which extend southward from Tamatave in a direction parallel to the sea. These lagoons are separated from the sea by a tongue of land thickly wooded, sometimes not more than 300 feet in breadth. The navigation is interrupted by little isthmuses, which break its continuity, and render necessary an occasional portage.

There are three *embouchures* by which these lagoons communicate with the sea; one at Hivondro, the second at Andavaka Menerana, and the third at the village of Andevorandro.

A scattered village, named Boaboihazo, is the point where the traveller quits the southerly direction and turns abruptly towards the west. A country broken by hills, and with very limited cultivation, is then entered. Passing the hot springs of Ranomafana, the hills become more steep, until the village of Ampasimbé is reached, 1500 feet above the sea-level. The aspect of the country now changes, becoming bare of wood, and spreading out into pastures for numerous flocks.

Beforana, mentioned in the Bishop's narrative, is one of the most unhealthy places in the island. It is situated in a marshy valley, shut in by steep hills. It is full of deleterious exhalations, which, at morning and evening, appear as a dense fog.

The forest of Alamanazoatra is now entered, the transit through which presents much of beauty and interest. The ferns are abundant, and bamboos of a curious species, bending their flexible trunks until they almost touch the earth with the flowery tufts with which they are crowned, their brilliant verdure relieving the dark foliage of the forest trees. The traveller requires something to recompense him for the fatiguing pathway he has to pursue, of which the Bishop speaks as one who had experienced it.

Emerging from the forest, the country becomes more level, and many hamlets are to be seen surrounded with rice-fields. A high chain of fern-clad hills being surmounted, the traveller sees before him the valley of Ankay, quite uncultivated, but rich in fossil remains, beyond which appear the mountains of Ankay, their base covered with a blue vapour, from the midst of which their summits stand forth distinctly, the lofty peaks of the Ankova mountains appearing beyond them in the distance.

Crossing the river Mangouron, the Ankay chain is traversed, from the top of which a view, extensive in every direction save westward, is obtained, the descent leading into a valley better cultivated than any preceding portion of the route. Passing the brook of Antatabe, the Ankova chain has to be surmounted—one formidably steep—the path lying near the summit of a lofty granite mountain capped with clay, and having steep inaccessible sides. "The small portion of level land on the summit is defended by a succession of deep ditches, extending nearly round it, and continued, one after another, from the summit to the edge of the precipitous sides." Descending by a broken path into an open country, laid out in rice grounds, the traveller reaches Ankera Manonika, the first Hova village.

The Hova villages are surrounded with mud walls and entrenchments, a covered way not unfrequently leading into the village. "I was much struck," observes Mr. Ellis, "with the difference between the Hovas and the inhabitants of the country through which I had passed, as manifest in the position and defences of their villages, indicating that they must have been a marauding sort of people, ever liable to reprisals from other tribes, or else constantly engaged in war amongst themselves.

selves. Their villages are all built on the summits of hills, enclosed in clay walls of varied height and thickness, and having but one narrow and difficult entrance, being, besides this, surrounded by one or more deep ditches. These ditches were sometimes extended to a considerable distance from the walls inclosing their houses, and beyond these there were deep cuttings across any rising ground leading to the village. Great skill was manifested in the plan of their defences as well as great labour in their completion. In no other country, perhaps, have the villages been so uniformly defended by this species of fortifications as in this part of Madagascar. In this respect their defences appear more elaborate and permanent than those I had noticed around the Pas of New Zealand, or the mountain-fortresses of the South-Sea Islands."

Ambatomanga is the next village on the route, an immense pile of blue granite rock, upwards of 200 feet high, and as many broad, giving to the village its name, which signifies "*blue rock.*" On the summit is the tomb of a Hova chief, named Rambasalama. This part of the country being subject to violent storms, the principal houses are protected by lightning conductors made of woven copper wire, and introduced into the earth to the depth of four feet.

Betafo is five miles from the capital, and then Andraisora, three miles, a fortified village with a double trench and covered way. There is here a tomb of solid masonry, about twelve yards in length and of the same breadth. These tombs generally occupy small elevations at a distance from the road. "They consist generally of a square raised platform, having their sides formed by sides fixed in the ground, with sometimes a succession of smaller platforms, one upon another, giving a sort of pyramidal form to the tomb; or else there are two or three large upright stones standing erect within the first stone inclosure. Some of these seem to be ancient and may justly be reckoned amongst the most remarkable and impressive antiquities of the country."

As the distance from the capital diminishes, the villages become more numerous, and at length the palace of silver appears, distinctly visible, it is said, at a distance of fourteen miles, and long before any other object in the city can be discerned. It stands near the centre of the long oval-shaped hill of some five hundred feet high, on which Antananarivo is situated, being itself about sixty feet high, the walls surrounded by double verandahs one above the other, the roof being lofty and steep, with attic windows at three different elevations. On the centre of the top of the house is a large gilt figure of an eagle with outspread wings.

We shall now introduce the Bishop of Mauritius' journal.

NARRATIVE OF A JOURNEY FROM TAMATAVE TO ANTANANARIVO, BY THE BISHOP OF MAURITIUS.

The subject of the evangelization of Madagascar has been familiar to my thought ever since my appointment to Mauritius. On the journey out, in the spring of 1855, I read the two volumes compiled by Mr. Ellis, on the History of Madagascar, which had been given me by the Directors of the London Missionary Society. When Mr. Ellis came out in 1856, I had several conversations with him, and took a deep interest in his proceedings; and one part of my employment on board the "Lynx" in 1859, during the two months' cruise to the Seychelles and Chagos Islands, was a careful perusal of his second book, which is so well calculated to sustain any interest which may have been produced before in the condition and prospects of Christians there. In the meanwhile my own work in Mauritius brought me into contact with many natives of Madagascar, and I was led to admire especially the fervent zeal which they manifested for the reading of the Scriptures, and for the services of the house of God. One of my last acts before leaving for England in 1860 was to consecrate a chapel at the Morne, chiefly for the use of Malagasy Christians; and when in London in that year I called at the office of the Bible Society in Earl Street, to convey to the Secretaries the earnest request of some of those Christians for a full copy of the Scriptures, as they had only the New Testament. I had given the same message before to the Rev. Mr. Bergne at the meeting at Norwich. The reply was, that the plans entertained for revising the version had led to the delay in sending out more portions of the Old Testament. Various accounts reached me from time to time of the sufferings and doings of the Christians.

Under these circumstances it was with a sense of practical interest in the matter, that I heard in August last year that the way was open for Missionaries to Madagascar, from the death of the Queen and the accession of her son, Prince Rakoto. On meeting the Rev. J. Le Brun in the street, and his announcing to me his intention of going to the capital in consequence of a letter written by the King to his father, I said to him, and repeated the statement several times to his

brother, as well as afterwards to Mr. Ellis, that I would certainly go myself, if any thing like an opening were presented. The Mission of Congratulation which went from Mauritius in September last year was strictly precluded from having any minister of religion in any way connected with it, so that I could not go with them. My own work also greatly needed me, as I was in the midst of preparations for confirmation, and in other ways hard pressed, having recently returned from England, and I put off going till some future time. Much interesting and valuable information was given me by various members of the Mission on their return, and when Mr. Ellis came to Mauritius on his way, I had several conversations with him, in which we chiefly discussed the condition of the Christians, and kindred subjects. I told him, as he afterwards reminded me at Antananarivo, of my intention to go if an opening presented itself, and made what inquiries I could into the prospect of such openings being found in other parts besides the capital. About the middle of June I was told that Mr. Caldwell was going to the capital, to convey presents from the Queen of England to the King, and I at once decided on attempting to go with him, as I had travelled with him before; my simple object in visiting the capital being to ascertain for myself how far it was really occupied by Protestant Missionary Agents, what the other openings were, the nature of the operations required, and to get such a knowledge of the country and the people as would fit me to counsel and direct those who might afterwards be sent. I particularly wished to see the King, to tell him my plans, and to obtain his sanction.

On going to the Governor to lay the matter before him, I was very thankful to find that His Excellency quite entered into my views; that he would endeavour to secure me a passage in the "Gorgon," which was to take a special mission as far as Tamatave; and that he would ask me to present the Bible, which was sent with the Queen's sign manual in it. This was a most agreeable communication. and I felt most thankful at the prospect of discharging such a commission.

On communicating my intention of proceeding to Madagascar to the clergy, and to different members of our congregations, it was met with warm support, and led, I am sure, to much fervent prayer. On the last Sunday of my officiating in the Cathedral, I thought it due to the congregation to give them my reasons for leaving them, though, as I hoped, only for a season, in the following terms:—

"Before I proceed to apply the subject which I have chosen to your personal meditations, there is another on which I desire to say a few words—my own intended visit to Madagascar. I feel, my brethren, that you have a right to ask the reason of my absenting myself for a time from the performance of my duties amongst you, and I also feel very sincerely and deeply my need of your prayers that the journey may be blessed of God to the glory of his name and the diffusion of his truth. My object is to ascertain, from personal observation what openings there are for the Missionary action of the Church of England, that, in continuing the correspondence which has long been begun with our great Societies at home, I may be able to give the report of an eyewitness, and so to urge with more weight the appeal for help towards the great work of evangelization in Madagascar. One end in view in seeking this personal knowledge is to avoid any thing like interference with the noble work of the London Missionary Society—a work which has stood the test of long years of fiery persecution, and has left results full of promise for the future. In so wide a field, however, as that large island, with its several millions of inhabitants, there is abundant room for the independent operation of our church; and while we are taught in our solemn services to pray so often that it would please God to 'make His way known upon earth, His saving health among all nations,' it is only the part of plain consistency when God in his providence sets before us an open door, to endeavour to profit by the opportunity, and to seek to make that way known. The history of that island, especially during the last twenty years, has furnished abundant illustration of the statement of Scripture, that the dark places of the earth are full of cruelty. Its present condition seems to warrant the hope that the Sun of Righteousness is rising on it, with healing in his wings. There is every ground for expecting the sanction and encouragement of the present sovereign towards every effort for diffusing civilization and education, and for preaching the Gospel of truth and peace; and it is indeed a most happy feature in the messages and tokens of congratulation sent by our gracious Queen, that a copy of the word of God is to be presented in her name.

"My brethren, the spirit in which we should regard this beginning of effort made by our Church, should be a spirit of deep humility, realizing the tremendous difficulties which there are in the way of spreading the Gospel of Christ amongst a people who have

so long been sitting in darkness and the shadow of death—remembering the utter insufficiency of all human means in themselves, and at the same time keeping in view the mighty power of God our Saviour, who has promised to be with his servants in the endeavour to accomplish his precept: 'Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.' The spirit in which we should enterprise such a work is that of Psalm cxv.: 'Not unto us, O Lord, not unto us, but unto Thy name give the glory, for Thy loving mercy and for Thy truth's sake;' and I would repeat again what I have often said before, and each time, if possible, with deeper conviction of the truth of the statement, that the first and most effectual help which the members of the Church can give to its Ministers, is the earnest remembrance of them in their prayers for God's guidance and protection—for His grace and blessing. How remarkable the freshness of application with which words written more than 1800 years ago, may continually be used in our day, 'Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified.'"

I left Mauritius in H. M. ship "Gorgon" on the 12th of July, accompanying Major-General Johnstone, and Captain Anson, the Inspector-General of Police. On arriving at Tamatave we found Mr. Caldwell and his party still there, as well as the newly-appointed Consul, Mr. Pakenham, and his wife; and as a numerous body of French officers had just started, with several hundred Maromites, or bearers, we were detained for some days before we could start. Rumours of the coronation having been put off till late in September reached us, and I more than once expressed my determination to return, in that case, before the end of August, at which time I understood the "Gorgon" would be back from Mauritius.

Tamatave, July 17—Though we have had offers of large houses to ourselves, the General and I have preferred remaining on board as long as the Captain can allow us to do so. Yesterday I stayed in the ship till 2 P.M., and then went on shore with the General and the Mission, to call on the Governor. The costumes, uniforms, swords, pikes, muskets, bugles, fifes, &c., of the officers and military were very strange in some respects, but the hearty kindness of our reception was quite unmistakeable. Sarradié* walked by the side of my palanquin, and was asked afterwards by one of the chief people whether he was my aide-de-camp, to which he replied "Yes;" and was then told to speak to me about schools and teachers in Malagasy and English. A beautiful letter from the native Christians was brought to me this morning, addressed, "To the Bishop of Mauritius, the beloved brother on board the ship." I hope to meet them to-day. The General's speech in proposing the King's health yesterday was a very feeling and appropriate one. It would be likely to give an excellent impression about the good wishes of the Queen and of the Governor of Mauritius towards the King and people of Madagascar. I believe all this is thoroughly appreciated here. There is a wonderful opening, great need, great readiness for teachers, and no obstructions, except such as are common to all efforts made for diffusing the truth of the Gospel.

July 18—Yesterday I went on shore, and, amongst other visits, I went to see the native Christians, or rather they came to see me, at their catechist's house, and I had a very interesting time with them. One fine young man had had a chain on him for five years because of his profession of the Gospel of Jesus Christ. When I referred to the persecutions which they had endured, and the destruction of their books, one of them took out a hymn-book from his pocket, the only book he had rescued from the destruction, and showed by his digging in the sand how he had buried it in the earth. I told them of the strong and wide-spread feelings of good-will which there are in England for them, and how I hoped that the light which was beginning to shine would increase and extend over all Madagascar, and dwelt on the parable of the mustard-seed, and on each point fervent and striking answers were made by them. I then told the catechist to read the latter part of Rev. vii., and stopped him when he came to the part about the 'lamba fotsy,' the white garment. When he had done, they were in a state of tremulous and even tearful attention. They would not hear of my going away without a present, so they made me accept three geese and several fowls, and when I asked them what I could do for them, the one reply was, "Bible, Bible."

Lord's-day, July 20—A most interesting day. The heavy fall of rain prevented the residents on shore from coming off to the ser-

* A Malagasy Christian, long employed as a Catechist in Mauritius.

vice on board ship, and the same cause made our having service on deck impracticable, so that we had it down on the lower deck. This enabled the sick to hear. My subject was Rom. xv. 29, "The fulness of the blessing of the Gospel of Christ." My faithful Sarradié was there, saying "Amen" at the end of all the prayers, though he could not understand them fully, but he knew their purport well. As soon afterwards as a boat could be got we started in the rain, and I found my cloak most acceptable. A house was, at a very short notice, made ready, and we proceeded to the place of worship. The congregation numbered between twenty and thirty, and as I found the majority understood French better than English, I performed the service in the former language, and addressed them on Psalm xxiii. From this place I put my cloak over my robes, and went to the native-Christian's house of prayer. Very interesting and touching was the sight. They sang hymns, being led by the young man who had been in chains for five years in the late Queen's time. The catechist (sent by Mr. Le Brun) prayed with them, and, at my request, read part of John x. They expressed a great desire that I should pray for them in the English language, which I did, and at the close of their service I told him to explain to them the benediction, which I then pronounced. General Johnstone, who is at the head of the Mission, and who takes a great interest in the spiritual state of the people, was present at the close, and enjoyed it greatly. I was very thankful for such a Sunday, the first in Madagascar.

Our journey up to the capital occupied seventeen days—from July 22 to August 8.

Royal Sergeant's House, Hivondro, July 22—We started to-day with a Marshal, six other military officers, a company of soldiers, carrying many of them a musket on one shoulder and a spear on the other, and a band of music. I am writing now with my desk on my knee, while General Johnstone is arranging his palanquin for a bed in one corner of the room, and a Malagasy woman, daughter of the serjeant, is seated on the ground, watching us in the deepest silence. My cot-palanquin is on the opposite side. Sarradié is most useful, both to work and to interpret. He is in one doorway; two Malagasy with their lambas in the other, through which the declining sun is streaming. Looking to the west is a beautiful lake, with wooded and gently rising grounds and mountains beyond; while from the east the loud roar of the surf tells how near we are to the sea. The scenery and the people supply subjects of the most thrilling interest to the traveller, but I am thankful to feel every other interest absorbed in that of prayerful desire for their salvation. Sarradié's company is very refreshing. It seemed a strange realization of pictures of the imagination to see him just now bringing in a splendid specimen of the angræcum superbum.

July 23—Last night the sunset from this little eminence diffused a rich rose-coloured appearance over successive ridges of wooded hills, coming down in parallel lines, but with the most graceful curves and slopes, from the high mountains about sixty miles distant, and the broad lake-like river between us and them was literally *scarlet*. We all said we had never seen any thing like it before. This morning the mountains are cloud-capped, the intervening ridges have various shades, our hill is quite bright, having shades of different depth behind and before it. The river is animated with many long canoes, herds of cattle are passing between me and the hut, and natives in all kinds of costumes are running about on the land. It is a very beautiful sight indeed. Most sad is the degradation in which so many of the people, the large mass of them with few exceptions, are plunged. The relief is great when we find any Christians, as was the case early this morning, when two of the bearers were brought to me as Christians, wishing to pray with me. One of them could read fluently in the New Testament, which I have brought with me, and which has been very useful. Several requests have been made for it, which I have not been able to comply with. I do trust that this journey of mine will be made subservient to the great end of making God's way known in this land, and His saving health among its people. The beauty of the land is quite indescribable.

Andokoditra, July 24—Much to my disappointment we have been compelled to rest here, after arriving at about 10 o'clock. We left Trano Maro this morning, and I have had a good deal of walking, partly with Dr. Mellor, who went up the Zambesi with Dr. Livingstone, and after going to the Cape for his health, was on his way back to the East African Coast in the "Gorgon," when the expedition was sent, and he was joined to it by request as our medical man. General Johnstone is an earnest Christian man, whose chief interest is in the spiritual good of the people. Some Christian bearers are with us, and I either read, or get our interpreter to read with them, and they join us at prayers.

when we can manage to have united prayer. The people generally are exceedingly kind and civil, but their social state is very degraded indeed. I am so thankful about Sarradié. His gratitude to Mrs. R. for some of her preparations for his comfort is most warmly expressed, and his heart's desire and prayer to God for his brethren after the flesh is evidently one of the deepest and most abiding emotions of his soul. This morning, long before daylight, in a short waking interval, I had a little chat with him in the dark, and he said shortly afterwards, '*quel bel pays seulement si gagné la bénédiction.*' I feel very thankful for such a man.

It seems to me now as if I should be still more plain and urgent with long-settled congregations, to try and draw professing Christians to more decided and self-denying ways of seeking the glory of God and the good of man.

Maroviyongy, July 31—We passed the "Weeping-place of the Hovas" this morning, and the enchanting loveliness of the view to the south-east, commanding the sea, and to every other point of the compass, with hills, and woods, and valleys, was quite indescribable. The road is grotesquely difficult. I was so tired with my walks in the sun on previous days that I set out determined to remain in the palanquin, but it was simply impossible for me to do so, and I have walked a good deal, but in the wood, which makes a great difference. We are now in, or near to, the worst part, it is said, for the fever. But I feel thankful that I have come. We have, so to speak, held up the standard in every place. Last night we had fourteen native Christians at our evening prayers, three of them officers just come down from the capital, and one of them, quite a young man, made some beautiful remarks on John xv., which I asked him to read. Their singing is delightful. The need of Missionary effort, comprehensive, vigorous, and persevering, is most painfully impressed on me, chiefly from the very sad and degraded condition of the women. It would be difficult to conceive any thing more vile and debased than their condition as a rule; and this of course re-acts on all the relationships of the whole community. Their only tie seems to be their children, up to nine or ten years of age.

Alamanazoatra, Aug. 1—The morning of this day found us at Beforana, of which we had heard very bad accounts from all quarters. Its special unhealthiness is strongly dwelt on in Colonel Middleton's report. When we were there the evening was fine and dry, and though the morning was cloudy there was no mist; and having had a delicious bathe in the river which runs by it in the evening, I left the place rather impressed in its favour. The early part of the journey was very pleasant, but before eight o'clock in the evening I had gone through more strain, pressure, and effort, than in any previous day's journey in my life, I believe. The rain fell at times heavily, and increasingly so towards evening, and rendered the steep clayey hills slippery in the hard parts, and sloughy in the soft ones, to an extent which it is difficult to recollect, even after having gone through it. Many steep and long ascents, succeeded by descents as steep and as long, seemed to be varied only by miry places, into which the men sank up to their thighs, and by rivers of which they had to descend one bank and ascend the other in the most extraordinary manner, and by trees which had fallen across the path in every strange position that could be conceived. Up one of the worst hills I came upon the queen's picture, carried by twenty-five men. It reminded me of the drawings in Layard's Nineveh. The deal case was covered over with various integuments of fibrous leaves, many of which were torn and blowing in the wind. The outrunners among the bearers had two long powerful lianes, or native creepers, attached to the chest, so as to check or pull forward as occasion required, and at some moments of pressure the whole twenty-five, commander, chief helpers, and all, pressed round it with a close convulsive movement, which seemed necessary to keep the whole from falling to the ground. Yet on they went, step by step, or rather half step by half step, with this immense case, swaying, balancing, and leaning first to one side and then to another, but in no instance being permitted to give way. Progress was made, though the old chieftain told me he expected to sleep three nights in the wood. Even for my cot-palanquin, the efforts of eight men seemed at one time all needed to keep it from going wrong, and then to act on one corner of it in such a way as to draw it on right. After I had walked to the extent of my strength, and my palanquin and its effects were wet much beyond what was promising for the night, I determined to remain in, but at least four times afterwards I wished to get out, and gave orders for the bearers to stop, but they would not let me get out, and it was well they did not. The General, who had been compelled to abandon his large palanquin, hailed me, as he passed on, accompanied by Sarradié on one side and a bearer on the

other. I was delighted to hear his voice, but very sorry when I found he was out of his palanquin, and felt intense anxiety about him, which was dispelled at last by Sarradié's welcome announcement that he was arrived safely and well lodged. The last hour or more was very exciting. A man close a-head, giving warning of every hole and tree and piece of water, was incessantly crying out one thing or another. In the dense forest the grey trees every now and then looked just like the group of cazés, and the bright fire-flies again and again made it seem that the lights of human abodes were near. The screamings of the lemurs and the noises of other animals added to the strange excitement of the scene, and I felt truly thankful when the work was over, and I met Sarradié, whose joy was intense as he took me by the hand at the entrance of Alamanazoatra, into which place the bearers bounded with the merriest shouts of joy.

The cooks had arrived, but all we could get for them to operate on was a fowl and some rice, no salt or other table appliances, so that we had to manage the fowl, and the rice it was boiled in, without any accessories. One fork and a leg bone of a fowl were our only helps, and we both laughed heartily at the contrast between our dinner with the 5th Fusileers a few weeks ago, and our meal in the woodcutter's hut at Alamanazoatra. We were much relieved when we found that our companions had decided on not coming on beyond the midway station, and were, on the whole, very comfortable for the night, through God's preserving care over us.

Maromanga, Aug. 3—The General and I reached this place comfortably last night, and are having our Sabbath's rest in every sense of the word. We have had the Litany together, then a Malagasy assemblage. I told Sarradié the topics of an address to them, following the line of the beautiful collect for this day, and I ended with the Lord's Prayer in Malagasy, and the blessing, 2 Cor. xiii. 14, in the same language. We hope to have another service presently. I have been reading the beautiful essay in Aids to Faith on the death of Christ. How intensely I trust that the way will be made open for us to do something in Madagascar! What England's Sabbaths and privileges appear to me when viewed at this distance, from the midst of the scenes of sorrow and degradation which we witness here, I cannot describe.

Angavo, Aug. 5—From Tamatave to Andevorandro, where we turned inland, the beach is one mass of rolling surf; above that is sandy but rich soil, running in embankments parallel with the sea, and covered with a great variety of trees, plants, and flowers, amongst which many beautiful kinds of birds are seen and heard. The slip of land, about a mile on the average in width, has again parallel with it a magnificent chain of lakes, which go inland for many miles, and in some of which are large and fruitful islands. Looking at these lakes with one's back to the sea, the timber-covered hills of the centre of the island are very clearly seen, and behind them the blue mountains which form the water-shed of the island. From these mountains innumerable streams run down into the rivers, some of which are very wide and beautiful. When we turned inland north and by west, we got into pirogues, which took us at least twelve miles on a broad and beautiful stream, the Iheroqua, since which time we have crossed some of its tributaries up to a certain point every day. Within the last five days we have crossed the Mangoura, which, even up here, is a fine rapid river, and the Valalla and others, which have given us a very great idea of what the lower part towards the coast must be. We have crossed several isothermal lines already. Before the great forest, which we came through on Friday, with very fine timber trees, we had a zone of bamboos or ravinalos, or travellers' trees, which afforded many views of exceeding richness and beauty. As we get higher and the country flattens, there are more rice grounds and more herds of cattle; but all up the road from Tamatave to where we are now, an incessant stream of poultry-carriers shows how adapted Madagascar is for that kind of produce. Dr. Mellor is in raptures with the island: birds and plants have been his chief care, and he has had incessant work. Mineral productions are expected to be found in abundance. The gums, such as copal, &c., seem to be very plentiful. The people are in a very degraded state in many respects. The dominant race evidently possesses many fine qualities which fit them for command, but vice and licentiousness have eaten into the very heart of the people, and the amount of disease which one meets with is but an indication, I fear, of their filthy and immoral habits. Slavery prevails very widely, not, it seems, under any cruel form of operation, but still very thoroughly, as far as the rights of property are concerned. But the grand subject of interest is the leavening of so many thousands with Christian teaching, and the apparent aptitude of the people to receive and to diffuse that light. I feel much more hopeful now than I ever did before of

the good results from our Malagasy work in Mauritius.

The houses of the people are chiefly built in the lower parts of the country with the travellers' tree. The effect of such thin walls is, that, in lying awake at night, the whole village is heard coughing, and when the headman wishes to give a message in the name of Radama, he shouts at the pitch of his voice from some central place, and is heard in the houses distinctly. The rats are a terrible plague. Last night my palanquin was slung so close to the roof, that I was obliged to battle with them nearly all night.

Ambatomanga, Aug. 6—The thermometer varied from 81 to 47 in the twenty-four hours, but when I got out of my palanquin the bright sun had a most exhilarating effect. One view of to-day excelled any thing of the kind I had ever seen. From the top of Angavo we looked back upon a very clear atmosphere down to its base, and to the plain immediately below; but beyond that, as far as eye could reach, all the hills and woods we had crossed were covered with a white fleecy mist, or rather snow-like clouds, to which the sun's rays gave the most pure and beautiful brightness: it was a soft white shining light. A native Christian, seeing me admire this, told me that the idea in the words, "though your sins be as scarlet, yet shall they be *white*," &c., was borrowed, in their translation, from that very appearance, which, therefore, must be familiar to them. It is a very beautiful adaptation. We are evidently now in the country of a dominant, warlike, and industrious race.

THE AMERICAN BOARD OF FOREIGN MISSIONS ON THE NATIVE PASTORATE.

We find this important subject, one which receives so large a share of the attention of our own Society, and of other British Missionary Institutions, occupying a prominent position in the pages of the Annual Report for 1862 of the American Board of Commissioners for Foreign Missions, which has just been received. It is from the pen of Dr. Anderson, and is entitled "The Native Pastorate an Essential means of procuring a Native Ministry."

"The subject of committing churches gathered in the unevangelized world to the care of native pastors, thus leaving the Missionaries more free for labours in 'regions beyond,' is engaging the attention of the Board and its patrons, more and more, as time advances. And as the number of such pastors is well known to be yet small, it is believed that the theme, in one of its more important aspects, might be properly and usefully here discussed, in a special report; though, as will appear, there is no call for any authoritative action upon it on the part of the Board.

"Only thirty of the one hundred and seventy churches connected with the Missions of this Board have native pastors. There are, as yet, none in our African, Syria, and China Missions. The Ceylon, Mahratta, and Sandwich-Islands Missions have each four. The Madura Mission has six; and there are eleven in the three Missions to the Armenians of Turkey. The first impression is one of considerable surprise that there should be so small a number of native pastors in our twenty Missions, after the lapse of thirty, forty, fifty years.

"It is quite obvious, however, that this small number of native pastors does not result from any want of success in gathering native churches. Nor is it, in most cases, for the want of pious, educated natives in the employ of the Missions; seeing we have four hundred of these, most of them virtually preachers, and very many of them actually licensed as such. Nor is it owing to any lack of attention on the part of the Prudential Committee and the Secretaries; for they took the ground, as many as twelve years ago, in a special report to the Board, that Missionaries are and ought to be evangelists, and not pastors; and ever since they have lost no opportunity to press upon their Missionary brethren the great importance of the pastorate, as a means of securing a native ministry. Nor are the Missionaries justly liable to censure in this matter; for they feel and confess, not less than ourselves, the desirableness of having the native churches so organized as to insure their earliest self-government and self-support.

"It is fair to conclude, therefore, that the obstacles in the way of success in this direction, whatever they were, have been unavoidable, and such as would require some time to surmount. And so it has been. They have existed, (1.) In our inexperience; (2.) In the want of precedents to guide us; (3.) In ideas and habits the Missionaries necessarily took with them from their native land; (4.) In the really unavoidable fact,

that we began educating our native ministry prior to any proper development of native churches, and of course before we could know exactly what we wanted; (5.) In certain unavoidable errors in our higher education, shared by the Prudential Committee equally with the Missionaries, whereby our candidates for the ministry became too strongly exposed to the temptations of higher wages in the business of the world; (6.) In the absence, resulting from the causes just mentioned, of a well-defined and settled purpose among the Missionaries, to assign the native churches to the pastoral care of a native ministry; and (7.) In the consequent fact that the native preachers were not educated, until within a few years, avowedly for the pastoral office, and therefore were not in expectation of it; and so the idea of it had not that place in their thoughts, nor that hold upon their consciences and hearts, which it has with a very large number of the pious young men in the colleges and higher schools of our own country.

"There is still another view. Our modern Missions are wisely prosecuted, for the most part, by married men. The Christian family is an excellent and powerful leaven in heathen society; but it has also its peculiar temptations and liabilities. The married Missionary naturally builds him a house, in some convenient part of his field, and there makes his home, which becomes an attractive centre for a long while; and, before he is aware, he has himself come more or less under the control of pastoral and parochial ideas and habits. We are happy to know that this tendency has been successfully resisted by many of our brethren. Still it is a fact, that two-thirds of our churches are station churches, and that few of these have yet any other pastors than the Missionaries.

"The effect of this course, if too long persisted in, would be to insure perpetual pupilage and dependence to the native churches; and it has of late attracted the especial attention of at least a part of the Missions. Nor can there be a doubt among careful readers of Missionary intelligence, that these Missions are intent on bringing about a salutary change, as fast as it seems to them possible. But this is not now an easy task. There has been so much lack of development in the native preachers, especially on the side of judgment and decision—owing in part, it may be, to their not having had more responsibility thrown upon them—as to render it difficult for those who have known them long to feel it safe to commit the pastoral care to them; even though it be exercised, for a time, under Missionary supervision. Nor is the difficulty alone with the Missionary. The native preacher, having his eye upon a better and surer maintenance, often prefers remaining in the service of the Mission, and receiving his salary from it, to incurring the risk of a smaller and ill-paid salary as the pastor of a native church. And a more frequent and painful result is, that the tie holding native preachers to the Gospel ministry often proves too feeble to prevent their being drawn away by the allurements of the surrounding world.

"Now the object of this paper is to show that well-defined prospects, and well-understood expectations of obtaining a pastorate in the native churches, are an essential element in the moral and religious forces by means of which these worldly inducements are to be resisted and overcome.

"How is it in our own country? The cases are perhaps not perfectly analogous, but light will be thrown upon the subject if we consider how necessary to the obtaining of such a ministry here, is the prospect and expectation of obtaining eligible settlements as pastors. Every college student knows perfectly well that the Gospel ministry is not the road to affluence and ease. What, then, is the overcoming motive, inducing them to choose the ministry? What but the appeal which it makes to the conscience and to the highest and best religious feelings? Not the commandment of our blessed Lord alone, to preach his Gospel; but also the fact, that there are and will be churches and parishes needing and desiring their services as pastors and preachers, and that they feel especially called of God to devote themselves to these services. Experience shows that the inward call of the Holy Spirit to this work needs the co-operating influence of well-defined providential openings to engage in it. There must be a distinct prospect of local churches—of the pastoral office—of a waiting people. Thus it is that we obtain our Gospel ministry here at home. Could we suppose that no pastorates were in prospect, or that the most important of them would be filled by foreign preachers, our educated young men would then do just as too many of our more highly-educated native converts have long been doing.

"It should be remembered that the laws governing the human mind are everywhere the same. The fixed relation between 'demand and supply' can no more be safely disregarded with the graduates of Batticotta, Pasumalie, Lahainaluna, Abeih, Bebek, and Seir, than it can be with the graduates of our American colleges. Steam, telegrams, commerce—wages, salaries, honours—are everywhere operating, there as here, and are to be overcome in the same general manner. The

pastoral office is of divine appointment, and sustains a very peculiar relation to the sanctified nature of man. Who has not seen this, and felt it? Hundreds of our best ministers spend their lives cheerfully, as pastors, on salaries they would by no means be contented to receive in mere worldly pursuits. When the pastorate is understood (and the same is even more true of the foreign Missionary work) it has a peculiar sanctity, seeming nearer to the person and work of the Redeemer than any other office or work—higher, better in the best sense, and far more influential than that of 'readers,' 'catechists,' or mere 'licentiates.' Nothing equals it. It is a great power in the church at home, and it may be made such in our foreign Missions. It will require untiring effort on the part of the Missions to select the proper men; to instruct them with reference to the pastoral office; to impress them with its claims; to induce to a cheerful self-consecration; and to train them for its duties. The experience of the Missions with native pastors, thus far, has been favourable on the whole. Yet doubtless it is true, that 'heady' and 'high-minded' persons will be more troublesome as pastors than they would be in subordinate stations; and the multiplication of native pastorates will, for obvious reasons, add not a little to the cares and perplexities of Missionary life. As among the Galatians, they will sometimes become 'bewitched,' and then will more or less 'bewitch' their people. We have already had some experience of this. But there is no shorter, no easier, no better way to reach the great result at which we aim. Never, otherwise, shall we obtain a permanent, reliable, effective native ministry; and never succeed in establishing Christianity in any of the unevangelized nations.

"But justice to the cause requires us to add, that the older Missions under the care of this Board are not really so far from the important result we have been contemplating, as might seem at first sight.

"For, in most of the Missions, there has already been great progress of opinion in this direction. The Missionaries more clearly perceive the necessity of the thing. They probably feel more confidence in the native character; but if not, they are more disposed to incur the risk; depending on Him, who instituted both the church and pastorate, and through whose grace alone it is that any of his servants are enabled to stand. Guided by experience, they have modified, or are modifying, the training-schools for the native ministry, shaping their instruction more exclusively a d exactly to the wants of the native churches. When the right men shall have been provided, and all in the right way, and when it is fully settled and declared, that the native churches are all to become the appropriate charge of native pastors, at the earliest possible day, then how little, comparatively, will remain to be done! Already there are numerous churches in need of such pastors. One-third of the existing churches are at outstations, where Missionaries do not reside, and not half of these are yet supplied. About one hundred are at the stations; and though native pastors have yet been given to but few of these, they have been to some, and the practice is extending; and the unordained native preachers have each more or less actual connexion with some one of the churches: not unfrequently they are even a sort of quasi-pastors, only not clothed with the right of administering the ordinances.

"All that we have said in this paper has been under the strong conviction that this is a matter which must be left to the discretion of the several Missions. Of course we may discuss it, and may use great freedom in our suggestions. But this is really all that we can properly do .... nor can the Board, nor indeed any other body of men in countries remote from the Missions, do more than advise and exhort, so long as the Missionaries do not transcend the plain line of their duty. Only the men on the ground can have full knowledge of the exigencies and difficulties of the case.

"But should any have been so unfortunate in their experience of native character as to be sceptical in respect to the possible reliability and efficiency of a native pastorate through the grace of God, we may properly raise a question as to the validity of their testimony. Besides a strong presumption against it, there are remarkable facts to the contrary; and the most remarkable of these, as stated by Dr. Tidman, Secretary to the London Missionary Society, at the Liverpool Missionary Conference, should be known and duly considered throughout the Christian world. Until the English Missionaries at Tahiti had been driven away by the French, more than a score of years since, not a native pastor had been ordained. But when the native churches found themselves alone, they chose pastors from among themselves. 'And,' says the Secretary, 'after twenty years of French misrule, notwithstanding all the influences of Popery on the one hand, and of brandy and vice on the other, there are now living, under the instruction and influence of these native pastors, a greater number of church-members than ever they had aforetime.' 'With regard to Madagascar,' adds the same witness, 'twenty years ago, or more, the European shepherds were sent away, and a few poor,

timid lambs left in the midst of wolves. And what has been the result? Why, men have been raised up of God to take the oversight; and instead of tens of Christians, under the care of European pastors, there are now hu dreds, nay, thousands, under the teaching these men.'"

REMARKS ON A PASSAGE IN THE SOCIETY'S ANNUAL REPORT FOR 1861-62.

Two or three intelligent friends have stated to the Committee that a sentence in the narrative of Sahiba, as related* by the Rev. T. Hoernle, of Meerut, is liable to be misunderstood, viz. "Poor Sahiba died from the effects of starvation before he could enter the Good Shepherd's fold by receiving baptism, a warning example how dangerous it is to delay to make sure of the salvation of our souls."

This sentence is thought by some to imply that baptism is as essential to salvation as faith itself, so that where there is no baptism there is no salvation. It will be seen, however, that, taken in connexion with the narrative in which it occurs, the passage referred to can bear no such meaning.

Sahiba was one of a party of natives who, having imbibed some general notions of Christian truth, professed to worship the true God through Jesus Christ.

These men were invited to put themselves under instruction by removing to the neighbourhood of Christian teachers. Some of the party did so, and were instructed and baptized; but others declined to offer, and "could not make up their minds to confess publicly their faith in Christ by receiving baptism." Sahiba, with his scanty knowledge of the truth, put himself forward as the leader of this party. While thus circumstanced, the famine overtook them and reduced them to starvation. After selling their cattle and household property, they left their homes in search of food, and during their wanderings many died, and, amongst them, Sahiba. The survivors went to the Romish establishment at Sirdhana, and worked there for their food; but finding that they were left without Christian instruction, and made wiser by experience, they returned to the Protestant Missionary. Sahiba, let it be remembered, had died before that determination had been come to, and on this a Missionary remarks—"He died before he could enter the Good Shepherd's fold by receiving baptism—a warning example how dangerous it is to delay to make sure of the salvation of our souls." The Missionary means the visi fold, into which Sahiba would have entered, a public profession of his faith.

But besides, the sentence is expressive uncertainty in the mind of the Missionary to Sahiba and his end. On what grounds the doubt entertained? Because he was baptized? No; but because there was no certainty as to his faith. Baptism is only introduced as having afforded him an opportu of professing that faith before the world, this he declined to do. "They could not observes the Missionary, "make up their minds to confess publicly their faith in Ch by receiving baptism." Such cases must tinue to be, to human judgment, a matter uncertainty, and it must be left to Him searcheth the hearts to decide as to their nuineness. That any individuals who come under impressions should remain undecided, cannot be otherwise than a of regret to the Missionaries and all wishers; and when a man who has hesitated to comply with the expres mand, "Repent and be baptized, every you," dies before, by receiving baptism, has shown that he has repented of his cision, and that his faith is such as to him willing to endure the inconveniences discomforts to which such a public profes of Jesus and his service may expose him, is an uncertainty left adhering to the which makes the Missionary sad when thinks of it; and such a case may be and beneficially made use of as a warning others. When speaking of such a case, Missionary might say—"Whatever I hope, I cannot speak of it comfortably and confidence. There is an uncertainty about which prevents my doing so: and this is from desirable. It is not desirable that man should leave the world under such a as to make it a matter of uncertainty wh or not he died in the faith of Christ. Ag this I must warn others."

It may suffice to add, that the Missi referred to is one of nearly forty years' ing, and as enlightened a minister of Chri the Mission field contains.

* See C. M. Report, 1861-62, p. 128, and "C. M. Record," Dec. 1862, p. 379.

THE KUTCHIN OR LOUCHEUX INDIANS.

Mr. Kirkby, after passing Fort Good Hope, and descending the Mackenzie, met with the first Esquimaux. We shall find, on continuing his journal, that from these people he met with rude treatment, and was placed in no little danger.

Further, near Point Separation, the Mackenzie is joined by the Peel River, a tributary flowing from the south-west, whose sources are divided by a single ridge of land from the head of the Red-Island River, which flows into the Yonkon. We would refer our readers to the map of British and Russian North America, published in our volume for 1854. Our Missionary enters the Peel, and ascends its course.

June 14—We had not long left the spot where we landed to breakfast, when about a dozen kiyacks came in sight, each containing one man. As we neared them the men commenced gesticulating, striking their breasts with their right hand, and declaring, with great vehemence, that they were good, and friendly disposed; but their apparent earnestness excited my suspicion, and caused me to keep a sharp look out. We went ashore, though none of us left our canoes. I talked with them for awhile as well as I could with my two imperfect interpreters, and they listened very willingly. Afterwards they begged very much for a small piece of tobacco each: this quieted them for a little, but only to make them more importunate afterwards. Finding us unwilling to give more, they became exceedingly troublesome, and tried to sieze hold of any thing and every thing. I told the men to push out the canoe, and thus leave them, but five or six of them held it so tightly that we could not do it. They were well armed with bows, spears, and knives, so that we did not dare show any very great resistance. After a good deal of talking, coaxing, and manœuvring, we managed to get from them. In a few hours afterwards we met a second party, and after that a third, both of which were as bad as the first one, and gave us as much trouble; indeed, the last one more so. It contained Navegan, the father of Atonganch, the Equimaux girl at Fort Simpson. From him I expected to receive attention, and even assistance, instead of which he was more rude and clamorous than any of the others, actually demanding things because the girl had been with me; and, when his desires were not met, seemed fully bent on mischief. Having nothing loose in my canoe, and fearing to open my canteen in their presence, I pulled off my shoes and stockings, which, with a piece or two of tobacco, and a small thing or two out of my pockets, though not at all useful, satisfied them for the time, and enabled us to escape without injury. We were really "in perils of robbers," but our God graciously preserved us. Both Jackaza and Sicatinge did nobly, poor fellows, as far as they could, and though this will never meet their eye, yet very gladly do I pay them my tribute of gratitude and thanks. They, however, think they owed their safety to me, and when we put ashore for supper and prayers at nine o'clock, they thanked me over and over again for the preservation they had experienced.

June 15—After paddling all night with vigour against the current of Peel's River, we reached the Fort about five o'clock this morning (Lord's-day). Never to weary pilgrims was home sweeter than was the sight of the Fort to us. The labour of last night, added to the fatigue and anxiety of the day, had wearied us all out, and we gladly for a few hours sought repose. The people at the Fort were all up; the sun was shining as if in the middle of the day; indeed, there is very little difference between day and night. For some time we have had the sun shining upon us for the whole twenty-four hours: the only observable difference is, that during the night the heat and glare are not so great. Mr. Gaudet met us at the water's edge, and gave me a truly hearty welcome, nor did I meet with a less one from the Indians as I mounted the bank, or from Mrs. Gaudet as I entered the house. At ten o'clock the Indians were invited to attend, when, to a soul, they all came immediately, and, on finding that the room was far too small for them, I went outside and worshipped our God there. At two o'clock had a nice refreshing service in English, there being six of us who spoke that language. Addressed them from Rev. xxi. 15, "There shall be no night there." In the evening all the Indians came again, and listened just as gladly and attentively as they did this morning. The reason I attribute to the fact of there being no Roman-Catholic servants here: the men are Orkneymen, and of course their wives know nothing of the priests. Thus has ended my first Sabbath within the Arctic Circle.

Up by times next morning (Monday). Had service with the Indians at six o'clock, which

lasted till breakfast-time. All present, precisely the same as yesterday: altogether I suppose there are 130 or 140 of them, and about ten o'clock thirty-seven Esquimaux arrived. Their personal appearance, dress, kiyacks, &c., were precisely like those we met, although they came from a different quarter, and I believe know nothing of them. At two o'clock the Indians were assembled for service again, when I was delighted to see the Esquimaux come likewise, though, of course, they could not understand very much. Jackaza and Sicatinge, however, did what they could to teach them after the Indians were dispersed. At six o'clock in the evening they all came again. They are really anxious to learn, poor people, and would, I think, sit from morning to night listening to the glad tidings of a Saviour's love. They are fast gaining on my affections, and cause me, even now, to wish that I was stationed among them permanently, rather than among the Slave-Indians.* They appear to have more life, energy, and decision of character than the Slaves possess. Both yesterday and to-day, when speaking to them, if any thing appeared great or pleasing to them they all at once shouted, "Oh! oh!" or, "Merci! merci!" reminding me very much of the cheers given at a meeting in England. The Slave is far too leaden and unimpressible for any thing of that kind.

Yesterday Mr. Gaudet informed me that a boat from the Yoncon generally reached La Pierre's House on the 18th or 19th, and, after remaining a day to exchange cargo, returned. Being most anxious to go down to the Yoncon by it, and yet not likely to leave here today, I sent off an Indian this morning with a note to La Pierre's House, begging that if the boat came before my arrival there, they would stay a day or two for me. The distance is from seventy-five to one hundred miles, which the Indian will go over for 1*l.* This I willingly offered to give him, and hope he may be successful in stopping the boat.

June 17—Both Indians and Esquimaux attended three times for divine service; and the intervals were occupied either in visiting their camps, or by answering questions they asked, or by giving private and personal instruction to those who asked or needed it. The Esquimaux were very attentive, and tried to learn a little, though, from want of a good interpreter, I fear they could not understand much. They seem passionately fond of singing, and have a pretty good ear for music. They are a fine-looking race of people, and, from their general appearance and habits, I imagine them to be much more intelligent than the Indians. The men are tall, active, and strong: many of them have a profusion of whiskers and beard, things unknown among the Indians. The women are rather short, but comparatively fair, and possess very regular and well formed features. The peculiarity in both sexes appears mostly in the slight obliquity of their eyes, and somewhat pear shape of the face. The females have a singular practice of periodically cutting the hair from the crown of their husband's head (leaving a bare place precisely like the tonsure of a Roman-Catholic priest), and fastening it to their own. This is done up in three bunches, one on each side of the face, and the third at the top of the head, something in the manner of the Japanese visitors who were recently in the United States. This by no means improves their appearance, and, as they grow old, the bundles must become uncomfortably large. Both sexes are inveterate smokers. Their pipes, which they manufacture themselves, are made principally of copper. In shape the bowl is not unlike a reel used for cotton, and the aperture for receiving the tobacco is not much larger than the hole in the centre of the reel. This they fill with very finely cut tobacco, and, when lighted, swallow the smoke, withholding respiration until the pipe is finished, a period perhaps of one or two minutes, and such is the effect of this upon their nervous system, that they often lie five or ten minutes completely exhausted, and trembling from head to foot. They are all nicely dressed in deer-skin clothing, which, being new, looks very tidy and comfortable. They are all well armed with knives, spears, and arrows, of their own manufacture. It is a thousand pities there is not a Missionary to reside permanently down here. It is really a splendid field of labour.

June 18—After service this morning I had to wish all good-bye, being afraid to stay longer lest I should lose my passage down to the Yoncon. The Indians to a man expressed the greatest delight in what they had heard, and thanked me over and over again for coming down to see them. Pictures, crucifixes, medals, &c., that the priest at Good Hope had circulated among them, were all brought and cast at my feet, so that I have dozens of them. Some of the pictures are very well executed, others are mere daubs, but all, of course, illustrative of

* The Dog-rib and those tribes occupying the country from the Mackenzie to the Coppermine river, are contemptuously called "Slaves" by the Crees.

Romanism. A large one of the Virgin Mary bears the following title—

"Véritable portrait de la très Vierge Marie, mère de notre Seigneur Jésus Christ, d'après le portrait peint par St. Luc Evangeliste.

"Des grâces sans nombre sont attachées à cette image."

Then follows the picture, after which are enumerated her appearance, dress, virtues, &c., with a command to pray to her. Naturally the Indians are very fond of pictures, and will not give them up for any thing. This natural love of pictures in the Indian mind the Company formerly turned to a good account in fur-hunting. An inferior system of totemism is common among them. Each hunter selects some animal as his totem; this animal afterwards he will neither skin nor eat, and, if possible, not even kill. Pictures of the various animals common to the country used to be imported and sold very readily, each individual purchasing that of his totem. This he kept either round his neck or in his fire-bag, and if at any time he had been unsuccessful in hunting, the picture was taken out and laid before him, and, with a piece of tobacco, he paid adoration to the spirit by smoking and making a kind of speech to it. After this he returned with new vigour to the chase, and, if with better success, of course with increased confidence in the merits of his totem.

I was sorry to have to leave the Indians who had come down with me, and who had done me such good service, but none of them knew the way across the mountains. I had therefore to wish them a reluctant good-bye, and to take another to guide me to La Pierre's House. There, too, I had to leave my canoe, tent, bedding, &c., and just with a blanket, small carpet-bag, and our provisions, strapped over our shoulders, make the best of our way. Mr. Gaudet very kindly accompanied us to-day, and will return to-morrow morning. We have walked between twenty-five and thirty miles, which the badness of the road made very fatiguing. We have been gradually ascending, and to-morrow by noon we expect to reach the foot of the pass where we cross the mountains. We crossed a few ridges to-day of slight elevation, with bad swamps between. Several times we were walking for two or three miles together up to the knees in water, decayed moss, &c. I should fear for to-morrow did I not look confidently to God, who giveth strength to those who have no might. He helped me on my journey in the spring, and therefore I believe He will also help me in this.

Verily there is a God that careth for his people, and in truth can I say this. In several instances help has come to me at a time that I most needed it, and in a manner not at all expected, so that I have been led to view it as sent by our heavenly Father. And fully do I feel that it is the spirit of humble faith, and not of bold presumption, that causes me thus to speak. This morning (Thursday) when I awoke I found five Indians lying alongside of me, and, on getting up, found that they had been hunting in the mountains before us; but seeing the smoke of our fire last night they made haste to us, and had brought a good supply of meat with them. Nothing could have been more opportune; for, failing to get any supplies at Peel's River (they living only on fresh fish), I had only the remains of the pemmican brought from Good Hope—a very scanty supply to take us over with. We soon had about a dozen slices, on as many little sticks stuck in the ground, roasting before the fire, and while that was being done, we held our morning's service of prayer and praise. Four of the Indians returned with Mr. Gaudet to Peel's River, and the other is accompanying me to La Pierre's House, to carry my blanket, carpet-bag, &c.; the other carrying the provisions, &c. We parted from our friends with mutual good wishes after breakfast, crossed over Nail River, ascended a ridge of about a hundred feet high, then another river and a second ridge, before we came to the great ascent, the top of which we gained about four o'clock in the afternoon. From there a magnificent view presented itself both ways, but especially in the direction we were going. A large valley lay stretched out before us of many miles in extent, with a lovely little river playfully winding its circuitous way through the midst. I sat down for a while, and though much wearied by the fatigue of ascending, still rejoicing in the prospect before me. Nor did I fail to recall the feeling as I stood upon Portage la Loche—the highest point of land between Hudson's Bay and the Arctic Sea—and now the basin of the mighty Mackenzie is crossed. In a few days I hope to see the waters running to the Pacific. After these thoughts, I knelt and prayed that the entrance of Gospel light into these new regions whither I am going might be blessed abundantly by our God. The descent was very steep, and for a few hundred yards rather dangerous over loose limestone rocks. When we reached the valley, the walking was exceedingly bad; but we were obliged to go on

till near eleven o'clock before we could find a sufficiency of wood to cook supper with. No sooner were we seated than I fell into a sound sleep, and the poor Indians, not liking to disturb me, delayed the supper for a while, hoping I would wake up.

June 20—Slept long, none of us awaking till nine o'clock. The sun was then exceedingly hot, and the mosquitos in myriads; and such mosquitos—certainly the most voracious of any I have seen in the country. They caused my temples and back of my ears to stream with blood the whole day. Our course to-day was more varied than before; at one time walking up to our knees through dirty swamps; at another, climbing up the craggy sides of the mountain ridge; now fording a river; then treading with weary steps over large patches of unthawed snow. The rivers were neither very wide nor deep; but the current in all was very strong. In all, we crossed twenty-five to-day, or rather had twenty-five crossings, for sometimes we crossed and re-crossed the same river four or five times before leaving it. The current of one was very strong; but, by all three of us holding fast together, we managed to ford it.

June 21—We had not been asleep more than an hour last night when it began to rain; and having all the appearance of continuing to do so, I woke up the Indians, and proposed, tired as we were, going on, rather than stay there without any shelter whatever. They at once agreed, and we set off instantly. About four o'clock in the morning we reached what is called "the Nose," where we had to descend suddenly about 1000 feet to the valley, in which the House is situated. Had it not been raining so fast, we should have seen the house, as well as had a splendid view from thence. We descended pretty well, crossed the swampy valley below, and in about three hours reached the establishment. The Indians present were delighted to see me; but I was too wearied to speak to them. Mr. Flett, the person in charge, gave me a hearty welcome, and, after drinking a cup of tea he kindly gave me, I lay down, wet and dirty as I was, and slept soundly for about eight hours. My first inquiry was regarding the Yoncon boat, and I was not a little delighted to hear that it had not yet arrived. There are between fifteen and twenty Indians here; and as William, the Loucheux boy, who was with me at Fort Simpson, is here, and understands English well, his father-in-law always speaking it to him, he will make me a very good interpreter, both here and at the Yoncon, for he has already promised to accompany me down.

June 22: *Lord's-day.*—Another blessed and happy Sabbath. The rain has passed away: all is beautiful and quiet. The house is situated in a valley, surrounded on all sides by mountain peaks. The establishment consists of Mr. Flett, an Orkneyman, with his wife, a native, and two children, two Orkney servants, with their wives, and an engaged Indian. The buildings consist of two small houses and a store. Thirty-seven Indians are on the debt-book; but all are not here yet. The absent ones, however, will be up in company with the Yoncon boat. For those present I had three services to-day, at which they all gladly and thankfully attended. My services were conducted like a class in a Sunday-school. In the evening I had service with Mr. Flett and the other two Europeans, at which the 125th Psalm was expounded, dwelling especially upon the second verse—"As the mountains round about Jerusalem," &c. It was refreshing to my own soul, and I trust it was so to others. Poor Flett lifted up his voice, and wept, saying he never thought to see the day when a minister of the Gospel would be at La Pierre's House. The fatigues of the mountains are all forgotten, and warmly do I feel the privilege of my duties in being a co-worker with God. Surely no employment can be so blessed as doing good and dispensing life and happiness to men. For such honours, I may well be contented to bear the necessary toil and difficulties.

June 24—After morning service, with the aid of William and his mother, I managed to translate a hymn from Chipewyan into Loucheux, and also to write a prayer for morning and evening. The remainder of the day was employed in learning the accent, so as to be able to use them at once. At evening service William said them over and over again, the Indians and myself repeating them after him simultaneously, in order to learn them. It may be interesting, as showing the difference in the languages, to see the hymn and its translation side by side.

CHIPEWYAN (SLAVE).

1.

Set-ha cho ninne hate-a,
Sa nā-so mer-ci cho;
Hor-yun-e tuth-e sā-kā-ne,
Ne-holt-se mer-ci cho.

2.

Set-sā-nā-ne nā-kā-chet-le,
A-ture-yā nā-zo
Sā-qan-nul-choo. Nā-so scet-se,
Sel-ha nin-ne londe.

3.

Nā yaz-ze sā-kā-th'law ne-thā
Hor-re-yo dun-nā-ko
Hor-yun-ne noo'd-zā en-dā
Ne-holt-se mer-ci-cho.

LOUCHEUX.

1.

Te'-ha non se tha-se sūn-jah,
Que-se thus-se thant-se,
Need-sul que-se at-to-til-le,
Te'ha net-e-ne-thun.

2.

Sel-sā trin-in-qe net-e-ne-thun,
Te'-ha nā-shil hil-cho,
Se-ɛe-ne-se-sel-sun yan' tɛe,
Que-se nas ā thant-se.

3.

Ne-ke set-sun tha-tse, set-se
Nul-qe. Hi-e-te-ha,
Sa koo-chin set sā-trin-in-qe
A-ko-tin-cho ko-ka.

The Loucheux is not exactly literal, but as closely as we could render it. To-morrow I hope to try it myself.

June 25—The Indians really clapped their hands with delight this morning to hear me sing and pray with them in their own language. After the Bible lesson I spent an hour with them, teaching them the tune St. Ann's, which suits the hymn very well, and which they will quickly learn. In the evening, after the usual service, taught them the evening prayer for an hour or so. Many of them know it. It is quite delightful to witness the Indians' desire to learn. Nearly the whole night they are trying to repeat the prayers, and practising the hymn by themselves. But whether it is from the love of it in itself, or from the novelty of the thing, of course I cannot tell. Either way, truth is brought to bear upon their minds, and I heartily thank God for it.

June 26 — No word of the boat yet. Busily engaged the whole day as before. The Indians now pretty well know both the prayers and hymn, and can sing the latter pretty well. The one who sings the best I have taken most pains with, that he may know them thoroughly, so as to be able to conduct morning and evening worship with the others wherever he may see them. He did it to-night, and managed exceedingly well. The other Indians repeated the prayer after him in the way we do the Lord's Prayer.

June 27—While teaching the Indians this afternoon the cry was raised, "The Yoncon boat is coming." Feeling that it would be unwise to keep them longer, I at once dismissed them; and, on going out, saw Messrs. Jones and Brass coming over a portage. The Indians ran off to meet the boat, anxious, I dare say, to communicate the tidings of my presence. Mr. Jones was my companion in travel from Red River to Fort Simpson two years ago. He at once kindly granted me a passage down to the Yoncon, so that my way is clear. May God go with me, and give me favour in sight of the people. May it be my privilege to sound out the Gospel of our Lord Jesus Christ among them! The boat had been delayed by the sickness and death of the infant child of Sebbeston, the steersman. It had been ill the whole way from the Yoncon, and died yesterday morning. Though unbaptized, I did not like to bury it without the usual service. There were eight Indians from the Yoncon with the boat, and ten or a dozen belonging to this place, who had joined them on their way. Sebbeston tells me, that as soon as the Indians from here told them of me, the new comers were almost frantic with delight, and pulled at their oars as if life or death depended upon their arrival as quickly as possible. At evening service all were present, so that my little room was crowded. Had prayers afterwards in English.

June 28—A pouring wet day, so that nothing could be done outside: the boat will therefore be detained a day longer. Employed the whole day with the Indians, more especially in teaching the new comers, who, like the others, receive the truth in all readiness of mind. The language, appearance, and habits of those who have come up from the Yoncon appear the same as those of Peel's River and this place, so that I will reserve any description of them for the present.

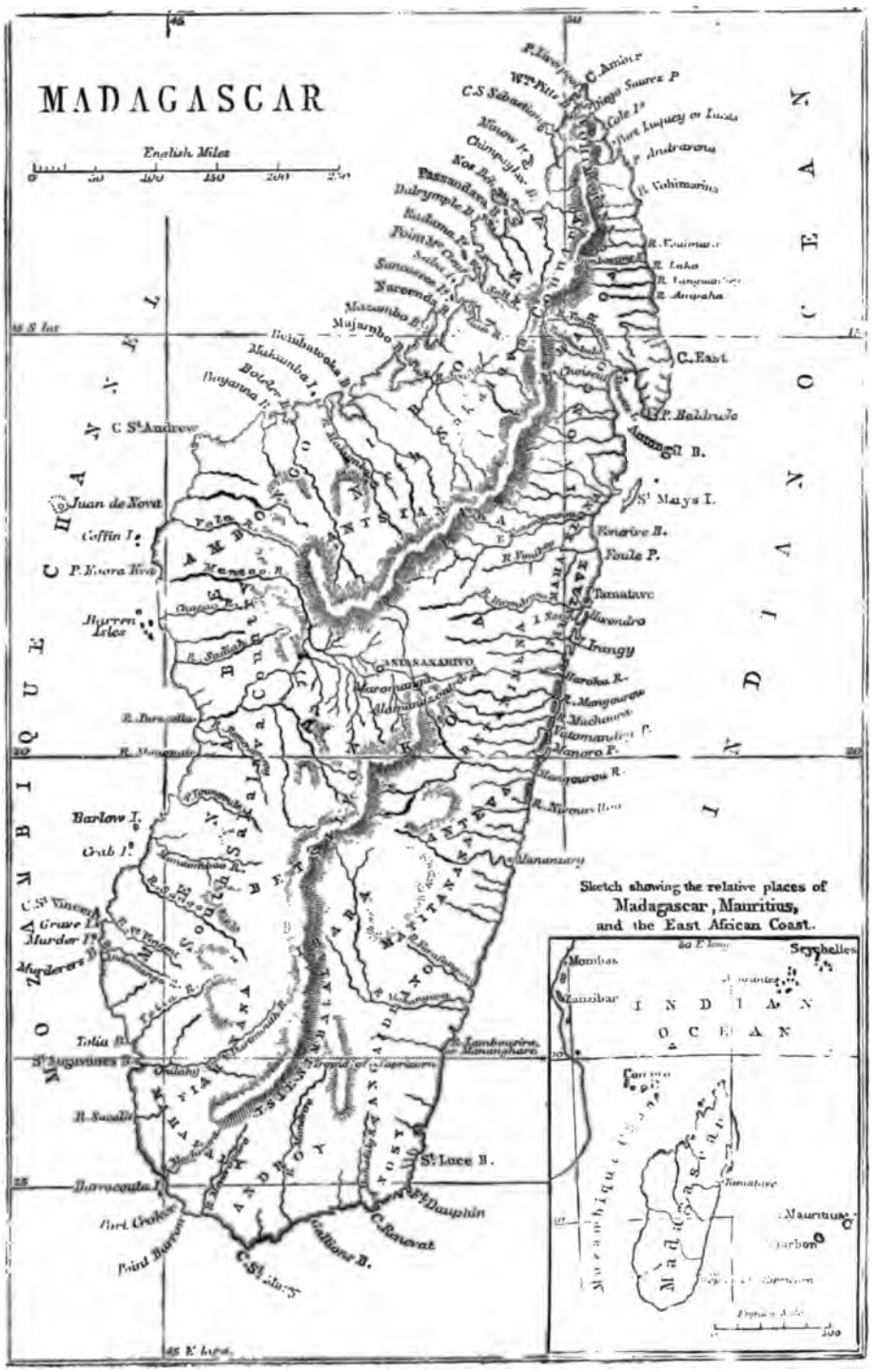
June 30: *Lord's-day*—Yesterday the boat was repaired and re-loaded, ready for a start. But being anxious to spend God's blessed day in a proper and profitable manner, Mr. Jones kindly deferred starting till after nine o'clock this evening. I had three happy services, two with the Indians and one with the Europeans. The poor Indians belonging to this place wished me good-bye in the most affectionate manner, and I am sure that I left with the best wishes of all of them. Some promised to be here on my return, to see me once more, others promised to make me some pemmican to cross the mountains with. The more I see, and the further I go, the more thankful am I to God for putting the desire into my head to come. The river here is very narrow and crooked, threading its way through the mountains. To-morrow,

they say, we shall reach the larger, or Porcupine River. This is called Rat River.

July 3—Nothing of importance occurred since my last entry, save that on Monday morning we were successful in shooting a large moose deer that was grazing on the banks of the river. About ten o'clock this morning we reached a large camp of Indians, containing at least 200 souls. As they had many furs to trade, Mr. Jones said we should be detained for the remainder of the day, and probably the greater part of the night, with them, so that I should have a good opportunity of speaking to them on the concerns of their soul. Fearing that their attention might be divided if the trading commenced at once, I asked Mr. Jones whether he would kindly wait until I could fully explain the object of my visit to them, to which he at once consented. Standing on a little eminence, I invited them round me, and, when they were all seated, declared the love of God unto them in sending his dear Son to die for their sins. After the service I requested the men to trade their furs, and, after a brief interval of rest, summoned the women and children again for further instruction. This continued at intervals till we left them at near midnight, but of course there is no night with us here. The men who had been most engaged in trading, and thereby unable to listen to me, say they will make a small raft, and follow us down to the Fort, that they may hear more. Their canoes, of course, their wives require.

July 4—The surrounding country is becoming more hilly this morning than it has been for the last two days. At midday we were hailed by an Indian from the top of a rounded hill rising up from the water's edge. The boat stopped, when he told us that he had a supply of dried meat and grease, which he wished to trade for ammunition and tobacco. He pointed out the spot where it was, and requested that it might be sent for, and the payment put in its place. An Indian, who knew him best, went for it; and, during his absence, I learned that the unfortunate man who hailed us was named Bucateral, and that he belonged to the Indians we saw yesterday; but about five years ago, in some quarrel or other, he killed one of his friends, and, fearing the Indians would take away his life, he immediately left the camp, and had been living alone ever since. Sometimes Indians would manage to get within speaking distance of him, when they have assured him over and over again that they do not wish to hurt him, but they never can prevail upon him to join them, or to permit them to come near him. I should have thought that it was an instance of mental aberration did he not speak so sensibly as I heard him to-day. Mr. Jones paid him for his meat, and then engaged him to have a supply placed there again for Mr. Lockhart and myself, who will be passing up in canoes about three weeks hence. He replied rationally enough by saying that he should not stay there so long, and if he left it the Cacajous would eat it, but named a hole in the ramparts where he would place it for us, and where he requested us to leave the payment. Poor fellow! it must be a wretched life for him to lead. In the afternoon we entered the upper ramparts, which, counting some breaks in them, were ten or twelve miles long, though, by the boat going so rapidly down the current, I may not have judged accurately. They are composed of high disconnected masses of stratified rocks, with bold bluff edges to the river. Sometimes they are amorphous, at others conical. At one time they have the regular appearance of a solid wall, at another rent into all sorts ruins. One thing must be observed—the strata on one side of the river corresponded exactly with that of the other, so that it has all the appearance of a rupture.

July 6—About three o'clock this morning we came to the portage, which is about two miles from the confluence of the Porcupine with the Yoncon river. The Fort is situated about two miles up the latter, so that it is just a straight walk across to it. Mr. Jones went that way, and, when I rose up to accompany him, the Indians begged that I would remain in the boat, as they wished to take me to the Fort themselves. They then enjoined secresy on Mr. Jones and those who went over with him, none, of course, at the Fort having an idea of my coming. In a very little while, we met the waters of the Yoncon, a magnificent river, at least three miles wide, but studded with islands. We had to mount the current to the Fort, which, though only two miles distant, took us two hours to reach. There were about 500 Indians present, all of whom were filled with astonishment and delight to see me in the boat. Before going ashore I requested them all to stand in lines that I might the better shake hands with them, a task I knew I should have to perform. With a little shouting and excitement they formed themselves two deep, and thus expedited the duty. This being over, I went into the house for a few hours, thinking it best to allow the Indians who had come down in the boat to tell their tidings first.


MADAGASCAR
English Miles
0 50 100 150 200 250
Sketch showing the relative places of
Madagascar, Mauritius,
and the East African Coast.
Seychelles
Mombas
Zanzibar
I N D I A N
O C E A N
Tamatave
Mauritius
Barbon
Mozambique Channel
Madagascar
C. East
St Mary's I.
Foule P.
Tamatave
Irangy
Manara P.
Barlow I.
Crab I.
Grave I.
Murder I.
Murderers B.
Tulia B.
St Augustines B.
St Luce B.
Barracouta I.
Port Dauphin
C. Ranevat
Gallions B.
C. St Mary
Juan de Nova
Coffin I.
Barren Isles
C. St Andrew
Mozambique Channel
INDIAN OCEAN

Island empires, placed in proximity to great continents, from their similarity of position to our own favoured land, excite our interest, and the inquiry arises whether Madagascar, moored off the eastern coast of Africa, and Japan, in proximity to the eastern coast of Asia, will rise to the same importance in relation to their respective continents as the United Kingdom has done in reference to Europe. What a blessing it would be if each of these insular empires were to emerge from the darkness of heathenism into the brightness and illumination of Christianity; such a Christianity as Great Britain has been ennobled with; not Christianity diluted with human ingredients until its efficacy has been destroyed, but Christianity fresh and pure from the fount of revelation. Of Madagascar, as will be seen from the documents now in course of publication in this periodical, we have hope—good hope. The Gospel of Christ has there laid hold of the native mind. It has been enabled to do so, not by artificial aid, but by its inherent vigour. There, upon the mountains, a seed was sown by the hands of strangers, who came for a little while, and then, under force of adverse circumstances, retired from these shores. The work, therefore, in its very infancy, was cast upon the providence and blessing of God; and it was not disregarded. It was nourished by the dew and rain from heaven, and, reared amidst the storm, grew strong and vigorous; and, now that the opportunity has been at length afforded, promises with rapid growth to overspread the land.

But Japan, what shall be said of it? Between this empire and our own there exists, in many points, a strong similitude—"a likeness to be traced in their geographical contour, in their relative position to adjacent continents and seas, in their climates, products, and, to a considerable extent, in the love of independence, combined with order and industry, that actuates their inhabitants. If the reader places a globe before him, he will observe, considering the great mass of land constituting Europe and Asia, as an entire continent, that Britain on the one hand, and Japan upon the other, are detached portions of that great mass, remarkably alike in general outline, and although differing somewhat in latitude, approximating much in climatic condition. The isothermal lines upon meteorological maps attest that fact; and, even as our temperature is modified with respect to Europe by the action of a gulf-stream from the warm regions of the Atlantic Ocean, so in like manner is that of Japan regulated and rendered temperate, as compared with the trying extremes of heat and cold in Northern China, by the beneficent action of a gulf-stream from the tropical portion of the Pacific Ocean. The resemblance may still be traced in the products of Japan and the disposition of her inhabitants. We find her mineral wealth almost in excess of our own. Copper, coal, and iron, she has in almost unlimited quantity; and she yields what we could never boast, much gold and some silver. The vegetable productions are far more varied than those of the British Isles; and they have within the last few centuries acclimatized the tea-plant and the silkworm. The waters which wash the coast are rich in wealth; indeed, the principal food of the inhabitants, with the exception of rice, are the fish which abound in its numerous bays and fiords.

"Bold writers have computed the empire of Japan to comprise about 160,000 square miles of superficial area. Recollecting how indented its shores are with arms of the sea, how its surface is broken up with lofty mountain ranges, and how little we as yet know of either, such an assertion must be considered a mere approximation; but we believe there are far better grounds for stating that the population now verges upon nearly forty million souls. The size of the empire may be, in general terms, likened to that of the British Isles, if another Ireland were added to them: and to form an idea of how densely the population is packed upon that area, we must suppose the people of the French empire to be inhabiting such a kingdom. The three islands of Nipon, Kiusiu, and Sikok, constitute the real empire over which the Tycoon rules. He claims and exercises a feeble sovereignty over Yesso likewise; but there is every reason to believe that the larger portion of the latter is still in the hands of unsubjugated aborigines. Nipon, the seat of government, and bearing the same relation to the empire that England and Scotland do to the rest of the United Kingdom, is in every respect the most important portion of Japan. In shape it has been compared to a man's jaw-bone; but we think a huge centipede, curving through 600 miles of latitude, and varying from 50 to 200 miles of longitude in width, will bring it

better before the reader's imagination. On either side we see its numerous legs represented by capes, promontories, or tongues of land projecting into the sea, and forming an endless succession of noble bays and promising harbours. These projections appear to jut out from the central back-bone of mountains which extend throughout its whole length, and that entire ridge is studded with extinct or dormant volcanoes, peerless amongst which rises sharp into the blue vault of heaven the great mountain of Fusi-hama, which is said to be visible in clear weather throughout the major portion of the island. Besides Nipon, there are the islands of Kiu-siu and Sikok, which resembles it much in geographical outline, although, from being a little more south, their climate and products partake of a more tropical character than those of Nipon.

"All these islands are washed on their eastern shores by a great stream of warm water, which, like the gulf-stream of the Atlantic, flows ever to the north-east from equatorial regions. This stream modifies the climate of the Japanese empire to a very great extent; preserves it from the trying extremes to which China, in a similar latitude, is so sadly subject; but at the same time causes its shores to be swept by tempests in no wise inferior to those which render the seaman's career in our seas a life of danger and of hardship. The difference of temperature between the air and water occasions, during spring and autumn, dense fogs, increasing the perils of navigation, as well as adding still more to the resemblance between the climates of Nipon and Britain."*

But unlike Britain, Japan is wrapped in the darkness of unbroken heathenism, ruling over the land with a stern exclusiveness which interdicts the free publication of Gospel truth, and forbids the evangelization of the people. The American Consul-General, in his interview with the Tycoon's Prime Minister in the eventful year 1858, when treaties were entered into with various foreign powers — America, Russia, Great Britain, and France, brought before this official the whole question of religious toleration, and urged the repeal of the persecuting edict of 1638 in language such as this—

"You permit Buddhists, Jews, Mohammedans, and Parsees, to come to your country without any ban on their religion. You tolerate every religious creed and persecute Christianity alone. If you spill the blood of Japanese subjects for no other reason than that they have embraced the religion of the most powerful nations of the west, how will it be possible to prevent serious misunderstandings, and ultimately even war itself, unless you cease to persist in a policy so exceptional and so sanguinary?" The Japanese high functionary listened attentively, and avoided further reference to the unwelcome topic by replying—"The heart of this people is hard: you must wait awhile." In other words, he begged foreign nations to exercise patient forbearance, and to hope for the growth of a more liberal and tolerant policy.*

It is impossible to conceive that Christianity shall thus continue to be excluded from these populous regions. The commandment has gone forth that the Gospel be preached for a testimony to all people, and the providence of God appears to be actively engaged in removing obstructions and facilitating the advent of his messengers to the various nations of our world. In Japan, therefore, we must be prepared for great political convulsions, like the changes on the earth's surface from the force of volcanic agency, until a pathway has been opened to the Christian Missionary, and he finds himself free, as in India or China, to make known the salvation of Christ to these perishing orientials. Our readers, therefore will not be surprised to learn that a great revolution has just occurred in Japan.

It will be necessary, before we introduce the account of what has taken place in this far-off land, that we should retrace some of those changes to which Japan has been subjected through the lapse of ages, as this will render intelligible to our readers the character of the revolution and the relative position of the great officials referred to by their peculiar names and designations.

At an early period of Japanese history, the principalities into which the kingdom was divided were without cohesion, until about 600 years before the Christian era, when one of the chiefs succeeded in gaining the confidence of the tribes, and laid the foundations of the Japanese monarchy. This individual is referred to in Japanese histories by the name Zin-mow. He founded the sovereignty of Mikado, and from him to this day the Mikados descend.

* Osborn's "Japanese Fragments," pp. 17—20.

* Bishop of Victoria's "Ten Weeks in Japan," p. 236.

The Mikado was sole sovereign, both secular and spiritual, and claimed to rule by right divine. At length his hand became too feeble to sustain alone the sceptre; nor can we be surprised, if, beneath the weight of court ceremonies, he became unfitted for practical duties. By degrees, the monarchs ceased to lead their own armies, and entrusted the military command to sons and kinsmen, although the supreme power was still their's. Eventually, however, the new office passed into other hands; and in the twelfth century, Yoritomo, one of the most distinguished characters in Japanese history, assumed the title of Sio i dai Ziogoon, or, "Generalissimo fighting against barbarians." Thus the sovereignty of Japan became dualistic in its character, the Mikado being formally the autocrat, but with a sovereign deputy Ziogoon or Tycoon, who was the active and efficient ruler.

Among the most distinguished of the Tycoons was Nabonanga, by whom the Jesuit Missionaries and their converts were greatly favoured. The result was a rebellion of the native priesthood, suppressed by the emperor with great bloodshed, but followed by his own assassination. His general, Fide-yosi, who, by his ability and powers, had raised himself from an obscure position, succeeded him, and by him the Romanists and their proceedings commenced to be distrusted. One of his state ministers thus addressed him—

"Be wary, O my liege! of these Christians; mistrust the union that exists among them. . . . Bethink thee what destruction there hath been of our temples and holy establishments, so that our provinces seem as if they had been laid waste by fire and sword. These priests proclaim that they have come from afar to save us from perdition; but may not some dangerous project lurk beneath this fair pretext. Have you not an example in the recent revolt of the bonzes of Osaca? Now treachery may be hid under the cloak of religion. The Europeans are not less traitorous, be assured. They have in Nagasaki a perfect fortress: by it they can obtain foreign aid. Not a moment should be lost if you consult the safety of the state!"

Accordingly, in the year 1587, "Taiko* sent two commissioners to the head of the Jesuit church in Bongo, calling for categorical answers to the following questions: 'Why do you and your associates use force in the promulgation of your creed? Why do you invite my people to the destruction of the public temples, and persecution of native priesthood? Why do your countrymen consume cattle, so useful to man and needful for agricultural purposes? Finally, Why do your traders kidnap my subjects, and carry them off as slaves?'"†

The answer being unsatisfactory, an edict was issued against the further promulgation of Christianity, the stern determination of the Emperor to enforce it being proved by the execution of twenty-three priests from the Philippines, who, in the face of his prohibition, had persisted in landing and preaching. The native Romanists were drafted off in large numbers into the armies designed for the conquest of Corea.

On Tycosama's death, his son was set aside, and Iyeyas became Ziogoon, by whom the hostility of the court of Yeddo to the foreign Missionaries and their proselytes was developed into active persecution, until, in the reign of his successor, the foreigners were first expelled, the Dutch excepted, and then the native Romanists exterminated.

We have now before us the two sovereigns, the Mikado and Ziogoon. With respect to the first of these personages, it must be remembered that he still continued to be the nominal head, and the fountain of honour. Supposed to be the lineal descendant of the sun-goddess, he is the reputed incarnation of the tutelary divinity of the empire; and so tenaciously has this dignity of position been retained, that the Ziogoon has never ventured to usurp the title of Emperor, and, in matters of importance, has continued to make at least a formal reference to the court at Miako. Living in the most opulent city of Japan, and in the midst of a vast and magnificent palace, the Mikado surrounds himself with the ancient national customs, and is regarded as an object of superstitious veneration, and that, indeed, to such an extent as to abridge his personal liberty, and render the ceremonial of his royal position extremely burdensome.

Having reduced the once absolute autocracy of the Mikado to such a shadow of temporal authority as is possessed by the Pope at the present time, the Ziogoons ruled supreme at Yeddo, concentrating in themselves all real power, and exercising an uncontrolled administration over the empire.

* Taiko, or Tyco-sama, the new name assumed by Fide-yosi.

† Osborn, pp. 47, 49.

In process of time, however, the Ziogoon commenced to share the fate of the Mikado. The once vigorous office began to shew symptoms of decrepitude, and a political element which had been long repressed, taking advantage of the opportunity, rose from its subordinate position, and claimed to share, and that largely, in the government of the empire. The great feudatories, forming themselves into a powerful oligarchy, began to control the Ziogoon, as he had controlled the Mikado, and to modify the action of public affairs as might suit their own peculiar views and interests.

The entire empire is said to be divided into sixty-eight great provinces, all but five of which are ruled over by feudal princes. It was when the Ziogoonship was in its vigour that, to fetter these powerful feudatories, they were compelled to submit to those peculiar laws which retained their families as hostages at Yeddo, and enforced upon them a residence of every alternate year, or every half year, at the Ziogoon's capital, the intervening periods being passed in their principalities, but without their families. Still further to control them, each noble had attached to him two gokaros, or secretaries, the one to reside in the principalities, the other at Yeddo, these men being spies on the proceedings of the lord. Nor did the subtle policy end here. Heavy expenses were placed upon them, to keep them in poverty, and deprive them of the means of entering upon a rebellious course. The military duty of the empire was thrown upon them. They were compelled to display extravagant pomp and magnificence during their residence at Yeddo. Thus they were "entangled in a net of suzerain policy which disabled even the mightiest from attempting aught against the Ziogoon and his council."

With the advent to power of this new element, the Ziogoonship was deprived of very much of its power, and an administrative council, instituted with the professed purpose of assisting the Tycoon in his official duties, has obtained a large measure of political influence. There is a higher council of five, entitled the "Go lo sew," ("imperial old men," or "imperial senators,") elected from the great feudal princes, and a lower council, into which are admitted members of "the second class of nobility, who hold their powers by condition of military service to either the Emperor or the princes." Over the council presides a councillor of the highest class, who is called the "Governor of the Empire."

Such is the complex system of government prevailing in Japan, a strangely elaborated machinery, all these wheels and counter-wheels being moved and kept in action by a wide-spread system of espionage, which is all but ubiquitous through the empire. These ever-recurring spies may be regarded as the mainspring of Japanese government. "Their Japanese name of 'metsuka' is interpreted by Dr. Von Siebold to mean 'steady looker;' by the Dutch writers, 'looking across.' They are of every rank of life, from the lowest to the highest—beneath that of a prince—since even the proudest nobleman, in obedience to commands, which it was death, that is, imperative self-slaughter, to disobey, hesitates not to undertake the office." This system imposes great hardships on all classes, as those in power can never know how soon any of their acts, however harmless they may appear in themselves, may be construed into offences against the state. Hence, they "find their lives to be in continual jeopardy, and are often compelled to purchase safety by the most servile humility, or a good share of their substance. If by these means they fail to obtain immunity, they are forced to commit suicide, in order to save their fortunes from confiscation and their families from ruin.

Notwithstanding the strong conservative tendency of the Japanese mind, and the willingness to part with old customs, it nevertheless probable that the Ziogoonship would, ere this, have disappeared from the scene, but that the great feudatories are personally interested in its preservation. "The founder of the actual dynasty had three brothers. Their descendants are the chiefs of three distinct branches of the royal family, now called the three imperial brothers (Go sankay)." They are represented, at the present time, by the Prince of Owari, the Prince of Mito, and the Prince of Kii. In case of the failure of succession from the Go san ke, the third Ziogoon of the present dynasty gave a reversionary interest to his own three brothers, under the designation of Go sankio.

Having thus dealt with this preliminary information, we are now prepared to consider those more recent events which have issued in a new revolution.

The American treaty of Commodore Perry, signed on March 28, 1854, introduced a new epoch in the relations of Japan with foreign nations. The convention of Simoda, in June 1857, was an advance upon the first treaty, securing permanent residence to foreigners, and adding Nagasaki to the ports of Simoda and Hakodadi, already opened to com-

purposes. But the American negotiation aimed at more, and a rough draft of a new treaty was prepared, with the concurrence of the Tycoon, in March 1858. Here, however, the conservative reactionary party made its influence to be felt. The consent of the Mikado and the Daimios remained to be obtained, and a long delay occurred, which very probably would have terminated adversely but for "the reverberating echoes of the British guns at the Peiho, in June 1858." The Daimios, dreading foreign interference, relaxed their opposition, and the treaty was signed. Throughout these negotiations, the American Consul-General had the advantage of transacting business with a Japanese statesman of superior intelligence and liberality, Hotta, Prince of Bitsu, Chief of the Great Council, and Minister for Foreign Affairs.

But so soon as it was deemed safe to do so, this decidedly progressive policy was followed by a reactionary movement in the Tycoon's council. The Prince of Bitsu was forced to retire, and a commission for the administering of public affairs was forthwith constituted, the senior commissioner being the Prince of Bongo, the leader of the ultra-conservative section of the Japanese aristocracy.

Scarcely had this change been effected, when two British steam-frigates and a gunboat, having on board the British plenipotentiary, Lord Elgin, appeared in the secluded harbour of Yeddo. Whatever might have been the prejudices of the new ministry, they were not powerful enough to sustain their resolution under the guns of the British squadron, fresh from its exploits on the coast of China. There they lay, these barbarian ships, within gun-shot of the capital. The council held it was not the moment to avow their policy of exclusion. Lord Elgin's announcement of his arrival was responded to by the prompt appearance of commissioners from shore. They endeavoured, indeed, to temporize, and professed their willingness to permit the residence in the city of the ambassador, provided the ships returned to Kanagawa; but finding their efforts fruitless, they yielded altogether, and the ambassador landed with due honours. A residence was assigned to him in a part of a temple situated upon the outskirts of the imperial palace. At the rear stretched the aristocratic quarter, containing the numerous residences of the hereditary princes, the richly-planted grounds, enclosed within long walls of dark-coloured chunam, which concealed from view the widely-expanded one-storied structures called palaces, where dwelt the lords and their retainers.

Negotiations with a view to a treaty-engagement quickly commenced. After one or two interviews with the Prince of Bungo, Lord Elgin found himself closeted with six Japanese officials, and so eager were they to rid themselves of their unexpected visitors, that in four conferences a treaty was discussed and agreed to. On August 26th, 1858, it was signed professedly by the Tycoon; but there is now reason to believe that at that time he was lying dead.

The British ships took their departure; and as soon as the stipulations of Lord Elgin's treaty were made known, British merchants prepared to take advantage of the new opening, and transfer themselves to Japan. But the concession wrung from the reactionary party was the signal for the commencement of a series of political convulsions in that country, which are still in progress.

The Tycoon having left no heir, the election of a successor became requisite.

The Prince of Mito, the chief of the Go san kay families, exerted himself to procure his own election, but the Daimios rejected him, suspecting him, it is said, of liberal views on the great question of foreign policy, and the son of the Prince of Kii, a minor, was elected to the vacant dignity. One of the great council of the state, the Prince of Iikamong, was appointed Goteiro, or regent of the empire. He did not long enjoy the office. In the spring of 1860 he was assassinated in open day by the retainers of the Prince of Mito.

The official quarter of Yeddo "abounds with objects of interest in the breadth and cleanliness of its roads, and the beautiful verdant appearance of the sloping moat-banks. The encompassing walls run in three concentric circles, or, more strictly speaking, in a triple coil-like form, a distance of nine miles. The innermost and most strongly-fortified portion contains the grounds and palace of the Tycoon." This latter, at the time of the Bishop of Victoria's visit in 1860, was in ruins, having been destroyed by fire, at the instigation, it was said, of the Prince of Mito. It was here, "at the foot of the wooden bridge, leading to the entrance of the long line of walled ramparts which form the citadel and enclose the imperial palace," that the Goteiro was assassinated. He was proceeding in his norimon to visit the young Tycoon, his ward, when twenty armed assassins drew forth the weapons which they had con-

cealed in the folds of their garments, and, having dispersed his followers, murdered the prince, carrying away his head as a bloody trophy. By this act the reactionary party removed the sole stay of the Tycoon's power at a most critical moment, that of the arrival of foreigners to reside in the country. A party pledged to elevate the Mikado on the ruins of the Ziogoonship, and to transfer the seat of the executive from Yeddo to Miako, with ulterior views as to the exclusion of foreigners, and the return of Japan to its old state of isolation, rose to power, Matzdaira Etzizen-no-Kami, who, during the previous regency, had been degraded and deprived of his estates, being appointed regent.

The formation of the Japanese islands being generally volcanic, and the number of volcanoes, extinct or active, considerable, earthquakes are of no unusual occurrence, causing great destruction of property and buildings, the Japanese themselves calculating on some city of the empire being swallowed up by an earthquake once in seven years.

These visitations are disagreeable; but the foreign residents in Japan suffer far more from the political convulsions of the country, and the sanguinary outbreaks of the Daimios and their followers. The recent murder of Mr. Richardson sufficiently proves, that beyond the limits of Yokuhama, Japan is not at present safe for the foreigner, and that they who venture into the interior, even with the most harmless objects, do so at the risk of their lives.

That event has been recorded in the daily press at home, and we suppose that our readers know of it. On September 14th, three English gentlemen and a lady rode out from Yokuhama, and after proceeding about seven miles, were met by Shimadzoo Soburo, father of the Prince of Satsuma, and a party of the Prince's retainers. These men motioned them to turn back. Unhappily they did not do so, but halted and stood aside while the procession passed. Fresh signals were made, which the Europeans were in the act of obeying, when an assault was made upon them by the Japanese. Two of the gentlemen were wounded: the lady escaped; but Mr. Richardson was slain, the head being severed from the body.

The strong excitement among the Europeans in connection with this sad event, and the danger of an embroglio with foreign powers, appear to have accelerated the course of political events in Japan, and to have brought matters to a crisis.

The friends and relatives of the murdered regent are all in disgrace. His son has been compelled to exchange with one of the existing regent's family his estate and castle of Hikonay, by which name his family has been known ever since the days of Iyeyas, his revenues at the same time being reduced from 320,000 kokoos of rice to 150,000. Even the father of the empress, as one of those who had corresponded with the late Goteiro, has been compelled to shave his head and turn priest; and so heavy is the displeasure which has fallen upon him, that it is not improbable that the empress his daughter will be divorced. Two concubines of the emperor, daughters of two Koongays, also friends of the late regent, are in danger of the same punishment.

The Tycoon, long doomed, has begun to be publicly humiliated. The Government missives, which for 300 years have borne the name of the Tycoon, are now issued in the name of the Emperor. Moreover, the Emperor, as though waking out of a long sleep, has sent to inquire why the revenues of the custom-house at Yokuhama are not paid to him, as had been the case in the old times, when the Portuguese, having permission to trade at Sak-kye, the duties had been paid into his exchequer, as appears from books still extant.

The hostility of the Emperor to Europe has been manifested in the rewards and honours heaped upon Shimadzoo Saburo. The feelings, which others of his party entertain, this man has been the foremost to express. The retainers of his son, in his presence, assault and murder Europeans, while he himself shows his contempt for the Tycoon by breaking through the etiquette due, according to Japanese usages, to that personage. When near Miako, he met the Tycoon's tea-jar (Otcha-tsubo), to which he ought to have paid the utmost respect, getting out of his norimon, and waiting till they had passed, if not kneeling down—instead of this, he made the jars make way for him.

Finally, Yeddo, as the seat of the executive government, is being forsaken, and Miako elevated in its stead. Preparations for this change have been for some time going forward.

Some years before Commodore Perry's treaty, the Emperor had wished to restore Miako to the central position it had once occupied. The current of events has proved favourable; and from the strong reactionary movement against the admission of foreigners, and against those amongst the Japanese that

desired to concede to them this privilege, the Daimios have so thronged to Miako, the seat and centre of true Japanese royalty, that during the last few years it has nearly doubled in size.

But the constitution of Iyeyas had prohibited any Daimio or his retainers from residing at Miako; and this practical repeal of so ancient a constitution plainly showed that at any moment the contemplated change might take place, and Yeddo, for centuries the seat of government, and the appointed city residence of the Daimios, be left deserted.

At last, then, the mine has been sprung. The following article, from the "Japan Herald" of October 25th, narrates the important intelligence of the great revolution at Yeddo—

"During the past week Japan has undergone a revolution. Quietly, without any demonstration, the whole constitution has been changed. The laws enacted by Iyeyas in 1599-1600 have been abrogated. The power and influence of the Tycoon and eastern court, so to speak, have been curtailed. Yeddo has the prospect in no long time of being reduced to a second-rate town. Possibly even the Tycoon may have been requested to retire to make way for another. And this has been accomplished without the firing of a shot or the issuing of a proclamation. The whole empire, except probably the Emperor's court at Miako, is in ignorance of the change; a change of importance not only to the empire, but to the powers which have relations with it. For some time past every thing within the political horizon has been denoting this change: political influence and interests were deserting Yeddo, and clustering round Miako. We had not anticipated that so important a change, so complete a *bouleversement*, was to occur within so short a time. We will state shortly what these changes are.

"As is well known to all our local readers, the empire was originally governed by the Emperor as sole monarch. A series of Empresses and children occasioned the appointment of a minister—the Ziogoon—who at first was a near relative of the sovereign. After the lapse of some time, the Ziogoonship fell into other hands, who at first were the real rulers, the *de facto* sovereigns of the country. But the empire was divided into numerous petty states, each as independent as it could make itself, but every one trying to increase his power and extend his borders at the expense of his neighbours. The result was unceasing civil wars, until the country had the prospect of lapsing into total barbarism. Only two men were found in the country who understood the Chinese character, or had any knowledge whatever of literature. In the middle of the 16th century, Nobo-nanga, starting from the province of Mikawa, obtained among all these competitors for power a certain pre-eminence. He reduced to subjection, or compelled to be his friends, the possessors of all the provinces around Miako. The hereditary Ziogoons, who then lived at or near Miako, had become effete, with little spirit and no political power.

"Nobo-nanga was assassinated by his friend Akeechee-midsu, and was succeeded by his servant, Taiko-sama. Taiko-sama continued in the same course, and brought nearly all the empire into subjection. It was left for his successor Iyeyas, the founder of the present dynasty, to reduce the whole into one, and to frame a constitution and laws by which the empire should be governed in peace. This he endeavoured to accomplish by, first, removing the executive power to a distance from the Emperor's palace; secondly, by diminishing the power of the Emperor, yet still giving him the highest position in his countrymen's eyes; thirdly, by seating his own family firmly on the throne, and strengthening it in its relations; fourthly, by diminishing the power of the Daimios, and obliging them to spend the wealth of their provinces for the general good, and at the same time preventing that tendency to continual wars among this class; fifthly, by extending his own court and strengthening his influence in Yeddo as much as he could.

"The first of these objects he accomplished by removing his court and castle away from Miako and the Emperor, to Yeddo.

"The second he accomplished by making rank and titles, as conferred by the Emperor, a reality and an object of ambition to the highest of the Daimios, and even to himself, but at the same time only allowing him money for his expenses and the daily wants of the imperial court, and at the same time allowing about the court a class of men who, though living generally in poverty, ranked above the Daimio class.

"The third object he attained by the establishment of the Go san kay—the 'three families'—whose interest it became to support the dynasty, and whose descendants were not likely to fail. This was further strengthened afterwards by the establishment of the Go san kioh.

"The fourth object he attained by the laws compelling the Daimios to live alter-

nately at Yeddo (instead of Miako as formerly) and in their provinces, by detaining their families, their wives, and children in Yeddo, and not permitting them to leave the city; by making them thus spend their money in travelling to and fro, in keeping up large establishments, and in making presents to himself.

"The fifth object he attained by extending the powers of an office originally intended for the administration of the government of the Hatchishiu, or eight provinces near Musasi—the Kwanray—calling it the Gorogio; by denying to the higher Daimios, upon whom he had conferred wealth, the acquisition of political power through office; by giving office and political power into the hands of the lower Daimois, whose interest he retained by making them removable at his pleasure. Perhaps to these may be added the edict by which he expelled foreigners from the empire, and excommunicated those of his own countrymen who left it. By these and other more minute laws, all of which give a very exalted idea of his ability as an administrative statesman, he has conferred on Japan for 260 years the blessings of a continued unbroken peace.

"The first communication with European nations was at the most eventful period of Japanese history—the time of Nobonanga, who hated the Buddhists, of Taiko-sama, and of Iyeyas. The second opening up of communications has again taken place at an eventful period. The progress of the change which we now relate has been going on for some years. There has been gaining ground among the Daimios a feeling of dissatisfaction at their residence in Yeddo, and a failing in vigour of the power of the Tycoon's government. There has also been gaining ground a desire in the Emperor's court to restore the old state of things, and to make Miako, as of old, the metropolis of the empire.

"It was therefore with no small surprise and dismay that the populace of Yeddo learned this week that henceforth the highest Daimios are only to visit Yeddo once in seven years, and then only for a hundred days at a time; the second class once in three years only, and then for a hundred days; while the third are to remain as at present: but in their case, as in all the others, their wives and families are no longer to remain in Yeddo as hostages, but are to return and to remain in the provinces. This change, it will be seen at a glance, is a great diminution of the splendour of the Tycoon's position. That these highest Daimios, seven years hence, will think of visiting Yeddo for a hundred days no one will be simple enough to believe, or that the second class will return is exceedingly doubtful. Thus shorn of its jewels, the crown of the Tycoonship becomes that of head of the lower Daimios only. The seat of power will probably in no long time be removed to Miako.

"For some days past it is said that the populace of Yeddo has been very much excited on the subject. The artificial nature of the greatness of this city is such, that in a moment it might be swept away, and that moment seems now to have arrived. The people at once recognised the peculiarities of their position, and beseiged the gates of the city Governor. The city is supported by these Daimios and their retainers. Previous to the transference of the Tycoon's court, the place, though exceedingly well adapted for trade—on a fine bay, at the mouth of a large river—was nothing more than a few streets and a Daimio's castle. The only chance for them now is that foreign trade be allowed to go on in the city. The removal of the women and children does away with the necessity for officers at Hakoda and other gates, where they have hitherto been stationed to prevent their passing. What the origin of this step we do not know; but in the opinion of a native (we give it for what it is worth), it is preparatory to war. The fear of an attack or bombardment of the city, may be the real reason. Nothing shows more than this that the Daimio power is preponderating in Yeddo over the Tycoon power. In fact, at the present moment the Tycoon is a cypher. Supplied with every thing to gratify his passions, and deprived of all instruction to tutor him or discipline his mind, he is kept in a state of confinement till his brain is addled. Thus kept in ignorance of what is going on, the Daimios are left to arrange matters as they please. Who the originator of the above changes is we have not heard; but we should think that the meeting of men like Ohara, Satsuma's father, and Mowori, with Matz Daira Etchizen-no-Kami as regent, was very likely to produce such fruits. The first is a Koougay, from Miako, a clever intriguing man, who thinking he had no prospect of succeeding to the family title, spent his younger days in the offices at Yeddo, and is too conversant with their working for the taste of the holders. The second we all know to be the unscrupulous, ambitious murderer Shimadzu Saburo. The third was the son of a Hatta-moto, and adopted by the very wealthy Daimio, generally known as Matz Daira

Daiza no-Daiboo, perhaps the cleverest and most business-like man of his class.

"The fourth is a clever old man, whose hobby is economy, who was degraded by the late regent, and, although the attainder was removed, could not by law regain his estates. He is now regent, and his political views are said to be much more what we should call 'liberal,' or even 'radical,' than is consistent with the views of two-sworded-ism. . . . .

"We have heard, further, of some sumptuary laws about dress, which have been enacted by the regent, and his wish to renew an old edict of twenty-three years ago, compelling every one to live in the most economical way possible, fine houses, matting, silk-dresses, ornaments, &c., all being interdicted. We fear that, in the present state of feeling, he will find it difficult to make the people of Yeddo agree to his way of thinking. It seems likely that some popular outbreak may take place which may prove the spark to light up a civil war.

"The return of the ladies was to commence to-day, as we understand, and already the Daimios are breaking up their establishments at Yeddo.

"We have heard it stated as a rumour, in addition to the above (but of this there is no certainty), that the Tycoon is to visit the Emperor; that he is then to visit Osaka, where it is likely he will remain. He will be requested to abdicate, and another, probably Stotsbashi, of the Mito line, will take his place as Tycoon at Yeddo.

"No doubt if the Tycoon was a man of powerful and vigorous mind, he might still retain his grasp of power; but circumstances — the growing venality of the Gorogio and high officers—speculation everywhere — denote that, brilliant and successful as Iyeyas' constitution has been, it has something inherently weak; and that even if the advent of foreigners had not given it a blow for which it was not prepared, it would before long spontaneously have crumbled down."

The excitement amongst the population of the city is, as might be supposed, intensely great.

"During the past fortnight there has been great excitement among all classes of society in Yeddo, as the interests of all are materially affected by the contemplated change. From the street coolie who carries the chair of the Daimio or his family, or from the servant girl who is a native of Yeddo, and whose mistress has orders to leave, to the highest Daimio, who is not sure whether his importance is enhanced or diminished by the removal to his country castle, and to his lady, who sees nothing but her being removed from the seat of fashion and a city of gaiety to the melancholy contemplation of hill and wood, and the association of bumpkins and country lasses, where their brilliant-coloured dresses will fade in their boxes, and the beautiful belle of Yeddo will blush unseen; —these are all in rebellion: but the laws of Japan take little note of the grievances of coolies or of Moosmis, and go they must, and going they are. Their fine old lacquer and their curiosities they are selling off—curiosities that have been stowed away in the godowns, to be brought out only to excite the jealousy or cupidity of their less fortunate friends. The very houses are walking off to the country, for we hear that already much of the wood-work of the houses of the Daimios is being taken down to enlarge their country-houses, or to sell in Yeddo, to raise funds—a necessary operation before they can move."

There are, however, some amongst the Daimios opposed to these changes, and ready to support the Tycoon, and amongst them the Prince of Kanga and the Prince of Hossokawa. The first of these is reputed to be the wealthiest and most powerful of the eighteen territorial grandees of the empire. His revenue is estimated at 1,027,700 kokus* of rice; and he is said in Yeddo alone to have 40,000 men of arms dispersed over his various palaces in the suburbs and over the city.

Hossokawa, in the amount of his revenue, stands forth on the list of Daimios. This feudal chieftain, whose territories lie in Figo, the comparatively bleak district between Nagasaki and Satsuma, refuses, it is said, to leave Yeddo, and sets at defiance the sumptuary laws of the Shoongakoo.

Such is the disturbed state of Japan at the present moment. That it should be thus disquieted is not surprising; and we must be prepared to find it so, until opportunity be afforded for the free entrance of the Gospel of peace. "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is: and I shall give it Him." No nation on earth needs the Gospel more intensely than the Japanese,

* "A *koku* of rice is equivalent to 250 Chinese catties, or 333 English pounds avoirdupois, and is estimated, at the present rate of value, to amount to three or three and a half dollars in money. Thus, for every koku, we may substitute about fifteen shillings, or, bearing in mind the difference in the relative expense of living in Europe or Japan, about three times that sum."—*Bishop of Victoria.*

and their comparative civilization and intelligence only serve to exhibit in more repulsive colours the deep-dyed immorality of that people, "whose lewd licentiousness, unchecked by any moral restraint, flows onward with unabated force in its channel of social contamination and defilement."

GOVERNMENT AND ITS EDUCATIONAL RESPONSIBILITIES IN CONNEXION WITH THE ADMINISTERING OF CRIMINAL LAW IN INDIA.

We are in a position to place before our readers the statistics of Government Education in Bengal. They will be found suggestive of some very serious considerations.

We shall first refer to the Calcutta University. At the entrance examination of 1859-60, we find that 669 candidates presented themselves. Of these, 243 obtained the requisite number of marks to entitle them to pass.

Of the total of candidates, 490 were from Government and 215 from non-Government schools.

In 1860-61 the total number of candidates who presented themselves at the entrance examination were 759, of whom 399 were passed.

Of the total of candidates, 455 were from Government Institutions, and 304 from non-Government schools.

In 1861-62, the total number of candidates for entrance has been 1114, of whom 591 were from Government and 523 from non-Government institutions. The numbers, then, for the three past years, stand thus—

	1859-60.	1860-61.	1861-62.
Candidates for entrance examination . . .	669	759	1114
From Government Institutions	490	455	591
From other Institutions,	215	304	523

The increase in the total of candidates from year to year is worthy of attention; but still more so is the growing importance of educational institutions not directly under the control of Government. In 1859-60 the candidates from such schools did not reach as high as one-third of the grand total; in 1860-61 they had increased by 891, while from the Government Institutions the number of candidates had decreased by 35; in 1861-62 they amount to nearly one-half the grand total of 1114: and whereas, in 1859-60, they were less than the candidates from Government institutions by 275, in 1861-62 they were less only by 68.

The conclusion we draw from this is, that so far as the education of the better classes, who aspire to a University course, is concerned, the necessity of Government expenditure on institutions designed to promote this kind of education has nearly, if not altogether, ceased, and that other institutions, either aided or independent, will of themselves suffice to meet every requisite demand. The impulse has been given; the schoolmaster has gone forth; the Bengalee is sufficiently convinced that his sons must be educated if they are to push forward in the world. There is a demand for English education, and where there is the demand the supply will not be wanting. There is abundance of educated European element, which will gladly transfer itself from the overstocked market at home to this new field of India.

Not only is it evident that direct Government institutions for the education of the better classes will soon be supererogatory, but it would appear that it will not be even necessary by grants-in-aid to support movement among the higher classes, for that if these were withdrawn it would go forward; for we find that, of the 523 candidates of 1861-62, who presented themselves from non-Government schools, 171 only came from aided schools, and that by independent means the large number of 352 candidates were provided.

On the failure of Orientalism, and the resolution of March 1835, substituting the English for the Oriental scheme of education, the present system of English education was originated, and colleges and schools were opened for the purpose of affording to the native student a complete education in European literature, philosophy, and science. A subsequent resolution of October 1844 promised "a preference of selection for public employment to students of distinguished ability." Thus the system had in view the raising up of a native educated element, from whence native officials might be supplied by the Government. But now the necessity for such an artificial mode of procedure no longer exists, and the native will take care to provide himself with such educational attainments as will qualify him for Government employ. Thus, in every point of view,

expenditure on such institutions on the part of Government appears to have become a needless outlay, the more to be deprecated, inasmuch as all the funds which can be spared for educational purposes are required in another direction. The education of a certain portion of the better class of native society is not the education of the masses. Some, indeed, think that the masses will best be reached by first instructing the higher orders, in the hope that, when thus benefited, they will not be contented to keep their advantages to themselves. But we do not find that the education they receive is thus reproductive. It is obtained and used for personal objects: it does not make the possessors of it philanthropic or patriotic. It is merely secular, and wants the vitalizing power of an imparted Christianity. Such expectations are illusory; the masses must be approached directly. The Government must address itself energetically to this great duty, the education of the people, not circuitously, but by a straightforward action.

The Government beareth the sword. Crimes must be repressed, and opportunity afforded for social order to prevail. But if it be the duty of the Government to administer the law, is it not its duty to make known the principles of the law which it administers, that none may ignorantly offend, and that the Government may never be placed in the painful position of inflicting penalties on those who are so ignorant, that, although committing crimes, they do not know themselves to be criminal? "Where no law is, there is no transgression." This is a divinely recognised principle, and a Government, to be ordinarily just, must be at pains to give such publicity to the law, which is to be the normal rule of its administration, that all may know it. And this the more imperatively, if it appear that, in the mind of those whom it governs, another rule has been set up, one, for instance, so diverse in its structure, that it permits, nay, even sanctions, acts which the Government standard pronounces to be of such an aggravated criminality as to be deserving of death. If, for instance, it were a widespread conviction amongst a people that each human being came into the world with certain predispositions contracted in a previous state, which necessitated him to a certain course of action, so that he was without moral responsibility in its performance; nay, more, if their religion was of so perverted a character, that it sanctioned crimes, and pronounced them to be meritorious; if it encouraged self-destruction as praiseworthy and deserving of heaven; if it encouraged as pleasing to the gods the heartless exposure of the sick and dying on the banks of the Ganges; if obscenity be incorporated as a suitable element in the high festivals held in honour of the gods; what then? Shall a Christian nation, placed as lords paramount over a vast population so circumstanced, proceed to judge the natives by its Christian laws, while at the same time it makes no effort to instruct them in the nature of that law? Shall it not at least feel itself under an imperative obligation to make the natives acquainted with the moral law, that true standard of moral action, and that true criterion of human judgment, which can alone enable the native of India to understand what the administrative law of England understands by good and evil. Otherwise the judge and the prisoner at the bar are, as regards each other, in an inverted position; for what one esteems to be evil, the other esteems to be good, and the native, very probably, is being tried for an act which, according to his law of caste, he was free to do. What is evil to the one is not at all evil in the estimation of the other. The one understands by evil, moral delinquency: the heathen criminal knows of no other evil than a transgression of the law of caste. He is tried by a law in which he has received no instruction, and of which he is altogether ignorant. When the sentence of death is passed upon him, there exists within his mind no such consciousness of guilt as compels him to admit the justice of that sentence. His only anxiety is, that it may be so executed as to involve no loss of caste.

The following case in point is recorded in the "Bombay Guardian" of December 20, 1863. Two persons—an opium merchant and a woman of notoriously depraved character—had been sentenced to be hung at the sessions of the Criminal Court. The Chief Justice addressed them to the following effect—

"Kheenjee Khurrumchund and Suntoo woman, after a full and patient investigation of the evidence that was brought against you, and of whatever evidence was brought forward in your defence, the jury has found you both guilty of the murder of Verbucia Gullapa. You both thought, at the time you were committing the murder, that there was no human eye to detect you in the perpetration of the crime. Providence ordained it otherwise, and there was a person watching you there, who has been the means of bringing you both to justice. If the evidence has disclosed any motive for the murder, it has been a motive so slight, that you must have been very wicked and depraved as to be incited to crave for, and purpose the gaining a

slight advantage, that of obtaining the woman Gunga for evil purposes. Your conduct has shown that you are unfit to live among your fellow-creatures. It is a painful duty, and the most painful duty which those sitting on the bench of justice have to perform, when they have to pass sentence of death upon a fellow-creature. But in justice to society, and for the protection of those that live in that society, such terrible examples must be made. Those who cannot be restrained by any moral or religious principle must be taught, if they dare to take the life of a fellow-creature, that their life must be forfeited to the law. I will not prolong your painful position at the bar by making any further observations upon the crime for which you have been convicted, but I will proceed to pass the dreadful sentence of the law upon you both ; and that is, that you be severally taken from the place where you stand in the dock to a common jail, and thence to the common place of execution, on a day to be hereafter named, and that there you be severally hanged by the neck until you are dead."

The prisoners, who appeared to be much affected at the sentence, requested that they might be allowed to put the noose round their necks by their own hands, so that a sweeper be not allowed to touch them. The prisoner Suntoo requested that her ornaments, which were in the hands of the police, might be given to her mother.

Now, it is quite true that the very existence of society requires that persons, who cannot be deterred by any moral or religious principle from the commission of great crimes, be so dealt with as that they be incapacitated from doing further mischief, and be subjected to such punishment as may deter others from following their example. But there is also a further and very serious consideration, and that is, whether the British nation, in its administrative functions, is doing all in its power to prevent the commission of those crimes, which, when perpetrated, it feels itself called upon to punish ? When we say of one or more individuals that they cannot be restrained by any moral or religious principle, it implies that they knew of such a principle, and had rejected it. Is this true of the wretched criminals now under our consideration, or is there any reason to believe that the opportunity of acquiring such knowledge ever had been afforded them ? If we are to form an opinion from the manner in which they met the sentence passed upon them, we should say not. They were murderers, and had committed, besides, other grievous sins, but these had not injuriously affected their caste-position. On these points, therefore, they felt no compunction. But that which an aggravated criminality could not do, the touch of a sweeper sufficed to effect. On this point, therefore, all their anxiety was concentrated. Caste, not morality, was their law, and provided that was observed, all else was to them a matter of little consequence.

Let it be remembered that the system of Oriental law, by which our administration of India is guided, is said to be founded on the Mohammedan code, but "so altered and added to by our own regulations, that it is hardly to be recognised ; and there has, in fact, by practice and continual emendative enactments, grown up a system of our own."* We have, in fact, introduced our own laws, based upon Christian principles, and having these principles inseparably interwoven with it into our administration of India. Nor is this otherwise than desirable, provided we afford to the native the opportunity of knowing those principles by which we propose that justice should be administered. Otherwise we deal unjustly by him if we judge him by a law, the foundation principles of which are altogether strange to him.

But this opportunity the native cannot have unless he be taught to read, and be instructed in the moral law. This is the duty of the Government. It is a duty from which it cannot be exonerated. It is bound to discharge it in order that the natives may have the opportunity of knowing what those actions are which English law classifies as crimes, and for which punishment will be inflicted.

We consider, therefore, that the British Government, if it would act fairly by the natives of India, is called upon, First, to give a primary education to the masses, and teach them to read and write, so as to endue them with those necessary qualifications which will enable them to profit by the distribution of Christian books, and such other means of instruction as may be afforded them ; Secondly, to take care that, in all its schools, instruction be afforded to the native youth in those principles of Christian morality which constitute the basis of that law which the British authorities administer, and by which the natives are to be judged ; Thirdly, that to do this effectively, the Christian Scriptures must be recognised in the Government system of education, and be taught and referred to in the schools.

Now, how far is the Government of India

* Campbell's "Modern India."

discharging these duties? The report on education for the year 1860-61 informs us that, so far as Bengal is concerned, the total under instruction in Government and aided schools, inclusive of vernacular, is 50,714.

But the population of Bengal is 40,000,000, amongst whom, according to the recognised proportions, there must be not less than 6,600,000 children of a school-going age. Of this great total, 50,000 only are receiving, at the hands of Government, instruction of any kind whatever.

In addition to this, it must be remembered that the education afforded is entirely secular. In the moral law, there is no instruction given. The Bible and its truths are not permitted to be taught, either in school buildings or during school hours. Defective, therefore, as it is on a vital point, it is not capable of qualifying the native for the position which he is to occupy as a British subject, and is altogether beside the mark.

In addition to this, it is to be remembered that, of the 50,000 under education, the greater part belongs to the higher-class education, and that 11,000 are all which can be assigned to the important department of vernacular education.

TIDINGS FROM THE YORUBA COUNTRY.

In the "Recent Intelligence" appended to our last Number we briefly stated the contents of letters recently received from our Missionaries in the Yoruba country. Knowing the widely-extended sympathy which has been felt towards the infant church of Abbeokuta, and the faithful men who, at whatever cost, are prepared to remain with the flocks which they have been instrumental in gathering out of the heathen wilderness,—a sympathy which has expressed itself in so many and earnest prayers, as well as in the inquiries which continue to be made, and the anxiety with which intelligence is looked for,—we proceed to place before our readers such extracts from those letters as will acquaint them with the present aspect of affairs.

The Rev. G. F. Bühler expresses the great consolation and support which had been afforded to himself and his brethren in knowing that so much prayer continued to be offered on their behalf by the Christians of England. "We too," he observes, "have prayer-meetings, and our Christians have taken refuge in Jesus Christ in this time of trouble, and have prayer-meetings among themselves, which are remarkably well attended; and I am sure the Lord will be with us, and bring much good out of this confusion. As far as I am able to judge, I believe the time is not far when peace will be established. The contending parties have learned one great lesson, namely, that neither party is strong enough to conquer the other. They will respect each other more in time."

The wild spirits of the country have been, as might be expected, disengaged by the confusion that prevails, and are active on both sides, committing new acts of provocation, and increasing the difficulties of bringing about a reconciliation. One of their misdeeds is thus referred to—

"You will be sorry to hear of another outrage committed by some of the wicked chiefs of the town, at present in the camp at Makun. They wanted to prevent people trading, and plundered canoes with food from Lagos to Abbeokuta, to the amount of 2000*l.*—rum, tobacco, guns, and powder. Great excitement had been caused, native traders as well as Lagos merchants being alike sufferers.

"Such large quantities of rum are introduced, that the town gets more demoralized. When I arrived, in 1855, not one case of drunkenness in nine months was seen in the streets. At present they are numerous. Many elders complain that the white man's rum brings much mischief, and destroys the town. When Mr. H—— went down to Lagos last month, he counted 120 casks of rum coming to Abbeokuta; but they were all plundered by two of the most mischievous war-chiefs, formerly great slave-dealers."

A proclamation was forthwith issued by the Governor of Lagos, ordering all British subjects to come down from Abbeokuta. This placed the Missionaries in much difficulty. They of course felt anxious, so far as they could consistently with higher duties, to comply with the requisitions of those in authority. But to leave their people at such a crisis would be most disastrous: the native Christians would be disheartened, and the national confidence in them injured, to the great hindrance of the future progress of the Gospel.

"After prayerful consideration, all the Missionaries thought it their duty to remain with the Christians; and many of the heathen declared that, if they went, they would go with us. An influential chief said that to those who remained behind one only alter-

native remained, to set the town on fire and go into the bush. The chiefs and people begged us not to leave now, when Dahomian rumours trouble them. The people are very sorry for the outrage, but they have no power to act against wicked and powerful war-chiefs. The excitement is very great. As soon as people learned that we had resolved to remain, they became quiet. They have commenced to collect money and pay the losses. I could not entertain the idea of leaving this field, when I consider that there have been, during the past year, nearly 200 baptisms in our churches, Wesleyans and Baptists not included, and that there are about 200 candidates for baptism connected with our church alone."

Amidst these entanglements, it came into the mind of an African brother, an earnest friend of Missionaries, and one who, from weight of character, possesses no small influence on the African coast—we mean, Captain Davies, who recently married in this country Miss Bonetta Forbes—to make an effort for the restoration of peace between the contending Egbas and Ibadans.

"Arriving at Lagos, and seeing the state of things, I thought to go into the interior in the name of the good men of England, to speak to the war-chiefs in the interior. The Rev. Mr. Lamb wished to go to Ibadan with supplies for the Hinderers, but did not know how to proceed. I promised to accompany him to Ibadan, and, by so doing, find opportunity to speak to Egbas and Ibadans about peace. This was therefore agreed upon, that we should make a trip to Ibadan. Knowing the journey to be perilous, unless the Egbas were consulted, a private messenger was sent to one of the most influential chiefs of the Egba camp to appoint a place of meeting. I also sent to Mr. Robbin, of Abbeokuta, to meet us there."

The result of this meeting was the despatch of the following letter from the Bashorun and other chiefs of Abbeokuta to the Balogun or war-chiefs of the camp at Makun—

"To all the Balogun or war chiefs in the camp at Makun or elsewhere, viz. Atumbala, Osa, Seriki of Imo, Akodu, Are of Iporo, Adubi, Matiku, Ogudipe, Solauke, Agbudu, Kosouwo, Balogun of Ijebu, Aguren, Olowgun of the King of Ijebu, Seriki of Igbo, Ijebu, &c.

"I hasten to drop you these few lines, acquainting you of the intelligence that two gentlemen arrived from Lagos yesterday, viz. The Rev. J. A. Lamb, and Captain J. T. Davies, who have brought me a message from the good friends of our country in England. These good friends, in the first place, wish you all health, peace, and prosperity. They further beg to say, that hitherto some persons have been trying to mediate between the two contending tribes, viz. the Yorubas and the Egbas; but from some kind of misunderstanding or mismanagement, things have gone on very discouraging, and matters are getting worse instead of better. These good friends requested the two gentlemen to state that they now wish that peace be restored in your country, for which reason they beg that I would allow them to pass through Abbeokuta to Ibadan: they also told me that they will not require any help in any shape whatever, excepting that I should give them a permission to pass, for my name will not be mentioned, but only for them to go and deliver to the Ibadans the message of the good friends of our country. They also state that a further urgent case compels them to go to Ibadan at once, if possible, viz. that the Missionaries of Ibadan, and the white man who was caught and taken captive there when the Ijaye war broke up, are in distress and that their people send them letters and other things, but that the roads are stopped: they are very desirous of helping them. As I, the Basorun, could not give them a decided answer without consulting you on the subject, I now send this letter to acquaint you of the cause. I am anxiously waiting for an immediate reply, as the gentlemen are desirous to proceed further, to deliver their message to the Missionaries and to the Ibadan people. You will please return the reply in writing to me as I do, and do not keep the bearer longer than is really necessary."

A few days subsequently the answer from the camp was received of which we also introduce a copy.

"To the Bashorun of Abbeokuta—

"We the undersigned war chiefs, and people of Abbeokuta, in Makun, have received your letter, and thank you very much for the same. In the first place, we must confess that we are very glad to see that you have taken the forethought of writing to us previous to your giving any decided reply to the two gentlemen, and we beg you will return them our sincere thanks for their kindness in offering themselves to mediate between the Ibadans and ourselves; we must admit that this is indeed very kind of the gentlemen, Captain James T. Davies and the Rev. J. A. Lamb. We are rather sorry that we cannot, without consulting Ijebu, send you a decided reply about allowing the gentlemen to pass through Abbeokuta to Ibadan, in order to mediate for us;

but as their reasons for wanting to go to Ibadan are so very urgent, viz. that their friends, the Missionaries, are in great distress, and that they want immediate relief, we will at once despatch a message to the King of Ijebu to acquaint him of the subject, and you will in a few days send a trustworthy person to come and hear the decided reply. We beg you will fully explain to the gentleman who wanted to go to Ibadan, that since the old Egba towns were destroyed by wars, the Ijebus and Ifes have returned to their land, but the Ibadans have not. We know them, and therefore cautioned the Missionaries not to go to their country. If they were as good a nation as some people make them appear, they would not have allowed the white men to be so much in want or distress, when they themselves have plenty to eat. The Yorubas or Ibadans are the cause of the present war. If the Ibadans return to their home, we will also return to Abbeokuta in peace. As you fully understand the whole matter, you will explain it further to the two gentlemen, and thank them for their kindness. We send you, also, verbal message by some of our men."

It will be observed that this document seemed to imply that the peacemakers should be obliged to wait until the Ijebus had been consulted. But the verbal message to the Bashorun, by which the official document was supplemented, conceded to the friends from Lagos full permission to proceed, on the condition that the effort should be done without delay, that it should not be bruited about at Lagos, and that they should pass through Abbeokuta in a very quiet way, no Egba, or Yoruba joining the company.

The little party, therefore, at the date of the last letter received, were on the point of setting out from Lagos, with every hope of succeeding in their great object of making peace, the general opinion being that the chiefs of Abbeokuta and Ibadan understood one another, and that communications had been interchanged between them.

These despatches from the Yoruba country, bearing the date of December 4th and 7th, enclose also a letter from the Hinderers at Ibadan, dated so far back as September 25th. This will be perused with deep interest and sympathy. In the "Church Missionary Record" for this month will be found put together various notices of the Ibadan Mission leading up to this last communication of Sept. 25th, which we now introduce.

"The last we received from the Parent Committee was from Mr. Knight, of the 24th of March 1862, and most sincerely do we thank them for the kind sympathy therein expressed. How truly comforting and elevating is Christian sympathy! In our present helpless, and, since the capture of Mr. Roper by our chief Otou, almost abandoned condition—I mean abandoned from this town and country—what can be more encouraging than the thought that we have an host fighting for us larger even than that which the holy prophet saw arranged against the Syrians, even the multitude of his saints upon earth, together with the innumerable company in heaven, and, above all, the Lord of Hosts, the Captain of our salvation. The thought of this even sweetens the bitter cup of the mournful intelligence which it is my painful duty now to communicate to you, to wit, that our dear brother Jefferies has exchanged this world of sin and sorrow for the pure and blessed realms above. He died on the 22nd inst., at about one o'clock at noon, without one sigh or groan or struggle: it was but a falling asleep. When his illness first got severe in May last, we took him to our house for the better nursing and using of remedies. He was with us fourteen weeks, during which time he got better and worse several times, but the complaint never completely left him. About four weeks ago, when he had been mending for some time, and when, after a long struggle from want of cowries, we got again some bags of them lent to us by a kind rich woman, before quite unknown to us, who at last even sold us some for dollars, he expressed a wish to go to his place again, and we all thought then even that change might do him good. Mr. Roper, too, went with him, and we could supply him with some of the above cowries, so that he could be without care. He at first went on still mending, but soon got worse again, though not alarmingly; till, by the end of last week, he all at once became so weak that he could no more be moved, and could hardly be left day or night. Still, as he was nearly as low before and got better, we hoped he might get over this again. Last Sunday morning Mrs. Hinderer went to stay with him in the forenoon, and neither he nor she seemed to think his end was drawing nigh, nor was there any indication of it during the night, according to the accounts of those that watched. On Monday morning I went, and stayed till noon, when I left him and Mr. Roper, as we thought, from some symptoms, changing for the better, though he was extremely weak. After I had left, he took a little food which Mr. Roper gave him, but with difficulty; then he seemed to want to

compose himself to sleep, when Mr. Roper left him but for a moment, and, on his return, found his spirit had taken its flight. We feel very much for his parents and relatives, who seemed to have been very fond of him, and cherished the hope of soon seeing him again. This also seems to have been the reason why it was hard to believe that he might not survive this illness; yet we do not fear for him on that account, knowing that he had learned to know in whom to believe to the saving of his soul long before it took its flight.

"I trust ere this you have received my last, which was a sort of journal extract, and was sent from here on the 5th of July, *vid* Abbeokuta, by one of those secret bush-road travellers, who at that time went now and then to Abbeokuta. Having had no communication with the coast from the taking of Ijaye up to July, we at last determined, at all risks, to send to our brethren in the above manner: we were then also in the greatest distress for cowries, and hoped they might, with the help of the Governor, be able to induce the Egbas to let a few men come up, if possible, to get poor Jefferies down, and some few cowries carried up by the same men. I then wrote also to beg the Governor to induce the Egbas and Ibadans to make peace, and, if possible, also to get the Jebus to yield to peace, as I thought, from the appearance of things, that there was a most favourable time for it. Soon after that, it pleased the Lord to send us the Yoruba woman to relieve our every distress, so that the delay of an answer from Abbeokuta was considerably relieved. At last, after more than six weeks waiting for the man who was not to have been gone more than ten days, he arrived at Ibadan, but, alas! was caught at the Ibadan gate. It seems the man, whom we never knew ourselves, had been several times before to Abbeokuta, and smuggled away Egba captives from here, so he was watched for this time, and caught. It was said he had letters for us, and dollars, as well as some other things sent by the white people in Abbeokuta. The man was sent to the war camp in Egba to be judged, and, by what we can learn, would have lost his head, but that he had influential friends to beg for him, and he himself pleaded to have gone to Abbeokuta 'for white man.' This was as good as an untruth, as we never sent him on purpose, but only, as he was going for himself, begged him to take letters for us. We cannot, however, reconcile his being at liberty, and yet our things not to be delivered up to us; and yet what could we expect better in such an immense heathen town as this, at a time of war and confusion as the present is; and, with no chief in the town, everybody does what seems right in his own evil and covetous eyes. Altogether, ever since Otou captured the white man at Ijaye, our position seems to be materially altered in this town, for every time, and especially since the last month or so, the baser sort of the people, especially the young, mock at and insult us wherever they can, and no wonder, if the chief hold us as slaves as Otou does, and as there is no Bale, or head chief, none will interfere. Many of the better portion of the people often comfort us by saying all will be right again when this present war-confusion will be over; but of course neither they nor we are able now to say what spirit they will evince towards us then. For my part, I cannot but feel that if we want to carry on our own Mission work for the future in the Yoruba country, it will become necessary, after this crisis, for our Society to come to a different understanding and agreement with the authorities of this town, with conditions that will be calculated to secure our and our native agents' safety and liberty, as well as the security of the Society's property, both here and elsewhere in the country. But I must now come to a conclusion, and, with it, just communicate to you that, to our unspeakable joy, the town-bell has rung yesterday, indicative of a speedy opening of the road to Abbeokuta. Oh, what mercies are always mingled with our sorrows! Mrs. Hinderer and myself shall, God willing, soon avail ourselves of it, and go, for a change, to Abbeokuta and Lagos, chiefly for advice on account of my cough, which has now lasted more than three years, and has worn me out very much, though I believe my lungs have not yet suffered. If I can get a little better at Lagos, we shall be glad to return to Ibadan again for a few months, until the Parent Committee will make some further arrangement to supply Ibadan."

It is deeply interesting to find that, amidst all these distractions, the desire for Missionaries to come amongst them has not died out from amongst the Yoruba people.

The following letter, from the King of Igbesa to the Missionaries at Abbeokuta, is, in this respect, full of encouragement; and we cannot but entertain the hope, that, with the termination of the existing war, the entire of the Yoruba country will so open up to Missionary effort, that the difficulty will be to meet the demand.

"Your unworthy servant begs to write to

you, that when I came to reign as King at Igbesa, I was told that a piece of land was given to the Society to build a church, and I was glad to see such things; but it happened that when you sent your people to clean the place, two men rose up against them, and said that the place ought not to be given to the Society to build a church.

"I might have said much word to the same; but I was not here when this place was given to the Society, and no King was reigning here the same time, according to the country way.

"As I am now reigning here as King, and all the place is delivered into my hand, I therefore beg you in the name of the Lord to send a preacher to my country, for my sake, and for my people's sake. Unless a preacher stays in my country I cannot stand here as a King.

"Before I wrote this letter, I called all the chiefs and captains, and asked them if they would accept the preachers if they were sent here again: they all are very glad to receive the preacher. They said that you must come and commence your building, and the King will assist you a little in building, or in clearing up the place. Therefore I beg you again and again in the name of the Lord to look with pity on us, and send that good tidings to us again.

"This is what I beg to say to you, and hope it may not vex your mind when you finish reading it.

"P.S.—Please to send me an answer when this reaches to your hand."

One more fragment of intelligence remains to be added, and then our readers have before them all that we have ourselves received.

"Commodore A. Eardley Wilmot has gone up to the King of Dahomey at Abomey, accompanied by Captain Lewis, of Her Majesty's ship 'Brisk,' and the surgeon of the same vesel. Mr. Bernasco, the Wesleyan Missionary Society's native agent at Whydah, has gone with them as interpreter. It is to be hoped that we shall now at least find out whether there is any prospect of a spontaneous change of system, or of a yielding to what we have no doubt that great slave-dealer will think a very absurd prejudice on the part of the Christian people of England. The next mail will no doubt bring us important intelligence."

May it please God that very soon we may be enabled to present to our readers intelligence of a character so decisive, as at once to be recognised as the answer to the many prayers which have been offered up on behalf of the Missionaries and their people—prayers not confined to England, but embracing a much wider circuit, as will appear from two extracts—one, from Montreux in Switzerland, the other, from Beyrout in Syria.

The friends in Switzerland say—"As soon as we heard of the distress of the Christians of Abbeokuta, and the threatened slaughter of Dahomey, they have been earnestly pleaded for in our weekly prayer-meeting. We felt sure the Lord would arise on their behalf. But still it seemed to hang in such long suspense, until you sent the Circular issued by the thoughtful love of the Church Missionary Society. Our hearts were filled to overflowing. M—— at once translated it into French, and circulated it among our anxious neighbours; and, oh, such a burst of thanksgiving arose from our prayer-meeting in the evening!"

The friend from Syria says—"As soon as we heard of the murderous plans of Dahomey, and the danger of the dear Christians and Missionaries in Africa, we went to the American Missionaries to propose that special intercession should be made on their behalf. They had heard nothing of these matters. However, we brought all the information together, also the invitation to united prayer on their behalf; and in this land, where 'the disciples were first called Christians,' we have remembered our far-off brethren in Africa."

Just as we were going to press, despatches from Abbeokuta, dated Jan. 5th, came to hand. We have time only to state a few particulars.

The Missionary party, consisting of Messrs. Bühler, Lamb, and Captain Davies, had accomplished their purpose of visiting Ibadan, and had returned in safety to Lagos. We cannot say that they have succeeded in consummating a peace, but every thing looks favourable. The pride of the respective combatants is the great hindrance now, neither of them being willing to make the first advance; but it is evident that both are tired of the war. So jealous are the Egbas of appearing to sue for peace, that they would not permit our brethren to take the direct and short road to Ibadan, but a circuitous one, by Isehin, Oyo, and Ijaye. This surprised the Ibadan chiefs. They were, indeed, much pleased with the visit of the Europeans, and for such a purpose; but they could not understand why the journey had been so unnecessarily long, and doubted whether the Egbas really desired peace. Eventually they decided, that, before the question of peace could be entertained, it was indispensable that the bearers of any message to this effect should come direct from the Egba camp; and unless this were done, that they could

not be admitted into the Ibadan camp. Whether the Egbas will consent to this is uncertain.

Captain Wilmot has returned from Dahomey, but the result of his visit has not yet transpired. The general opinion, however, is, that the Dahomians cannot attack Abbeokuta this year. Our Missionary, Bühler, observes, "The prayers of God's people everywhere cannot be in vain."

MADAGASCAR.

INSTEAD of our usual engraving, we introduce into this Number a map of Madagascar. This will afford to us, on a future occasion, the opportunity of investigating in more detail the geography of the island. But at present, our space being limited, we can direct attention to one province only, as affording an interesting, and as yet unoccupied sphere of Missionary labour. It is the province of Betsileo, lying in the centre of the island, and immediately south of Ankova, the country of the Hovas. Ellis, in his history of Madagascar, thus describes it—

"Immediately to the north of Ibara is the province of Betsileo—the fourteenth. The name signifies, 'much, not conquered,' or 'invincible,' and denotes the independent and unconquered spirit of the inhabitants. It is separated from Ankova by a range of mountains called Ankaratra, and from Anteva by an extensive waste or desert. Betsileo is a fine grazing country. The cattle are exceedingly numerous, and among them some are found, called 'omby bory,' cattle without horns. The account given by some authors, of cattle in Madagascar having horns appended to the forehead by means of a small portion of skin appears fabulous. Such cattle are not now known in the island, and, it is believed, never were.

"The inhabitants of the Betsileo province, though not equally advanced in civilization with the people of Ankova, who have had more intercourse with the Europeans, are remarkable for the mildness of their dispositions, and the simplicity of their manners. Living in an inland province, and having had scarcely any communication with strangers visiting the island or settling on the coast, they naturally express the utmost surprise at the appearance, manners, and pursuits of the foreigners, when they meet with any of these, to them, singular and extraordinary beings.

"Generally speaking, the Betsileo lead an inactive life. The principal domestic occupation of the people consists in the manufacture of the native lamba, or long robe, from a kind of coarse silk, the produce of the country, which they render extremely heavy by ornamenting with an immense quantity of small leaden beads fastened to the silk in rows, either straight or curved. They purchase the metal on the coast, or in the interior, and make the beads themselves. Their land is fertile, and, with but trifling labour, yields an ample supply for the few wants with which they are familiar; and to exert themselves beyond this, in their present grade of civilization, would be contrary to the known laws and history of the human species.

"Betsileo is divided into six districts,—three in the north, and an equal number in the south. The former, which are situated nearly in the centre of the island, are Andrasay, or Vakinankaratra, Fisakanana, and Vohidrahomby. To the south are Lalongina, Sandrabé, and Tsianipariha. The scenery of the country is not unfrequently rich and varied; occasionally it is picturesque, and sometimes bold and majestic; and the indications of former volcanic action are distinct and numerous."

We now continue the Bishop of Mauritius's narrative of his journey to the capital—

Aug. 7—This has been a most interesting day. Starting at eight in the morning, I walked for two hours and a quarter. From one spot I counted fourteen villages. All the valleys are inundated artificially, so as to make rice-grounds. There are very fine herds of cattle. At nine o'clock we came on the most imposing view of the Silver Palace at Antananarivo. It must be a wonderful structure, and the perfection of a royal palace as to emblematic situation, for it crowns the summit of the highest land to which we can get from the sea. In the bright clear sunlight it looked so clear and light, as well as lofty, that it was almost as if it were hovering on wings over all the surrounding dwellings, which are far beneath it. Messenger after messenger met us, and at last we had to halt and to be received by a band of soldiers: there were thirteen officers in gorgeous, but well-made uniforms, of every shade of blue and every style of embroidery. Their splendid cocked-hats and waving plumes of red and blue gave them a most picturesque appearance. The band wore red tunics, and the common

soldiers were dressed in white. Nothing could be more cordial than the greeting they gave us, and it sounded very touching to me to hear them play "God save the Queen" with so much spirit, on the side of the hill where we met them. They escorted us several miles, and we were stopped once by an officer of high rank, who came as an extra messenger from Radama to express his very great satisfaction at our arrival. They brought us to this village, Amprasoeiro, where we are to pass the night in sight of Antananarivo. It was very touching to hear these young officers asking for "the Book of Jesus Christ." I hear that Mr. Ellis has plenty to do, and attends on the king every day to teach him English. I have been most mercifully cared for in this journey; provision for my wants of various kinds, such as a nice introduction to the king, a companion like the General, a faithful servant like Sarradié, a band of Christians with us in all our movements, and an excellent supply of all necessary food and accommodation, are matters for which I feel I ought to be very thankful. The severe trial to my chest in coming up makes it appear as if the work of regularly visiting Antananarivo was not to be mine, but much practical good may result, with God's blessing, from this journey of research and inquiry. I dare say I have mentioned it before, but it is a constant feeling with me that the urgency of the wants about which I am come quite makes even all the beautiful and magnificent scenery tame in comparison. I can now well understand why St. Paul himself said so little about the scenery of his journeys; he had the struggles of the first implanting of the Gospel among those people, and such struggles give birth to feelings of the most solemn character. I do not mean to say that I have the struggles, nor that I am the first in implanting the Gospel here; but the aspect of the whole country, *en masse*, is that of a nation sitting in darkness and in the shadow of death, and such an aspect has most engrossing thoughts and feelings connected with it.

Lord's-day: Aug. 10—This has been a very solemn day. I passed a night of much disquiet and pain, and had to send for the doctor early this morning, and was not able to go with Mr. Ellis, as I had arranged, to the Christian assembly. Their reception of me is deeply touching. To-night I had a man with me—accompanied by his sons, fine young men and younger children—who had a Bible which he had kept eighteen years in the midst of tremendous persecution. The texts which he had found and fed upon were most remarkable, as matters have turned out—Jeremiah xlvi. 27; Jeremiah xlii. 11, 12; Isaiah xlix. 15. At eleven o'clock I was able to have service here, and all the English in Antananarivo, with one exception, were present. I had hoped to go to some Malagasy service this afternoon, but it was advisable for me not to move.

Aug. 11—We have just returned from a most interesting ceremony. Between twelve and one we were sent for to the Palace, to which we were conducted by several officers and a band of soldiers. General Johnstone had to present the Queen's letter, and to introduce the other members of the embassy, which he did in a very earnest and feeling manner, dwelling particularly on the affectionate interest felt by the Queen and people of England in the welfare of the rulers and people of Madasgascar; on the satisfaction with which the King's policy was regarded in England; and on the hopes of future progress and advancement which that policy tended to encourage. He dwelt also on the personal pleasure which it afforded him to be commissioned to express these sentiments; and ended with placing in the King's hands the letter, with Her Majesty's sign manual appended to it, which was then read to the King, His Majesty looking over it, while Ra Harririka, the secretary, first read the English, and then gave a translation. The first reply the King made was to step forward and ask very earnestly about the health of Queen Victoria, whether she was well when the General heard about her, &c.; to which the reply was made that the last accounts were good, and that our earnest hope and prayer was that she was in the enjoyment of good health.

The General then introduced me, and as the Bible sent by the Queen was ready for presentation, it had been brought up in a palanquin by Sarradié and another native Christian, folded in a rich railway wrapper, over which were placed two handkerchiefs, one the union jack, and the other the royal standard. I then addressed His Majesty in the following words, which were interpreted to him paragraph by paragraph by Ra Harririka:—

"Sire, it is my pleasing duty to present to your Majesty, in the name of my gracious sovereign Queen Victoria, a copy of the best of all books, the holy word of God. I trust that your Majesty will receive it as a sign of the heartfelt interest with which the Queen of England and her people desire to help, as far as they can, in promoting the welfare of the

rulers and people of Madagascar. The Bible has been, to the Royal Family of England, the origin of many years of such public and domestic happiness as few princes have enjoyed. The Bible has been the solace and stay of our beloved Queen in that deep sorrow which befel her, when her Royal Consort was suddenly taken away by death. It is therefore a treasure of which she appreciates the value, a source of light and strength of which she knows the depth and purity. May it prove to your Majesty, under the teaching of that Holy Spirit by whom it was indited, a fountain of wisdom for guidance in the discharge of your high and important duties, a means of advancing in true and solid progress, and a channel by which the love of God in Christ Jesus may be more and more fully conveyed to your soul. It is a book full of encouragement, as your Majesty already knows, to all who desire to glorify God by doing good to man—a book which shows how the light of God Almighty's countenance and favour shines on every effort to teach and train the young in the way in which they should go; to alleviate the sorrows of the needy; to relieve the oppressed of their burdens; to maintain the cause of the helpless; to distribute equal justice to all classes in the state; and I cannot more fully express the earnest and affectionate solicitude which I trust I may be permitted to say I feel for your Majesties, and for all ranks and degrees of men in the large and beautiful island over which you are called to rule, than by offering the fervent prayer that the light of this sacred book may shine brightly in all the homes of Madagascar, from the King's palace to the peasant's cottage; and that, under that heavenly influence, peace and happiness, truth and justice, religion and piety, may be established amongst you for all generations."

The King seemed to enter with much feeling into some parts of the above, and shook my hand warmly at the close. Captain Anson was then presented, and informed the King that he was commissioned to offer to His Majesty several presents from the Queen, in token of the goodwill felt towards himself and his people, but as they were not all arrived, he hoped to have some future occasion of giving them.

Lieutenant Oliver, R.A., and Dr. Mellor, were afterwards presented, and then the King and Queen, who had remained standing up to this time, sat down, and the party retired to their seats, which were rather too far removed for general conversation. General Johnstone was placed on the right, then the chief Secretary, Ra Harririka, then myself, Mr. Ellis, Captain Anson, Dr. Mellor, and Mr. Oliver. Behind their Majesties was a group of officers and attendants at the palace, and when any of these young men moved away, they observed the strictest care in not turning their backs on the King and Queen. A few pikemen against the wall behind the King recalled the mind to what Madagascar was not so very long ago. Opposite us, on the left hand of the King and Queen, was a long row of ladies, young and old, in great variety and gorgeousness of costume. Behind us were several officers of the palace, and towards the other end of the room, Mr. Caldwell, Mr. A. Wiéhé, Mr. Castray, of the commissariat, and Messrs. Wadling and Wilmot of the 5th Fusileers. I was specially interested in two persons whom Mr. Ellis pointed out to me. One, the son of the late Prime Minister, himself a good man, but whose father was one of the chief instigators of all the evil deeds of the late Queen. The other, the son of Rambosolama, whose death is attributed to his disappointment in his schemes for seizing on the chief power. The son is a most promising youth, and has been adopted by the Queen. After the formal presentation was over, the General again went up to the King, and stated that the kind reception we had met on our approach there exhibited a satisfactory proof of the continued friendship towards the Queen of England, entertained by himself and his country. He instanced the recent appointment of a Consul as an event likely to lead to the mutual advantage of both countries, and on the King making some observations with respect to the state of things in Europe, the General said that two ideas seemed especially to occupy the minds of men in Europe, Free trade and Nationalities; that he trusted the time was not distant when the principle of free trade maintained by him would result in great advantages to his people; that Madagascar was larger than England, and, under the well-directed skill and energy of its inhabitants, may rise to the same degree of wealth and importance; that the feeling seemed to be extending and increasing in strength that nationalities should be respected, and that every people should possess its own country and not be in subjection to stronger powers; and at the close the General said that he could not withdraw without expressing to His Majesty the gratification we had all received, in passing through his territories, at the uniform kindness we had met with.

Captain Anson went up to the Queen and told her that he had a special present

intended for herself from Queen Victoria. This seemed to gratify Her Majesty very much. Captain Anson mentioned afterwards the fact that the Consuls of several nations in Mauritius were anxious to come to Antananarivo, and that he had advised those who came to him to wait till they were fully accredited for that purpose by their own courts. He then expressed his great satisfaction at the manner in which the soldiers had behaved, as well as the bearers, and all the inhabitants with whom we had had to do.

During one of the vacant intervals I went up to the King, and told him of the great interest which was felt in the International Exhibition, of the wonderful effect produced on the mind by seeing in one building the productions of so many countries, and of meeting the inhabitants of so many lands. I said that Madagascar contained many things which deserve to be placed in such a building, and alluded specially to beautiful vases of gold and silver, the work of native skill, which were on a stand in front of us. I also spoke of the pleasure it was to see the labouring people from the most distant parts of England coming in crowds to see such a sight, which they could do so quickly and cheaply by means of the railways. He seemed very much interested as this was said and interpreted to him; and after a time he made a move towards the place where I was sitting, which I anticipated by going up to him, and I found that he wished to talk again about the Exhibition, and about the possibility of sending some of those articles even now. His chief question, however, was as to the renewal of such an opportunity—whether it would be again in a short time, or not. When I mentioned the facilities of travelling, &c., in England, and hinted at the need of good roads and other means of intercommunication between the different parts of the island, the chief Secretary asked me if I knew that they had already established a Post-office. I took occasion to tell His Majesty how glad I should be to give him any help in the way of schools and teachers that he might need. I mentioned the great interest with which I had heard of the school in progress of erection, and told him that I had once been principal of a training school for masters, and therefore might be useful to him, and that it would give me much pleasure to be so. I expressed the great pleasure I felt in finding Mr. Ellis looking so well; and as I had not yet specially addressed the Queen, I said to her that I was sure Queen Victoria would be much pleased to hear how we had been received; that she read the accounts of those matters; and that her kind feeling to the people of Madagascar was such that it would give her much satisfaction to hear of their goodwill and friendship, and kind inquiries for her. This seemed to give great pleasure, for the Queen at once seized my hand and pressed it warmly, and the King said he was glad to hear such things. I then asked him for a private interview the next day, which he said he would give me at twelve o'clock; and I told him how anxious I was to see the building he had begun for school purposes.

Aug. 12—At twelve o'clock an officer came, who conducted Captain Anson and myself to a house near the palace, where the King and Queen, with Ra Harririka, were waiting, with several officers, two young ladies, and three little boys. I at once presented a copy of the Church Service to the King, and explained to him, through Ra Harririka, that a part of the book contained our prayers in public worship, a part the Psalms, another the Lessons, &c. I afterwards gave a manuscript copy of the prayer, which I have composed for use after the prayer for our Queen; and the chief Secretary took a great deal of pains to read to the King the prayer for Queen Victoria, and to translate it; and he then translated our prayer for the King and Queen of Madagascar, and I placed it in the Church Service.* In doing this, I told the King what my wishes were with reference to the diffusion of the Gospel in Madagascar, and the establishing of schools; that I found Antananarivo pretty well occupied by Mr. Ellis, and that I had no wish to interfere at all with his work; but that I desired, wherever an opening was presented, to try to avail myself of it, and alluded especially to places on the coast. The King's reply was that he would be glad for me to do any thing I could for the good of the people, whether at Antananarivo or elsewhere; and I said that I was very thankful to have his sanction so clearly expressed.

* Prayer for the King and Queen of Madagascar.

O Almighty God, by whom kings reign and princes decree justice, we earnestly beseech thee to give thy blessing to Radama, King of this Island, and to his Queen, and to make them instruments in Thy hand for promoting the temporal and spiritual welfare of the people committed to their charge. May they be guided by Thy grace in the performance of their high duties, and at length obtain the crown of eternal life, through Jesus Christ our Lord. Amen.

I then spoke of the Royal College at Mauritius, and the advantages which might be reaped there by youths from Madagascar. The reply was, that any families desiring to send their sons were at perfect liberty to do so. Schools for the children of the lower classes were then spoken of, and I offered to do any thing I could in procuring the requisite appliances, in the way of slates, books, maps, &c.

Mr. Ellis, who came in soon after we had begun, spoke of the love of the English people for Queen Victoria, as connected with their habit of constantly praying for her, and with the diffusion of the word of God among the people, adding some plain and faithful remarks on the paramount influence of such facts as these. I then gave an account of the sympathy of the Queen with the sufferers from the Hartley Colliery explosion, and the consolation which that sympathy had given to many poor widows and orphans. The King, who appears to have a very practical turn of mind, seemed much struck with this, and inquired particularly into the nature of the accident, and the number of sufferers. The Queen was also very attentive.

"Photography and geography gave a pleasing variety to our interview. Captain Anson presented to the King a gold key with a small aperture at the top, through which a photograph of Queen Victoria was very distinctly seen, and looked at with much interest. The King having handed it to the Queen, it was carefully appropriated by the latter.

There were two good atlases on the tables, sent from Mr. Ellis's native town, and we took occasion to show how Madagascar occupied the same sort of relative position to Africa, as Great Britain did to Europe. Also we pointed out the relative sizes of Mauritius, Madagascar, and Bourbon. This last point seemed greatly to interest the Queen. Then, the King taking my arm, we went on to the school, which he is building, and for some time heard very nice singing in English and native music. The national song struck us as very beautiful, and also one in praise of Antananarivo. The King seemed passionately fond of music, and was greatly pleased at our approval of several of the pieces. After remaining some time we took our leave, and the King remained behind, keeping Mr. Ellis with him.

In the evening of the same day, a large body of Christians, representing the three congregations of Antananarivo, and several of them related to the nobles, came, with Mr. Ellis as their interpreter, to express their very great pleasure at our visit, the love they felt for us, and their wish to show in some substantial way their goodwill and affection. These words were accompanied by a present of a fine fat ox and other gifts. The General replied, through Mr. Ellis, that he felt their kindness very deeply; that he rejoiced in receiving such a mark of the goodwill of those whom he trusted he could regard as Christians, not only in name, but in reality; that the fact of many of them being related to the higher families in the land, added much to the importance of their being real servants of the Lord Jesus Christ, as their good example might have so great an influence on others; that he prayed they might be blessed of God in their basket and in their store, in their persons and in their families, and that we might meet together hereafter in a better land above. A very marked effect was produced on them as Mr. Ellis interpreted the address, of which the above is only a summary; and I then spoke to them, in substance as follows, Mr. Ellis again acting as interpreter—"I am very thankful to receive such words of affectionate kindness from you and other Christian brethren here. They answer to the feelings of my heart towards you, and I have had such feelings for many years now. I have read a great deal about Madagascar in Mr. Ellis's books and others, and I have thought about you and prayed for you often. And now, on coming to visit you, I am received by all the Christians I have seen, with much love and kindness, and I am very thankful for it. If I can do any thing for you, it will give me much pleasure, for I earnestly desire your happiness. You have given us a very valuable present, but we value it chiefly because of the affectionate feeling and kind words with which you have accompanied it. I shall now pray that God may bless you all; and though I do not know your language well, I shall say the words in Malagasy, taking them from the New Testament, 2 Cor. xiii. 14.—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

THE KUTCHIN OR LOUCHEUX INDIANS.

We have now arrived at the most interesting portion of Mr. Kirkby's journal, when he descends the waters of the Yoncon, the first Christian Missionary who had ever reached that stream, and enters into communication with a new tribe of Indians, to whom the message of the Gospel had never been before imparted. The first entrance of the waters of life into a new region must ever be of interest.

July 6—It has been told me several times that it would not be safe for a Missionary to come among the Indians at the Yoncon, at least not to declare the Gospel among them, which would necessarily clash with their habits of infanticide, polygamy, and Shamanism. I desired, therefore, to act with caution and prudence. The Indians who had been in the boat I knew would report favourably of what they had heard and seen. Mr. Hardisty, chief trader, who long resided here, gave me a letter for them, which Mr. Lockhart, the gentleman now in charge, took out and read to them, supplementing it with an address from himself commending me to their attention. On his return I went out, and, seating them in semicircles upon the ground, delivered to them my message I said nothing about the peculiar sins of which they were guilty, but, as plainly and earnestly as possible, their ruin by nature, and the marvellous yet merciful way of salvation our God hath provided for us. After which, with the aid of those who had been with the boat, I sung the hymn, and then all, for the first time, knelt in prayer. Oh, it was a goodly sight to see that vast number, who had never prayed before, bending their knees, and trying to syllable the name of Jesus. The service being ended, the principal chief, a rough, bold, energetic man, made a long vigorous speech, and, after him, another, the purport of which, though deeply anxious to know, I could not learn until they were ended, when the Fort interpreter, Antoine, informed me that all was favourable: they were glad that I had come down, and that the chief had declared his intention of being guided by what I said, and requested all his followers to do the same. The second chief re-echoed his sentiments. Joy filled my very soul, and, like Joseph of old, I sought my chamber to weep tears of gratitude there. Mr. Lockhart kindly placed the largest room in the Fort at my disposal; and having arranged my Bible illustrations round it, and divided the Indians into four parties, with a chief at the head of each, I purpose having one party in at a time for instruction, and, morning and evening, to have service outside with them collectively. On those occasions the Fort interpreter has kindly promised to assist me; and, as he will be engaged during the day, William, who came down with me from La Pierre's House, will do admirably for the classes.

July 7: *Lord's-day*—A glorious day. God be praised for it! At six o'clock we had service outside, when I addressed them on the duties of God's blessed day. Every soul was present, and paid the greatest attention to what was said, and were really rejoiced when I told them of the way it was observed by the Indians of Norway House, Cumberland, &c. After breakfast, had a short service for the Europeans, of which there are seven here; and then the Indians in their classes till evening; when, at nine o'clock, we had service outside again, and thus closed the blessed day. It is not a little singular or gratifying to myself, that, every Sabbath-day since I left home, or, indeed, since I left Fort des Liards, has been spent at a Fort, and has thus enabled me not only to keep it holy myself, but has enabled me to call others together to do likewise. Nothing could have happened better, or more in accordance with my own desires. The Indians to-night warmed much with our subject, and appear more and more delighted to hear. I cannot doubt that God is inclining their hearts to Himself. They have hitherto been notorious for violence and turbulence of character. Only last autumn a man was stabbed close to the Fort here, and his wife stolen. The poor sufferer lingered a day or so, and then died.

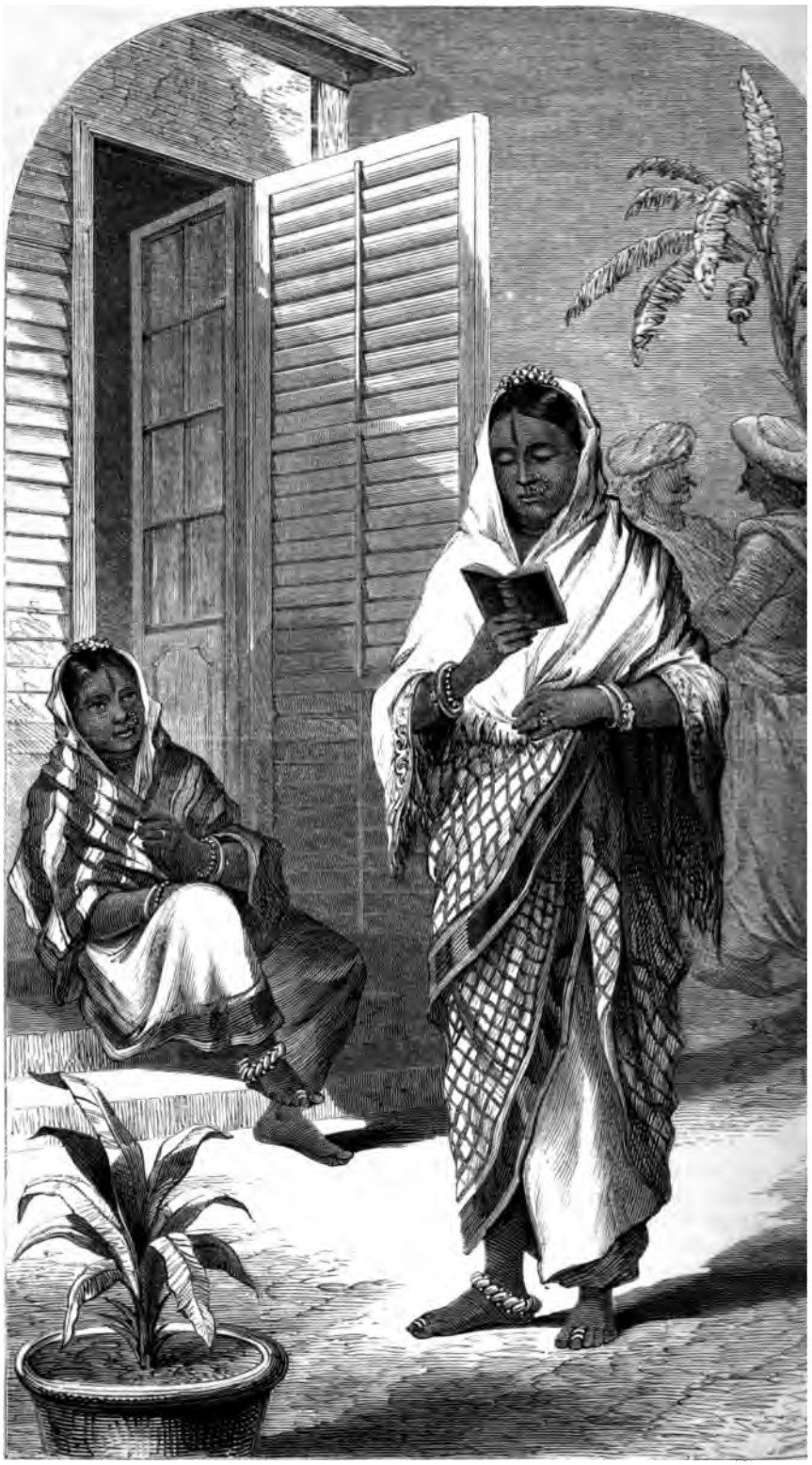
July 8—Another blessed and happy day with the Indians. At the six o'clock service this morning I exhorted them very strongly to repentance for their sins past, and to holiness of heart and life for the future. At the close of the service the Doctor, the most notorious medicine-man here, and the one who has wielded unlimited influence over the minds of all, stood up, and, in the presence of all, renounced his curious arts. If he is really sincere the Gospel will have achieved a noble victory. He is certainly the great high-priest of Shamanism here, and with him I hope it will fall. Being, however, so thoroughly rooted in their minds, and possessing, as they all do, such confidence in its powers, it will not be a little effort that will overcome it, and therefore I must not be too sanguine. At my classes no less than five

men declared openly that they had been guilty of murder, and expressed much sorrow for the same, with the determination, God helping them, never to do so again. At the evening service, depending upon God's gracious assistance, I addressed them upon the first four commandments, with a view of leading them to-morrow morning to the sixth and seventh, the sins of which I cannot longer refrain from bringing before them and openly denouncing.

July 9—Blessed be God for the success which He has granted to his holy word to-day. The sixth and seventh commandments were explained this morning at the early service; and so far from the Indians taking offence at them, as I had been again and again assured they would, nothing could have had a better effect. Cenati, a notorious character, who has killed many Indians, and who now has no fewer than five wives, stood up in the presence of all, and acknowledged his transgression, and voluntarily offered to give up four of his wives. Others who had two followed his example. On all it was imperatively enjoined that from this day polygamy was to cease. This met with the most hearty approval of all, young and old, men and women, chiefs and followers. Then came the sad and harrowing tales of murder and infanticide, which sickened one to hear. No fewer than thirteen women confessed to having slain their infant girls; some in the most cruel and heartless manner. Verily "the dark places of the earth are full of the habitations of cruelty." On expostulating with them for their inhumanity, they assured me that they had done it to prevent their children from sharing the sorrows they themselves had often to endure. But nothing can justify the brutality manifested in the way some of them accomplished the fearful deed. The day was fully occupied in these matters, and in the evening the remaining three commandments were explained. Thank God the way is now clear, the whole counsel of God may be fully declared unto them. The gentlemen of the Fort testify that they could never have believed that the Indians would be so tractable.

July 10—At morning service declared fully unto them the way of salvation through a crucified Redeemer. Every one present, and the greatest attention paid. In the afternoon had the classes as usual, when three more men acknowledged having killed others, but said they were then like people in a thick wood, not knowing the right track from the wrong: now they can see a little, and will never do so again. This afternoon about *twenty* of the Indians left, their provisions being spent they could remain no longer. All the others were at the evening service as usual. As I had done at La Pierre's House, so I endeavoured here to teach the hymn and prayers to five or six of the young men thoroughly, so that they may teach others after my departure. To-night three of them, at my request, conducted service with all the others, just as if I were not present, and all of them managed it admirably. As these will each be with a separate party or tribe during the winter, God's praise will be sung, I trust, from day to day, in places where it has never been sung before. They are also learning the ten commandments by heart likewise; and to-night the Doctor, the great medicine-man, stood up before all the others, as they were seated upon the ground, and said them all perfectly, his countrymen repeating them after him. Lest he should forget, he had assigned one for each finger and thumb; and, as he said them, the particular finger was pointed to, all following him just in the same way. Of course the larger commandments were not said in full. Each one consisted only of a single sentence: thus, the fourth was, "Thou shalt keep God's day holy," and so on with the others. It will be a great point gained, however, if one from each tribe learns them even thus, to teach through the winter to the others.

July 12—Service and classes this morning as usual. At three o'clock in the afternoon assembled them again for a brief farewell address. Earnestly did I press upon them the necessity for firmness in the truths in which they had been taught, and besought them with all diligence to cleave unto the Lord Jesus Christ. They were all deeply moved, and begged of me to come again next year so earnestly, that they extorted the promise from me. I could not refuse, and yet I ought to have done so, as I had, in a manner, pledged myself to go to Bear Lake, having disappointed them there this year. My hope is, however, that a fellow-labourer will be in by the boats, and we shall thus be able to meet the wishes of both parties. The speech of Bā-chin-ă-cha-ta, the principal chief, and the Doctor, were very noble and good, and manifested a good deal of wisdom and good feeling. A chief from the Russian territory, indeed from near Behring's Straits, said it had all been like a dream to him. He did not know whether he could carry much of what he had heard to his people; but as I had promised to come down again next year, he would, if alive, bring a number of his people up, that they might hear for themselves.



BRAHMIN LADIES. (*From a Photograph.*)

PROFESSOR STANLEY'S LECTURES ON THE JEWISH CHURCH.

PROFESSOR STANLEY'S second lecture is on "Abraham and Isaac," and summed up under this head we find the following sub-divisions —1. The halting-places of Abraham. 2. Simplicity of the patriarchal age. 3. External relations. 4. Sacrifice of Isaac.

The last of these has specially arrested our attention. The interpretation which Professor Stanley has put on that remarkable transaction appears to us to be in the highest degree objectionable. We must enter our protest; but in order that the remarks we have too ffer may be intelligible to our readers, it will be necessary to quote at length the paragraph in which the Professor deals with Abraham's sacrifice of Isaac.

"The history of the world and of the church requires us to notice the act of faith which takes us back into the innermost life of Abraham himself, and makes at least one critical stage in the progress of the true religion. There have been, in almost all ancient forms of religion, in most modern forms also, strong tendencies, each in itself springing from the best and purest feelings of humanity, yet each, if carried into the extremes suggested by passion or by logic, incompatible with the other, and with its own highest purpose. One is the craving to please, or to propitiate, or to communicate with the powers above us by surrendering some object near and dear to ourselves. This is the source of all sacrifice. The other is the profound moral instinct that the Creator of the world cannot be pleased, or propitiated, or approached, by any other means than a pure life and good deeds. On the exaggeration, on the contact, on the collision of these two tendencies, have turned some of the chief corruptions and some of the chief difficulties of ecclesiastical history. The earliest of them we are about to witness in the life of Abraham. There came, we are told, the divine intimation, 'Take now thy son, thine only son Isaac, whom thou lovest, and . . . . . offer him for a burnt-offering upon one of the mountains which I will tell thee of.' It was in its spirit the exact expression of the feeling of self-devotion, without which religion cannot exist, and of which the whole life of the Patriarch had been the great example. But the form taken by this divine trial or temptation* was that which a stern logical consequence of the ancient view of sacrifice did actually assume, if not then, yet certainly in after ages, among the surrounding tribes, and which cannot, therefore, be left out of sight in considering the whole historical aspect of the narrative. Deep in the heart of the Canaanitish nations was laid the practice of human sacrifice, the very offering here described, of children 'passing through the fire,' of 'their sons and daughters,' of the 'first-born for their transgressions, the fruit of their body for the sin of their soul.' On the altars of Moab and of Phœnicia, and of the distant Canaanite settlements in Carthage and in Spain, nay, even at times on the confines of the chosen people itself, in the wild vow of Jephthah, in the sacrifice of Saul's sons at Gibeah, in the dark sacrifices of the valley of Hinnom under the very walls of Jerusalem—this almost irrepressible tendency of the burning zeal of a primitive race found its terrible expression. Such was the trial which presented itself to Abraham. From the tents of Beersheba he set forth at the rising of the sun, and went unto the place of which God had told him. It was not the place which Jewish tradition has selected on Mount Moriah, at Jerusalem, still less that which Christian tradition shows, even to the thicket in which the ram was caught, hard by the church of the Holy Sepulchre; still less that which Musulman tradition indicates on Mount Arafat at Mecca. Rather we must look to that ancient sanctuary, the natural altar on the summit of Mount Gerizim. On that spot, at that time the holiest in Palestine, the crisis was to take place. One, two, three days' journey from Beersheba, in the distance the high crest of the mountain appears. And 'Abraham lifted up his eyes and saw the place afar off.'

"The sacrifice, the resignation of the will in the father and the son† was accepted; the literal sacrifice of the act was repelled. On the one hand, the great principle was proclaimed that mercy is better than sacrifice—that the sacrifice of self is the highest and holiest offering that God can receive. On

* That this temptation or trial, through whatever means it was suggested, should in the sacred narrative be ascribed to the over-ruling voice of God, is in exact accordance with the general tenor of the Hebrew Scriptures. A still more striking instance is contained in the history of David, where the same temptation which in one book is ascribed to God, is, in another, ascribed to Satan. "The Lord moved David to say, Go, number Israel" (2 Sam. xxiv. 1); "Satan provoked David to number Israel" (1 Chron. xxi. 1). —*Stanley.*

† The dialogue between Abraham and Isaac is given with considerable pathos in the collection of legends in Beer's "Leben Abrahams," 56—70. —*Ibid.*

the other hand, the inhuman superstitions towards which the ancient ceremonial of sacrifice was perpetually tending, were condemned and cast out of the true worship of the church for ever.*

"There are doubtless many difficulties which may be raised on the offering of Isaac, but there are few, if any, which will not vanish away before the simple pathos and lofty spirit of the narrative itself, provided that we take it, as in fairness it must be taken, as a whole; its close not parted from its commencement, nor its commencement from its close—the subordinate parts of the transaction not raised above its essential primary intention. And there is no difficulty which will not be amply compensated by reflecting on the near approach, and yet the complete repulse, of the danger which might have threatened the early church. Nothing is so remarkable a proof of a divine and watchful interposition, as the deliverance from the infirmity, the exaggeration, the excess, whatever it is, to which the noblest minds and the noblest powers of religion are subject. We have a proverb which tells us that 'Man's extremity is God's opportunity.' St. Jerome tells us that the corresponding proverb among the Jews was, 'In the mount of the Lord it shall be seen,' or 'In the mountain the Lord will provide;' that is, 'As He had pity on Abraham, so He will have pity upon us.'

"A few words remain to be added on the relation of this crowning scene of the beginning of sacred history to the crowning scene of its close. The thoughts of Christian readers almost inevitably wander from one to the other; and without entering into details of controversy or doctrine, which would be here out of place, there is a common ground which no one need fear to recognise. The doctrine of the *types* of the ancient dispensations has often been pushed to excess. But there is a sense in which the connexion indicated thereby admits of no dispute, and which may be illustrated even by other history than that with which we are now concerned. Not only in sacred, but even in Grecian and Roman history, do the earliest records sometimes foreshadow and represent to us the latest fortunes of the nation or power then coming into existence. Whoever is (if we may thus combine the older and more modern use of the word) the *type* of the nation or race at any marked period of its course, is also the *type* of its final consummation. Abraham and Abraham's son, in obedience, in resignation, in the sacrifice of whatever could be sacrificed short of sin, form an anticipation which cannot be mistaken of that last and greatest event, which closes the history of the Chosen People. We leap, as by a natural instinct, from the sacrifice in the land of Moriah to the sacrifice of Calvary. There are many difficulties—there is a danger of exaggeration in the resemblance, or of confounding in either case what is subordinate with what is essential. But the general feeling of Christendom has, in this respect, not far gone astray. Each event, if we look at it well, and understand it rightly, will serve to explain the other. On the very point of view in which I have just been speaking of it, the likeness is most remarkable. Human sacrifice, it has been well said, which, in the outward form, most nearly resembled the death of the cross, is in spirit the furthest removed from it. Human sacrifice, as we have seen, which was in outward form nearest to the offering of Isaac, was in fact and spirit most entirely condemned and repudiated by it. The union of parental love with the total denial of self is held up in both cases as the highest model of human, and therefore as the shadow of divine, love. Sacrifice 'is rejected,' but to do Thy will, O God, 'is accepted.'"*

Such is the paragraph as we have found it. Professor Stanley professedly declines entering into details of doctrine, yet in fact the above passage does contain a doctrinal statement of a very serious character. Let us separate it from what is ornate and descriptive.

The Professor is of opinion that in almost all the ancient forms of religion there are strong tendencies, each, indeed, in itself springing from the best and purest feelings of humanity, but each liable, under the promptings of passion or logic, to be carried into extremes, and thus become incompatible with its own highest object. One of these tendencies is the craving to propitiate. This is the source of sacrifice; but this tendency may be exaggerated. It did eventually assume an exaggerated form in the offering up of human sacrifices, which, either in Abraham's time or subsequently, prevailed

† According to the Phœnician tradition, "Israel, king of the country, having by a nymph called Anobret ('the Hebrew fountain'), an only son, whom they called Icored, the Phœnician word for only son (so applied to Isaac, Gen. xxii. 2), on occasion of a great national calamity, adorned him with royal attire, and sacrificed him on an altar which he "had prepared."—"*Sanchoniathon*," see Kenrick's *Phœnicia*," 288.—*Stanley.*

* Stanley's "Lectures on the History of the Jewish Church," Part I., pp. 47—51.

amongst the surrounding tribes. It was this form of exaggeration to which Abraham was tempted when he proceeded to offer up Isaac; but from such an excess he was preserved by a divine and watchful interposition. The resignation of the will on the part of the father and the son was "accepted: the literal sacrifice of the act was repelled." God had not commanded that; it was a temptation from Satan which had come on Abraham. The sacrifice of self was, indeed, pleasing to God, "but the inhuman superstition towards which the ancient ceremonial of sacrifice was perpetually tending," viz. the sacrifice of a man by bloodshedding and taking away life, in order to propitiate, "that was condemned and cast out of the true worship of the church for ever." There had been at that moment "the near approach of a great danger which threatened the early church," but man's extremity is God's opportunity, and that moment was rendered memorable by "the complete repulse of it."

This is "the crowning scene of the beginning of the sacred history," as the cross of Jesus is "the crowning scene of its close," and "the thoughts of Christian readers wander almost inevitably from the one to the other." The two facts have "a common ground," "one which we need not fear to recognise." What, then, is this precise point of similitude? Let the learned Professor accurately define it for us, for it appears that "the types of the ancient dispensation have often been pushed to excess." It consists "in obedience, resignation, in the sacrifice of whatever could be sacrificed, short of sin;" but the sacrifice of a man by bloodshedding, in order to propitiate, is just that point in which the original holy tendency becomes exaggerated into sin. "Human sacrifice, which was, in outward form, nearest to the offering of Isaac, was, in fact and spirit, most entirely condemned and repudiated." This "sin" had no place in the cross of Christ.

We have thus paraphrased this remarkable passage in Professor Stanley's lecture, and have divested his thoughts of the beautiful vestments of his style and eloquence, that we may deal with them in the way of a stern logical necessity.

And on carefully perusing the whole passage, we cannot be at a loss to ascertain what it is that the Professor is labouring to accomplish: it is to eliminate the idea of sacrifice by bloodshedding, from the type, the offering up of Isaac, and thus to facilitate its removal from the great reality, the offering of Christ upon the cross. Such a sacrifice the writer would wish to be regarded as having originated, not in a divine communication, but as borrowed from the practice of the heathen nations around. It was an extreme, to which the ancient ceremonial of sacrifice was continually tending, but which, in this remarkable chapter, so far from being commanded or approved of by God, was "condemned and cast out of the true worship of the church for ever."

To such a reading, however, of Abraham's offering up of Isaac, a great difficulty presents itself *in limine*, namely, that it was by the command of God that Abraham took the knife to slay his son. This impediment has, therefore, in the first instance, to be removed, and the Professor addresses himself to his task by affirming it to be, not a divine command, but a temptation. The precise means by which it was suggested he does not specify, but this at least he does not hesitate to state, that its being ascribed to God means no more than that he permitted it, and did not prevent it; as in the case of David's numbering the people, to which, in 1 Chron. xxi. 1, *Satan* is said to have provoked David, and to which, in 2 Sam. xxiv. 1, *the Lord* is said to have moved him; the fact being, that Satan suggested the temptation, and the Lord interfered not to prevent him. In the same way, therefore, and "in exact accordance with the general tenor of the Hebrew Scriptures," Abraham's temptation is ascribed to the Lord.

Let it be observed, however, that there is a marked difference between the two cases. In reference to David's temptation, it is expressly said, "the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." It was because of this anger, therefore, that He restrained himself, and Satan had thus free scope to carry out his mischievous intention. But Abraham was not in these circumstances. So manifestly was he under the divine favour and protection, that in the preceding chapter (Gen. xxi.) Abimelech had acknowledged, "God is with thee in all that thou doest."

But again, this is said to have been "a temptation," that is, not a test or trial to prove Abraham whether he would take up his cross and deny himself, that he might obey God, but a temptation to do evil, in yielding to which Abraham was betrayed into an "infirmity, an exaggeration, an excess;" so much so, that it was "by a divine and watchful interposition" that he was delivered from it.

Now temptations to evil may be distinguished into temptations to violate a

divine command, in order to gratify our natural inclinations, or temptations to an exaggerated self-denial under a mistaken sense of religious obligation. To the first of these Abraham's temptation has evidently no reference whatever. If, indeed, a temptation, it must be regarded as belonging to the second class: he must have been tempted to do that which was in the highest degree painful to him, because he conceived himself to be under a religious obligation to act so. But how could such a temptation have any force with him, when he knew that Isaac was a special object of divine promise; that it had been said, "in Isaac shall thy seed be called" (Gen. xxi. 12); that he had thus been brought into the divine arrangements, and had become, in the prolongation of his life, an essential link in the development of the divine purposes? Surely, in the mind of Abraham, the promise of God would have been more than enough to repel such a temptation.

Let Abraham's circumstances be fully considered; let it be remembered that he was no stranger to divine communications; that the Lord had often been pleased to speak with him; that on one occasion, at least, as we are informed in Gen. xvii. 1, "the Lord appeared to Abram;" that this experience must have qualified him to distinguish between a temptation and a divine command: let it be remembered how intensely his parental affections were centered in Isaac; how indispensable the prolongation of Isaac's life appeared to him to be, in order to the fulfilment of the divine purposes, and the advent of enlarged blessings to all nations; and then it will be perceived that nothing short of a divine command, clearly and unmistakeably conveyed, could ever have prevailed with Abraham to enter upon a task so intensely painful, and so entirely repugnant to his feelings, as that of offering up, not a lamb out of the fold, but "his only son Isaac, whom he loved."

But what is of more importance, because in itself decisive of the controversy—with all those, at least, who admit its inspiration—Scripture expressly testifies, that, in offering Isaac, Abraham yielded not to a temptation, but obeyed an express command of God. This is affirmed in Heb. xi. 17. There the apostle says, "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only-begotten Son, of whom it was said, That in Isaac shall thy seed be called." And what is faith? The belief of testimony; and such faith as is spoken of in the verse, faith towards God, is the belief of divine testimony. It presupposes a divine communication, which it receives, and by which it is influenced and guided. "Faith cometh by hearing, and hearing by the word of God." The word of God is the instrument by which faith is generated, and then the same word becomes the element on which faith rests, and by which it is sustained and fed. When therefore, Scripture informs us that by faith Abraham offered up Isaac, it testifies that he had received an express command on that point, and that he had obeyed it.

But again, there is another reference to this remarkable fact of Abraham's life, in James ii. 21, where the inspired writer says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

Justification may be regarded in different aspects. We are justified effectively by Christ, apprehensively by faith, declaratively by works. Faith in the belief of the promise apprehends Christ, in whom our persons are justified, and we are accepted before God. Good works, which are the fruits of faith, and follow after justification, justify our faith, and prove it to be no pretence, but that genuine and influential principle which is the implanting of God's Spirit in the soul. It is of this declarative justification the apostle speaks, when he says, "Abraham was justified by his works." And amongst the works which, in this sense, justified him, he mentions pre-eminently the offering up of Isaac. What! was Abraham justified by yielding to a temptation? So it would be according to Professor Stanley's reading.

This gloss, therefore, cannot be received: it is contradictory to the declarations of the Scripture.

We must adhere to the old Scripture-warranted interpretation. Abraham, in this matter, was severely tried, but for a sufficient purpose; it was the more clearly to instruct him in the great mystery of redemption, and in the mode by which God had decided to accomplish that redemption, namely, by substitution and sacrifice.

The redemption of a sinner presented a work of stupendous difficulty. To God alone was it possible; to all else impossible: and even to God possible only by a costly expenditure of Himself.

The redemption of a sinner involved many and apparently irreconcileable requirements.

If the offender had to be saved, then must his sin be pardoned; but if evil was to be discouraged, if the standard of righteousness

was to be upheld, and the divine administration of the universe duly sustained, then must sin be punished, and that in such wise as to prove, beyond the possibility of doubt, that it is an object of the divine abhorrence and indignation. How, then, was this to be done? By the intervention of a surety, and his substitution in the offender's place. This mode of proceeding is usual in human affairs, and men, in matters of greater and less moment, come under the liabilities of others, and are regarded as their sureties. No man can be compelled into such a position; it must be his own voluntary act. Should he, however, so decide, no one can dispute his right to do so. But when he has done so, and the original debtor proves to be insolvent, it is perfectly consistent with the principles of justice that the debt should be reclaimed at the surety's hand.

In the adoption, moreover, of such a mode of proceeding in order to the redemption of man, there was introduced an admirable principle of compensation, of equitable and harmonious adjustment. We have all suffered by the act of another: there was the opportunity, therefore, that we should be benefited by the act of another. If the misdeed of one was to our injury, the good deed of another might be to our advantage. The imputation of Adam's sin opened the way for the imputation of Christ's righteousness, and this is the magnificent parallelism which St. Paul draws in Rom. v. 14—21, and which he sums up in verses 18 and 19—"Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

God decided Himself to find the surety, as Abraham intimated prophetically, when he said to Isaac, "My son, God will provide Himself a lamb for a burnt offering;" nor had He to go out of Himself to find the suitable person; and that because of the special constitution and mode of existence of the one living and true God. It is evident that of this we can know nothing, except so far as God is pleased to make Himself known to us, "for what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." We can, indeed, in his works, perceive something of his attributes, "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead." But of the interior of God we can know nothing, except so far as He has been pleased to reveal it to us. To this revelation, therefore, we must come, and take our place beside it with the docility of children, that we may be taught; and there, at the very commencement of the Bible, we find the grand truth of a Trinity of persons in the unity of the Godhead. These three persons are essentially and indivisibly one, yet capable of distinct, personal actions, each having his own office, with the high functions attached to it, yet all these actions promoted in oneness of purpose and co-operation, and prosecuted to the accomplishment of one grand end. So was it in the creation of the world, when "The Spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light;" and so it is in redemption. In this, the Trinity in Unity, God is powerful to be to us the God of salvation, for "God was in Christ reconciling the world to Himself." It was to God the world needed to be reconciled; yet none but God could reconcile. None but God could effect that which was needed to reconcile the world to God. None save the Triune God could tender, and yet receive the reconciliation, and be at the same moment the reconciler and the reconciled. A God of single personality, the God of the Socinian, of the Unitarian, could not have fulfilled this.

God, within Himself, found the surety. The second of these co-equal persons, the eternal Son, preferred Himself for the high office to be discharged. He did so by a voluntary act, in the exercise of his philanthropy, his speciality of love to man. In the councils of eternity, before the foundations of the earth were laid, He offered Himself—"Lo, I come;—and He was accepted of the Father, and thus became "the Lamb slain from the foundation of the world." As the sinner's surety, He was prepared to take upon Him the sinner's obligations, and make Himself responsible for his debt; and as the penalty which the sinner had incurred was death, that He might be in a position to endure it on the sinner's behalf, He stooped from his high estate, in which, being "in the form of God, He thought it not robbery to be equal with God," and making "Himself of no reputation, took upon Him the form of a servant." And thus we find Him introduced to us, in the prophetic language of Isaiah liii., as sin laden, but laden with the sins of others, for "the Lord hath laid on Him the iniquities of us all;" as sorrow-stricken, "a man of sorrows and acquainted with grief;" yet stricken for the ill-deserts of others, for He "was

wounded for our transgressions, He was bruised for our iniquities;" as a sufferer, because the sins of others were put upon Him, and the liabilities of the insolvent debtor required at his hands, for "He bare the sins of many;" and yet, like his type the scapegoat, so bearing them, as to bear them away, for "by his stripes we are healed." Thus, although travailing, yet not unsuccessfully, for "He shall see of the travail of his soul and be satisfied." Although ignominiously dealt with as the surety of sinners, yet so bearing their iniquities, as "to justify many," and that deservedly, because, as God manifested in the flesh, there was an infinite meritoriousness in his sufferings, so that the blood He shed was the blood of God, and the righteousness He fulfilled, the righteousness of God. Infinite as was the demerit of human sin, it was compensated for by the infiniteness of his merit. Grievously as the law had been insulted by our offence, yet by his endurance of its penalties was that insult amply atoned for; nor could that law be otherwise than magnified and made honourable by his obedience, when it was the obedience of the law-giver Himself. Alone He endured the stress of the great conflict; the weight of human sin being accumulated upon Him; the powers of darkness malignantly besetting him, like Sampson's enemies, when they made sport of him in the moment of his weakness, and his father's face being averted from him for a moment, because he was dealt with as though he were Himself the sinner whom he represented; yet alone on that battle-field He prevailed. Like Samson, in His death he was most mighty; He spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross.

All throughout, "surety," "sacrifice," "propitiation," are the ideas which are put prominently forward; and it is because of this expiatory work of Christ that the curse is removed, and the divine favour, which had been lost, restored to all who believe in and submit themselves to Him whom God has exalted to be a Prince and a Saviour.

These are high thoughts. There is in this a sublimity of procedure in the consideration of which we may well say, "Oh the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." Such a grandeur of interference as this the human mind could never have thought of. Not only was it beyond the conception of man, but in order that he might understand it when the time for the unfolding of the great mystery arrived, and so be in a position to be benefited and restored thereby, it was necessary he should be placed under training and preparation. Hence the appointment of typical sacrifices by bloodshedding, the use of which among the Hebrews and elsewhere is so continually mentioned in the pages of the Old Testament.

And here again we have to notice the light in which the sacrifices of bulls and goats, as in use among the ancient Hebrews, are regarded by Professor Stanley. We have been wont to regard them as possessing the value which Paul attaches to them in his Epistle to the Hebrews, having indeed no efficacy to take away sin, but nevertheless "figures for the time then present," and, for that purpose, of divine institution. This, however, the Professor does not admit; nor can we be surprised at this, for if there be no substance there can be no shadow, nor would there be any thing to prefigure if eventually there was to be no reality of sacrifice. But how, then, does he dispose of these ritual observances? or how, if not of divine institution, did they obtain in the worship of the true God? "Sacrifice," he observes, "was peculiarly fitted to the mind of an Arabian tribe." "It was adapted to the peculiar period of the Israelitish existence, in which we find it at first described at length. But it perished everywhere else among the worshippers of the one God. It is extinct almost entirely in the Jewish race itself, and now lingers among the Bedouin Arabs and in the rites of Mecca." What are we to understand from all this? That sacrifice is of human origin? That, in compliance with the peculiar tendencies of ancient Israel, it was suffered to be incorporated in their system? But that it had no permanent status; it embodied no reference to the future, and was intended to grow into desuetude and to die out; as it has done among Christians, and has nearly so among Jews? But has the use of sacrifice ceased among Christians? Is there no sacrifice to which they continually apply themselves? Is there not the sacrifice, once made, and, because effectual, not repeated, "the offering of the body of Jesus Christ once for all?" And is not this the reason that such sacrifices, as the ancient Israelites used, have disappeared, because, as figures for the time then present, they have been absorbed into the great reality which they were designed to shadow forth?

The German commentator, Von Gerlach, coincides with the Professor in the opinion that sacrifices were of human origin. "There is no mention made of an express divine appointment of sacrifices. They appear to have originated in the direct feeling of man's mind." We have to examine, then, this ques-

tion—Was sacrifice of human or divine origin? To determine it, we must go back to a much earlier period than the delivery of the law at Sinai, nay, even than the times of Abraham.

Abel is the first sacrificer by bloodshedding who appears upon the page of Scripture. He had no Arab tendencies, and therefore Professor Stanley's suggestions as to its introduction into the worship of the Israelites can have no reference to him. Von Gerlach's theory, put forth in his Commentary on Gen. iv., has alone any relation to the case of Abel. Must we conclude with him, that it originated from the direct feeling of man's heart? But whence, then, the diversity in the sacrifices? "The natural promptings," it will be said, "in different individuals affected different sacrificial objects." But how was it that these brothers inverted the objects, which, judging from their respective characters, their natural feelings would have prompted them to select? We should not have been surprised, nay, we should have expected, that Cain, who subsequently shed his brother's blood, would have preferred to slay a lamb. Yet the bloody sacrifice was Abel's choice; the bloodless one that of Cain. But how did it occur to either of these men to approach God with such a sacrifice as Abel offered?

Amongst the heathen, where evil spirits are worshipped, we are not surprised at any rites which may be used, however sanguinary. But it was not so with these men. They had at least correct views of God; they knew Him to be a good God. Abel knew it, not merely theoretically, but practically and experimentally. How, then, did it ever come into his mind to conceive that the slaying of such an harmless, docile, useful animal as a lamb could be pleasing to Him whose "tender mercies are over all his works?" How was it that the gentle, pious Abel could prevail on himself to take and slay one of his mute dependants, whom he was wont to care for and protect? If Cain brought of the fruit of the ground, why might not he have done so likewise, and thus spared himself the pain of taking away life? But how is it that Abel's sacrifice was the accepted one, while the other was rejected? There must have been some decisive reason for so marked a difference. "The ground of the acceptableness or non-acceptablness lay," we are told,* "in the believing temper of Abel, who brought his sacrifice in a child-like spirit, as a thank-offering to the gracious God: on the other hand, in the unbelieving temper of Cain, who, inwardly alienated from God, had thought by a gift, as if meritorious in itself, to acquire the favour of God." But irrespective of the sacrifices, what is there to show this, for of these men no antecedents are stated? Until they come forward with their sacrifices, there is nothing mentioned from whence their respective character can be collected. If we are not to look for the difference between them in the diversity of their offerings, where are we to find it? If Abel's was only a thank-offering, why did he slay a lamb to express his thanks? And if Cain's also was intended to be a thank-offering, why was not his offering of fruit accepted? His sacrifice was rejected, in order that he might fall back on Abel's sacrifice. He had not done well; but there was a remedy. "Sin," or the sin-offering, "lieth at the door;" be humble enough to use it; acknowledge yourself, as your brother has done, to be a sinner, needing the intervention of a sacrifice by bloodshedding, and there shall be no preference of the younger before the elder—"unto thee shall be his desire, and thou shalt rule over him."

But it is here again that the New Testament comes in with weight of testimony to clear up all difficulties, and to inform us why it was that Abel's sacrifice was preferred to Cain's. It was because the sacrifice of bloodshedding was of divine appointment. So we find in Hebrews xi. 4—"By *faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." It was by faith he was led to present this peculiarity of sacrifice. It was done in the belief of, and in obedience to, a divine communication. It was God Himself, who, now that man had become a sinner, had appointed, that if he would have access to Himself, it must be by bloodshedding, for "without shedding of blood there is no redemption;" and who was pleased, thus early, to enjoin on man these typical sacrifices, in order to prepare the human mind for the advent of Him who was to "put away sin by the sacrifice of Himself;" and who, not "by the blood of bulls and goats, but by his own blood, entered in once into the holy place, having obtained eternal redemption for us."

But it was the divine pleasure to place this great mystery more distinctly than could be done by mere animal sacrifices, before the pre-advent times, and to pourtray it in all the touching expressiveness of Abraham's surrender of his son. The sacrifices of lambs,

* Otto Von Gerlach's "Commentary on the Pentateuch," p. 49.

&c., did not convey all that God designed to teach. They indeed familiarized man with the ideas of substitution and bloodshedding, but they did not distinctively point out who the substitute was to be; that it was not to be an involuntary substitute, such as animal sacrifices had been, but One who, by his own choice and will, substituting himself for the sinner, should offer up his humanity by bloodshedding and death as a sacrifice for human sin.

It was this great mystery which, in the offering of Isaac, Abraham was to shadow forth, so far as it could be done without the death-stroke being actually given. In the offering up of his son, Abraham was not morbidly imitating "the human sacrifices of the Canaanites;" neither was he borrowing a precedent from the "altars of Moab and of Phenicia, or from the distant Canaanite settlements in Carthage and in Spain;" but, by the divine appointment, and for the instruction of pre-advent times, he was acting out a type, of all others the most closely imitative of the great sacrifice, which God manifest in the flesh was to offer up in his own bloodshedding unto death, for the sin of man. We have in the type, the intimacy of relationship, the fervency of affection—"thy son, thine only son"—faint shadows of something higher—"the only-begotten of the Father:" "my beloved Son, in whom I am well pleased." We have also here the foregoing of strong affections, and, from regard to another, a beloved object surrendered. We have the self-denial of Abraham in the surrender of his son, and the self-denial of Isaac in the surrender of himself. We think how much this father and this son must have loved God, when, in compliance with his command, the one virtually slew his son, and the other virtually permitted himself to be slain. But what a living personification have we not here of a great reality, when, in love to sinners, "God spared not his Son, but delivered Him up for us all;" and, when actuated by the same love, the Son spared not Himself, but "gave Himself a ransom for all!" And how far more wonderful the love of God the Father, and of God the Son, than the love of Abraham and of Isaac; for their sacrifice was to one to whom they owed every thing, but God's costly sacrifice was for those to whom there was due at his hands only wrath and indignation.

Let not the attempt be made now, at this late hour of a long day, to bereave this glorious passage of that divine meaning, which rendered it the light and consolation of God's true people in many a dark pre-advent age. More especially let us be jealous of its integrity, when it is remembered that this is the outwork to the citadel of the cross which lies beyond it; and that if the idea of sacrifice by bloodshedding be removed from the one, the process of eliminating it from the other is thereby facilitated.

But if this be done, what is the residuum that is left, either in the type or the antitype? Is it any thing of value, or that can meet the necessities of man? "The sacrifice, the imagination of the will, was accepted; the literal sacrifice of the act was repelled." Why, then, was not Isaac released without a substitution? The sacrifice of the will was complete without this. Why should Abraham have spoiled its completeness by taking the ram caught in the thicket, and offering him up for a burnt-offering *in the stead* of his son! Were they not taught here, that, as sinners who deserved to die, they must be saved by a vicarious sacrifice?

But it was, we are told, human sacrifice that, by the divine arresting of Abraham's hand, was "in act and spirit most entirely condemned and repudiated." Why, then, was not the process of Jesus' death arrested? He had said, "Father, if it be possible, let this cup pass from me." Why, then, was it not possible? There was nothing sacrificial in his death. Why, then, was it consummated! It was the sacrifice of self, we are informed. It was a total denial of self, which was thus "held up as the highest model of human, and therefore as the shadow of divine love." But if, as in the case of Isaac, this might be rendered without the death-stroke being actually inflicted; if the intention, although not carried out into the act, sufficed for the full expression of self-surrender, why not also in the case of Jesus? Nay, more, if this were all that was required, might not as good a model of self-denial have been afforded in another way, and that without recourse being had to a procedure which had so much the appearance of human sacrifice! If there was no bloodshedding necessary, no propitiation to be offered, might not the needed example of self-denial have been as powerfully exhibited by the Saviour's continuing to live amongst men, as by his laying down his life and submitting to a death which, after all, was only of an ordinary character, in which there was nothing positive, nothing special, nothing of penalty or of mental anguish because of sin imputed, to be endured? Living amongst men was indeed to the instinctive holiness of God manifested in the flesh, a sore trial. He gave expression to his feelings in this respect, when He said,

"How long shall I be with you, how long shall I suffer you." The earnestness of his longing for that purer atmosphere to which he had been accustomed was forcibly expressed when He cried, "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

In the aspect in which it is placed by Professor Stanley, the death of Christ was altogether needless. Those great sorrows were for no sufficient reason. We are told that in such a scene we behold the union of parental love with the total denial of self. But if this interpretation be accepted, we find in the cross of Christ no traces of parental love: we find neither love to the Son, nor love to the sinner; while in the self-denial that is proclaimed, we see only that kind of self-denial which might be pleaded as a model for asceticism and self-inflicted austerities, persevered in until life itself be sacrificed, and that for no purpose whatever, except to comply with the Professor's ideal of a total self-denial, as "the highest and holiest offering that God can receive." Undoubtedly, if it be in this way that God is to be best pleased, there will be many in the recesses of monasteries and convents to offer such a sacrifice, for it is easier to crucify the body, than to humble the pride of the heart and bend the will to the reception of the humbling doctrines of the cross.

No. When Christ so suffered it was for an object. There was to be one human sacrifice, and only one. Therefore it was that Abraham's procedure was arrested. The type was carried forward as far as it could be without the sacrifice of a human life, which would have had no value in it, and could have accomplished nothing. But the type thus left imperfect was consummated by the addition and sacrifice of the ram.

We are zealous for this truth, the propitiation accomplished by the bloodshedding and life-surrendering of the Lord Jesus Christ on the cross. As a Missionary periodical we feel that we have a right to lift up our voice in its defence, because it is the grand Missionary principle, in which consists the vitality of Missionary effort; so that if this be eliminated from the preaching of the Missionaries, they are left powerless to save souls, and may as well remain at home.

THE FEMALES OF INDIA.

THE native gentlemen of India are evidently becoming increasingly perplexed as to the position which their wives and daughters are to occupy in society. Numbers there are who would gladly perpetuate the old system of barbarous seclusion, but how is this practicable? Railways are gradually extending themselves over India. From Calcutta to Benares a continuous line is now open, and the traveller who leaves Calcutta in one evening finds himself at Benares on the next evening. And this facility of communication, is it to be reserved for the use of native gentlemen only, and the females of their families, must they continue to use the hackery? But then various difficulties present themselves. The Grand Trunk Road, unable to compete with the railway, will soon become comparatively deserted, and thus robberies will be more easily perpetrated, and travelling become unsafe. And then, besides, the railways may be made to subserve the purposes of native superstition, and facilitate pilgrimages to shrines at Benares and elsewhere. "It was the boast," observes the 'Indian Reformer,' "of a half-human and half-demon sage of antiquity, that he conld rinse his teeth at Benares and breakfast at Puri or Orissa. That fact, rendered impracticable for ages, by the cessation of miraculous agency, is possible by the power of steam. How does it gladden the heart of a devotee to learn that in twenty-four hours he may transport himself from Calcutta to Benares, the sacred city of Siva, and that, in a few months' hence, he may, in the course of forty-eight hours, seek repose amidst the groves of Brindavan, rendered memorable by the pranks of the great shepherd-god! A Bengal devotee looks upon a pilgrimage to Dwarka, in Gujerat, as a feat; but when, in a few years, the railways are completed, a Calcutta devotee will start upon a journey, or rather a ride, to Dwarka, with as light a heart as he now undertakes a journey to Kalighat in the suburbs of the metropolis." But from all these advantages, as unhappily they are as yet regarded in native society, are the females of the better classes to be precluded? What, when "it is well known that the majority of Hindu pilgrims, whether to Juggernaut's temple in Orissa, or to Benares, or to Brindavan, is composed of females?" But then, how travel by railway and yet avoid exposure to the public gaze? How shall *they* be indiscriminately looked upon, on whom "the sun was not destined to shine," and be transferred from

the bars and bolts and latticed windows of the inner house into the promiscuous assemblage of a railway carriage? True, indeed, wealthy fathers and husbands can afford to engage an entire carriage, and thus preserve the female portion of their families from such contamination. But what shall they do, whom "fortune has placed in the golden mediocre state, or whose income is barely sufficient to maintain their families?" What shall they do "who are too poor to give fare for an entire third-class carriage, and at the same time too proud to stoop to such degradation as to allow their wives and daughters to travel promiscuously in a third-class carriage?" Manifestly old Bengal is in a difficulty, and his intellectual powers are taxed to the utmost in endeavouring to reconcile old prejudices and habits with the improvements of modern society. It is not, indeed, an impossibility for a Hindu lady to travel, in a railway carriage open to the public, yet, in the midst of strangers, preserve her seclusion; but it can only be done by enduring an amount of personal discomfort, which, we should think, ought of itself suffice to constitute a pilgrimage of the most meritorious character. "Some time since, observes a writer in the 'Indian Reformer,' "while returning from Burdwan, I entered at the station into a second-class railway carriage. There were in the carriage about half a dozen European gentlemen and one up-country native gentleman. Close to the last-mentioned person, and in the furthest corner of the carriage, there rested what seemed to be a large package of goods, completely covered over with cloth. Wondering what a bale of cotton, or a package of any other goods, had to do in a second-class carriage, we directed our eyes towards it, when, lo and behold, the supposed package seemed to move. One of the European passengers, reading surprise in our countenance, said, 'I suppose you are wondering what that thing in the corner is: it is a Hindu lady, the wife, I suppose, of the gentleman sitting beside her.' It was past noon, in one of the hottest days of May. It was perfectly sultry—not a leaf of a single tree moved. The weather was perfectly grilling. And yet this Hindu lady was sitting beside her inhuman husband, completely covered over from head to foot with sevenfold cloth! Whether the poor creature, thus treated more like a bale of cotton than a human being, caught fever during the operation we did not hear, though it was to us a marvel that she did not die of suffocation in the carriage."

This may be done; and if the native ladies of Hindustan are contented, during the transit from one place to another, to be reduced to a condition somewhat like that of a silk-worm in a cocoon, they may travel without contamination indeed, but in manifest peril of being either suffocated on the way, or afflicted by some serious illness on the expiration of their journey.

These perplexities have troubled much the Baboos of Calcutta, and in their sapience they have devised a plan which shall solve the difficulty, and enable female seclusion as practiced among Hindus to become a railway passenger. They have decided to memorialize Government in the railway department, praying for the setting apart of some covered railway carriages for the use of native women. But will this meet all the difficulties of the case? "Let us imagine a company of Hindu ladies about to start on a railway trip from Calcutta. They go to the railway station in covered carriages. But where are they to alight? Is there to be a covered jetty for them? This can scarcely be. Suppose their tickets bought by their husbands or other male relatives, what accommodation is there for them in the ferry steamer? Is there to be a covered cabin especially provided for them? But they may not cross the river in the ferry steamer at all; they will cross over in *pansis* and *dingis*. Good. In what part of the platform at Howrah are they to take their station? Will there be a covered platform for them? Every one knows that immediately before the whistle is heard, sometimes a railway subordinate comes up and asks—'Your ticket, please.' Who are to see the tickets of the Hindu ladies in the zenana carriages? Will English ladies be employed by the railway company for the purpose? And, when the carriages reach their destination, how are the tickets to be taken from the Hindu ladies? And, last of all, what security is there that evil-disposed men, putting on women's dress, and covering their faces with long veils, will not get admission into the zenana carriages? We are decidedly of opinion that the Baboos of the British Indian Association should look all these difficulties in the face, and then go up with the proposed petition to Government in the railway department."

So writes a member of the native press upon the subject, and we agree with him. Ingenious as the scheme is, it is not commensurate with the difficulties of the problem. After all, there must be publicity; nor do we see how the seclusion can be preserved, under

certain days should be set apart for female transit, care being taken that all along the line none but female officials should be in attendance.

Let us look a little below the surface in this matter. What is the root of this custom of female seclusion which prevails amongst the natives of India? Why should the gentlemen of Hindustan think it necessary to do what western nations do not think of—isolate their females? It is simply this—they are well aware, that, deprived as they have been of all intellectual cultivation, they are not qualified to take their place in general society, and would not know how to conduct themselves. But this is the result of the cruel and unnatural restrictions to which they have been subjected; and shall the injuries and evils of which the system has been productive be urged as a reason for its retention? Let them have those educational advantages and opportunities of moral and mental improvement for which numbers of them long, and they will become such as neither in morals or manners to bring discredit on their families. And this conviction is gaining ground amongst Hindu gentlemen. Modern usages imperatively demand the remodelling of family customs. They are, in these demands, as inexorable as the system of railway extension. The old roads by which the coach and the cart were wont to travel were, at the time of their formation, very accommodating, and public convenience being sacrificed to private interests, they inclined themselves with an uncomplaining submissiveness to the right or left, as the lord of this manor, or the titled owner of this or that property, so willed it. Not so, however, the railway. Embodying in itself the essential features of this utilitarian age, it must go straight to its destination. It breaks down the wall of the old ancestral park, and burrows a way for itself not far from the castellated mansion, which had so long and proudly dominated over the secluded acres. The ancient rookery is disturbed by strange and unusual sounds, and the peacock's shrill scream is silenced by other and intensified screams of an unearthly character. So it is in India. Modern requisitions will not deviate from the straight-onward path, lest the usages of caste be interfered with, or the sad mysteries of native privacy, deprived of their gloomy seclusion, be thrown open to the light of day. The utilitarianism of the age will not listen for an instant to the complaints and repinings of antiquated prejudices.

It is not surprising if these convictions have had their result, and that the grand question of female education is now under discussion amongst the gentlemen of India. The Parsees of Bombay have led the way. First, the subject was sifted and examined; at length the time for action arrived; and in 1849 the work was inaugurated. Schools were opened, the number in attendance increasing from year to year, until last year they amounted to 628 girls. They are liberally supported by the Parsee community. The example thus set has been followed by the Hindus. The late Rev. G. G. Cuthbert describes an examination of certain native female schools in Bombay, at which he was present. It was held in the mansion of a Hindu gentleman, where were found gathered together many European ladies, including some of the leading personages in the Presidency, together with a number of Hindu and Parsee gentlemen.

"There were assembled several classes of lovely and most intelligent little Hindu girls, many of them magnificently dressed, and evidencing, both by their fairness and high-born cast of their features, as well as by the costly and splendid jewels wherewith their persons were adorned, the respectability of their families as to caste, wealth, and social standing, as indeed most of them were, I believe, the children of Brahmins. A number of these, in classes, were brought forward for examination in the Mahrathee, and, I think, the Guzeratee languages, and answered as intelligently as well-taught Hindu children always do.

"After this, they all passed over to the ground opposite, where they were regaled with fruits and sweetmeats, whilst a highly-creditable display of fireworks was being exhibited; and this again being over, they were gathered together to receive their rewards, consisting, as usual, of silk and other dresses, books, toys, &c. We conversed a little with many of the children in Hindustanee, which they all seemed to understand, and found them pleasing and interesting in their manner, neither shy nor forward. Some of them appeared to be about twelve years of age: the majority were much younger.

"The teachers were natives, and spoke English. From some of these I gathered that 400 children thus brought together composed five schools, maintained altogether by Hindus for the instruction of the daughters of their poorer neighbours."

On witnessing these and other instances of the advance of female education in the Western Presidency, Mr. Cuthbert expresses his regret at the backwardness of Calcutta

and Bengal; the only two institutions in Calcutta for the promotion of female education amongst the better classes being the Bethune school and Dr. Duff's Institution.

The former of these is under the direct patronage of Government, its management being placed in the hands of a Committee of native gentlemen, with a native Secretary. The number of pupils at the close of 1862 was only ninety-three, being a slight increase on that of the preceding year. The Report observes that "the wealthier classes of native gentlemen do not indeed seem as yet to be availing themselves directly of the advantages offered by the school, a very few admissions having been as yet made from these classes. The Committee, however, are happy to believe that home education for females is being resorted to in many families amongst the wealthier classes, a result, they believe, to be, in a considerable degree, owing to the beneficial influence of the Bethune school." The Lieut.-Governor's answer to the Report, after adverting to the great expense of the school, refers especially to this point—

"Nevertheless, the money, the Lieut.-Governor believes, is well spent in inducing the Hindus of Calcutta, especially those who belong to the higher classes of society, to regard the education of their daughters as an essential element of their own social elevation, in rendering the idea of educating women familiar, and the practice of it fashionable among those who lead the public opinion on such subjects, and in setting a practical example which has already been followed to some extent, and which may fairly be expected to exercise a wider and daily-increasing influence.

"The Lieut.-Governor looks forward to the time when no Hindu of respectable family will consider that he has done justice to his daughters, or fulfilled his duty to his country in respect to them, until he has given them as good an education as the means within his reach afford.

"The Lieut.-Governor fully concurs with the Committee in thinking that the influence of the Bethune school is by no means confined to those who are educated within its walls, and that it has led many Hindus, who otherwise would not have thought of educating their daughters at all, to provide instruction for them at home. It is natural that those whose means enable them to employ a governess or a teacher in their families should prefer this course to that of sending their female children to school; but it may be well for every Hindu gentleman to consider whether, if it be found by experience that the girls who attend the Bethune school gain nothing but good from the instruction they receive there, and from the beneficial influence of mutual companionship and common studies under the guidance of a capable and conscientious head mistress, it would not be well, in the present condition of Hindu society, to give his daughters the benefit of a more systematic education than they can obtain at home, and at the same time publicly to evince his approval of the principle, and encourage others to follow the same course."

No doubt it was with a view to arouse the native aristocracy to the growing requirements of the times, and the necessity of prompt effort, that, at a meeting of the Bethune Society, in December last, a lecture on "Hindu Women, and their connexion with the improvement of the country," was delivered by Baboo Kissory Chund Mittra, in the Medical College theatre, which was crowded by an attentive audience. Amongst those present were the Lieut.-Governor of Bengal and other European functionaries, and many Rajahs and Baboos. Some extracts from this address we shall introduce, as exhibiting the precise position which the question of female education occupies in Bengal at the present time—

"The lecturer commenced with congratulating his countrymen on the change that has come over the spirit of their opinions and sentiments in regard to the necessity and importance of female improvement, but he was inclined to think it was more speculative than practical. He admitted it was something to acknowledge an evil and to realize its magnitude, but he believed it would not the less powerfully eat into the vitals of society until the remedy was applied. What was wanted was not a lip-deep acquiescence in the propriety of female improvement, but a living conviction of its imperative necessity and superlative importance.

"The lecturer then drew a picture of the condition of the Hindu woman. He described her as depressed by the institutions of the country, depressed by the public opinion resulting from those institutions, depressed by the prejudices of the relatives, depressed by an ignorance the most dense, and a superstition the most demoralizing.

"The lecturer, while admitting and deploring this depressed condition, endeavoured to show that it was neither unparalleled nor so intolerable as might be generally supposed.

"He thus proceeded—

"'While I am not insensible to the bad

ship of the condition of our women, I am not prepared to go the length of maintaining and representing, as several of these highly-coloured pictures have represented, that it is one of unmitigated and intolerable misery. The Hindu woman is not certainly what she ought and is intended to be. She has not attained her true position. Her rights are not respected and her mission not understood. But she is neither a slave nor a drudge. Her life is not such a round of monotonous toil and trouble as several old and some recent writers would have the European world believe. She exercises, on the contrary, considerable influence on our domestic and social concerns. She has 'a voice potential' in every thing that regulates the economy of the inner life of the Hindu. She not only assumes, as of right she should, the control of the domestic republic, but has an important share in the management of the family estate. In truth, the laws of nature must triumph over the institutions of man. Human laws, which violate divine laws, are not laws but lies, which soon become inoperative, and must perish in the long run. These may condemn her to a life of misery, but those must mitigate its severity. Theoretically she may be of little avail, but practically she is often all in all. To say, therefore, that her prestige is *nil* is absurd. The truth lies frequently on the other way.'

"He was of opinion, that though women under the Hindu *régime*, were more reserved and retired than with Englishmen, yet there was nothing like complete seclusion. Such a thing was neither sanctioned by the Shastras, nor did it obtain in practice. Far from its being sanctioned by Menu, it was distinctly condemned by him. 'By close confinement,' says the Hindu legislator, 'at home, even under affectionate and observant guardians, they (women) are not secure, but those women are truly secure who are guided by their own good inclinations.' His Institutes provide for women being decorated at festivals and jubilees; and the Mahabharat, Ramayana, Vishnu Pooran, Maloti Madhoba, Rotnavolli, and Vicromorboshi, describe their appearance openly in public at religious festivals and various other occasions, and the accessibility of strangers to their presence at such times. There was no doubt a certain chivalry in the ancient Hindu world. It is evidenced in the perfect ease and grace with which Sacoontala's companions receive Rajah Dushmunto. 'There is no impropriety in our sitting here with our guest.' The seclusion came in with the Mohammedans, with whom it is an institution. The practice of immuring women, being essentially Mohammedan, was adopted by the Hindus, partly from fear and partly from love of imitation.

"The lecturer, coming to the practical part of the subject, traced the degeneration of the condition of the Hindu females to four distinct causes. 'I come now to the question, What are the causes which prevent the development of the Hindu female character, as well in the present age as in the past? I have no hesitation in declaring those causes to be idolatrous rites and antiquated customs, early marriage, polygamy, and the utter want of education. These are all evils which may each and all be described to be monster evils. They have contributed to dwarf the intellect and depress the female character.'"

After pointing out the unhappy results to which this system has led, the lecturer thus concluded—

"Referring to the last, but most formidable cause of female degradation, viz. the utter want of education, he lamented that the Hindu females were condemned to fritter away life in the narrow circle of the zenana, without any society save that of those who are as uneducated as themselves, without any books, without any knowledge, without any cultivation of those mental or moral faculties with which they are endowed. Knowledge is certainly the food of the mind. Ignorance cannot be good for any mind, and its evils are fearfully aggravated in the case of those who are not only left in ignorance themselves, but are doomed to associate with others who are equally ignorant.

"The lecturer dwelt upon the peculiar call of woman to right education, as compared with that of men. He then gave a sketch of the educational efforts made on behalf of the Hindu women. He adverted to the labours of Mrs. Wilson and the late Honorable Drinkwater Bethune in the field of native-female education. He described the steps that had been, and are now being taken, by the Missionaries and other high-minded natives and Europeans, officials and non-officials, and the obstacles that are in the way of carrying out the noble project. He concluded this part of the subject with adverting to the progress of Dr. Duff's school, as evidenced by its last annual examination on the 4th instant, and thus proceeded—

"'The Bethune school and Dr. Duff's girls' school are admittedly powerful instruments for the elevation of Hindu women. But one or two such institutions are obviously inadequate, and cannot meet the necessities of the case. Why, then, should they not be multiplied through the length and breadth of the

land? A tithe of the money now frittered away in idle exhibitions would suffice to maintain many such institutions. We have a Chamber of Commerce, which represents the interests of our merchants. We have a British-Indian Association, which is an exponent of the views and wants and wishes of the native community, and which aims at their political elevation. Why should not a Society be formed for the promotion of female education by the extension of such schools and the preparation of vernacular books for their use? The proposed Society should direct its attention to the supply of books. I advocate the multiplication of schools, because I believe school instruction is, after all, the best and most efficacious means for the promotion of female education. I am aware that the great drawback to it is the early marriage of the girls, and their consequent withdrawal from school. I know that very often the mind of a girl is cultivated to a point of intellectual activity and capacity for varied and right sympathies, and then left to the resources of cooking and jewel-wearing. I admit that, in a country where girls marry, and exchange their father's home for a husband's at an early age, any great success cannot be immediately anticipated from schools. But the evil complained of is daily diminishing, and will, I hope and trust, soon cease to impede the operations and neutralize the benefit of schools. The necessity of postponing the celebration of the marriage of their girls pending their further advancement in knowledge is now recognised by many native parents.'

"'I cannot conclude without reminding you again that the social status held by its women in any country is the true test of its civilization. It is now self-evident that the political and social position of a people is very greatly dependent on that which its females are permitted to occupy. The poet has truthfully and beautifully said—

"The woman's cause is man's: they rise or sink
Together, dwarfed or godlike, bond or free."

I therefore call upon you, who represent enlightened Bengal, to compassionate the condition of the weaker portion of benighted Bengal. I call upon you to respond with all earnestness to their appeal, now speaking with the "sound of thunder heard remote," and urging the advent of a force which will also bless our fatherland with fertilizing showers, and sweep away the plague spots from its surface. I call upon you in the name of your country to put forth all your energies for the emancipation and elevation of your women. I call upon you in the name of justice and freedom to strike off their fetters and restore them to their rightful position. I call upon you in the name of the principles you have imbibed to enter a practical protest against those superstitious laws and institutions which outrage the laws and institutions of God, and which have so long tended to degrade our women in the eyes of men, interfered with the sacredness of the domestic relation, and infected the whole social system.

"'I know such a protest would be followed by some inconvenience and trouble, but these ought to incite to increased exertions, instead of being allowed to paralyse them. . . . .

"'When I consider what was the state of the Hindu mind a few years ago, and contrast it with what I now see; when I remember the once dead level of ignorance, and its first breaking up—how the entire national heart was eaten up by superstition and manacled by prejudices—how it has since begun to throw off those fetters—has risen above priestly domination, and asserted its independence—how the capabilities of the Hindu women are ignored and their capabilities recognised,—I do not despair of the cause of female improvement, and cannot but feel that there is ample cause of thankfulness to the Almighty Disposer of events.'"

It is impossible not to feel interested in any effort which may be made to roll away the clouds of ignorance in which the females of India have been so long immersed; yet still our conviction must be recorded, that the education which the Bethune institution affords is not that which their necessities require. They want Christian teaching in all its invigorating action. On this subject we find the following valuable letter on "True Female Education," addressed to the editor of the "Indian Reformer," and published in its Number of the 16th of January last—

"It has been the custom now-a-days among our educated countrymen to over-rate the extent and progress of female education in this country. I have heard some rich and influential native gentlemen say, that, in their family circle, there are no less than two dozen of women, including wives, mothers, and daughters, who are competent to read and explain books like Kadambari, Vidyasundar, and Nataks of all sorts. With very few exceptions, such, I have been told, is the case with almost every family, one or two members at least being found possessed of a tolerable knowledge of the Bengalee language

I do not wish to contend for the truth of the fact that there has been some amount of progress in some way or other, but I would ask what is the worth of this sort of education (if at all it deserves the name) when taken in a moral point of view? It proves that the moral aspect of our female world presents a blank and a void, and is likely to change for the worse. It portends that a cloud of moral depravity overhangs the brow of this land. It forebodes the melancholy truth, that the day of India's true greatness is far distant, and that it will be long before our countrymen will come to a true understanding and appreciation of the term 'education.' It has been an established truth, borne out by the records of ages, that a nation cannot flourish unless it has a sacred regard for morality and religion. These must be taken as the fountains from which all its laws and institutions should derive their due supply and enforce their just restraint. The immutable and eternal law of God must be taken as the ultimate standard from which all other lower laws become imperative. God's law and God's goodness are manifest in the provision made for the education of infants. The initiatory teaching of infants has been committed by infinite wisdom to the care of parents. To this teaching they owe their future greatness. Their character and habits will be moulded and shaped according as they are taught from the cradle. It has been said by eminent men that education begins with the first breath of life, and this is clearly seen in the secret and unintelligible influence which the mother has upon the feelings and passions of her child. Our first education begins at home, and this education is almost of a purely moral character, speaking, as it does, gently though imperatively, to the tender feelings and emotions of the soul. Now, it is from a disregard of this order of nature, a violation and perversion of the general course of Providence—it is from a want of this moral education among the mothers and daughters of India that I infer such sad forebodings upon the rising generation. The reading of dramas and books, such as I have mentioned, may touch and excite the imaginations and the intellect, but it will do little towards educating the heart. . . . True greatness lies in greatness of soul. Moral education must therefore precede the intellectual, or should at least go hand in hand with it. There must be a sincere and disinterested love of truth and justice before any one can aspire to the attainment of true knowledge or glory.

"Many of our native friends believe, that by the reading of Nataks their females will learn to love and reverence their husbands, but this, I say, is a sad mistake. Many Bengalee authors do indeed make a heroine of love, but they represent her watching over unhallowed scenes blindfolded, and furnished with carnal beauty. It is the love that burns and not that which sanctifies. It is love that confines itself to a few individuals or a family, and not that which embraces the whole world with its great Author, and which is 'all in all.' By the observance of a strict regard for moral rectitude and piety, England holds a position of political and spiritual greatness almost unrivalled in the annals of mankind. It is to the educated mother taking her infant by the hand, and instilling into its bosom, from simple things and circumstances, the sound doctrines of faith, love, and charity, that Englishmen owe all their power and glory. Every individual man stands in relation to the whole human race and to God. The education of one single soul has an influence extending through communities and nations, and the final consequences of which will be fully unfolded in the life to come. To educate, therefore, is not a simple task. It has difficulties and responsibilities inconceivable. We should therefore be cautious how we take up this mighty process of female education. Mere intellectual education tends to foster pride and self-conceit, at the sacrifice of every noble principle and moral greatness. If, in this depraved state of the world, where sin and evil reign supreme, we exasperate already existing evils, by an unwholesome, corrupt, and debasing system of education, where will the soul fly for a refuge for the vindication of its just claims, and for the exercise of its noble powers? It will then darken and fade through all eternity.

"Come, therefore, friends! while the whole responsibility rests upon our shoulders, let us uphold our position in the best possible way. Let us give our females a sound moral education along with intellectual enlightenment, and then will they be possessed of a 'large and comprehensive soul, well purged from vulgar fears, perturbations, and prejudices, and able to comprehend and interpret the works of God and man.' Then will the sons of India see brighter days dawning upon her, and finally, when the consummation of all things shall come, they will be able to give a just account before their great moral Governor and Judge."

Our conviction coincides with that of the writer, that if the present movement in favour of female education confines itself to

mere secular education it will not answer the purpose intended. There must be disappointment and a reaction. It is therefore that we regard Dr. Duff's school, and not the Bethune school, as the true model of forthcoming efforts. The superiority of this school is, that the education given is scriptural, and that the pupils are taught as well the precepts of true morality, as those doctrines of revealed religion, in the belief of which there is afforded alike the disposition and the power to walk according to those precepts. It commenced in May 1857, with six or eight girls only, and these have now so increased, that there were sixty actually present on the occasion of the sixth annual examination in December last, and that notwithstanding that, during the course of the year, twenty other girls had been taken out of the school on account of one of the great evils of the country, early marriage.

Nor is Dr. Duff single-handed in this important work. The native girls in the Missionary schools throughout Bengal number at the present time not less than 1977.

TIDINGS FROM THE YORUBA COUNTRY.

In our last Number we stated that, just as we were going to press, despatches had arrived, acquainting us with the success of the Missionary party from Lagos in the attempt to advance from Abbeokuta to Ibadan. Their object was twofold; first, to relieve our beleaguered brethren at Ibadan, suffering as they were under diverse privations; and, secondly, to initiate, if possible, some such communication between the hostile Yorubas and Egbas as might eventually result in peace. So much real sympathy has been expressed on behalf of our Mission in this part of Africa, imperilled as it is, and so many inquiries have been addressed to us on this subject from various quarters, that we think it right to introduce into the pages of this periodical the Rev. G. F. Bühler's narrative of the proceedings of this peacemaking expedition. Our readers will thus be enabled to understand more clearly the actual state of these countries, exposed, by the exhaustive process of civil war, to the great danger of a foreign invasion, and what prospects there are of that danger being averted. The following is Mr. Bühler's narrative of the journey to Ibadan. It is dated Abbeokuta, Jan. 5th, 1863—

"No doubt Mr. Lamb has informed you by the last mail of his intention to go to Ibadan, if possible. Mr. Lamb and Captain Davies had a conference with one of the chiefs in the Egba camp, and, through his influence, and the Bashorun's consent also, the other war-chiefs agreed to let white men pass to Ibadan. The Bashorun desired that either Mr. Townsend or one of us should accompany Mr. Lamb and Captain Davies. It was agreed that I should go with them. Our object was necessarily two-fold — to bring relief to our friends in the interior, and try to reconcile the contending parties, Egbas and Ibadans. We started from Abbeokuta on Thursday, December, 11th, very early; not by the direct and short road, but by the longest, viâ Isein, Oyo, and Ijaye. We were not told why we could not pass by the short road, and reach Ibadan in two days; but the reason was, probably, that the Egbas wished to avoid the appearance of begging for peace: but there was at the same time a party among the Ogbonis who were against our going. We left for Iberekodu, a town towards the north-west, about twenty miles from Abbeokuta, now under the rule of Ibadan. Although we left Abbeokuta at five o'clock, A.M., we did not arrive at Iberekodu until half-past three o'clock P.M., very tired. The road having been shut up during the last war, the Iberekodu farms towards Abbeokuta were forsaken, and turned into a large grass field, scarcely enabling us to find our way through for a distance of about eight miles. When I passed there, seven years ago, I saw nothing but splendid farms, with plenty of corn, yams, beans, cotton, &c. No sooner had we arrived in Iberekodu than we were surrounded by great numbers of the inhabitants, who were highly delighted to see white men coming again to their town. We were sitting inside the gate, waiting for an answer from the authorities whether we would be received and allowed to pass on. Meanwhile the people expressed their delight to see us again, and how much they had suffered during the last three years, in consequence of the war. Poor people! they thirsted after peace. I must not forget to mention their kindness in giving us immediately some warm yams and good water; rather a treat, after so fatiguing a journey. The women were active in providing our carriers and horses with water.

The Ibadan Consul (Ajele) provided us with a guide, as we had now to travel through Ibadan territory all the way to Oyo and Ibadan.

"*Dec.* 12—Started after six o'clock, proceeding for a short distance through farms, then through grass fields, till about three o'clock P.M., when we arrived at Bioku, or Biolorunpellu. This neighbourhood had been much visited by kidnappers: the people had consequently only small farms around the hill on which their town lies. The young chief, with the people, felt very happy to see us again, considering us as the forerunners of peace. Our Christian visitor (Mr. Macaulay) died about two years ago; but we found Mrs. Macaulay and her son Aaron, about sixteen years old, respected by all the people. Here about six candidates for baptism made their appearance, among whom were two Sierra-Leone men. When asking the latter whether they were wont to pray and read the word of God, they replied, 'Oh, yes; to-day (Friday), to-morrow (Saturday), then Sunday.' On inquiry, we found that the young son of our Christian visitor, after his father's death, kept up Sunday school regularly, though he is not well instructed, only just as much as his father could do: I found, however, he had a good knowledge of the Bible, and read the Yoruba Scriptures very well. He introduced the inquirers, and they look up to him and love him. The mother said the boy never grieved her; never speaks a hard word. He did all for her that he could do. We were highly delighted and thankful that the Lord had placed this little but shining light on that hill. The people themselves had suffered during this time of war; no cowries; no salt; no trade. During the Ijaye war some of the people of this town had been kidnapping, and were kidnapped; now, everybody groans under the burden of war.

"*Dec.* 13—Arrived at five o'clock P.M. before Awaye, formerly one of our out-stations, but now a desolation. The Awaye people kept neutral during the Ijaye war, but no sooner was Ijaye destroyed, than a formidable body of Ibadan warriors besieged Awaye. They begged the Ibadan chiefs to desist, and these called the army away; but the army refused. Many of the Ibadans, as I have learnt in Ibadan, had got no slaves in Ijaye; they therefore wanted to help themselves in Awaye. When the Awaye people saw begging was of no use, they defended themselves as well as they could: with their poisoned arrows they killed many Ibadans. These, therefore, surrounded the town, so as to force Awaye to surrender by hunger. After every thing was eaten up, the people gathered leaves from trees; and when nothing remained, and the people were suffering frightfully from want of food, they surrendered. Our agent (Mr. Williams), with his wife and children, suffered beyond description. I could not help shedding tears when Mrs. Williams told me of her trials. When Awaye was taken, one warrior took Mr. Williams, another took Mrs. Williams, a third took their eldest girl with them (Cordelia), about eleven years old, and a fourth wanted to tear her little child from her, but she resisted successfully. As soon as they were brought to Ibadan, Mr. Hinderer exerted himself on their behalf, and effected their liberty, the ransom money to be paid after the war. I cannot describe my feelings when looking at the desolated town where, seven years ago, I preached to very attentive hearers, who are now scattered all over the Yoruba country.

"Very early next morning we arrived at Isehin, another of our out-stations. Here also we met with a hearty welcome. 'Peace' is a word very precious to all. We had many interesting conversations with many of the people. Mr. Lamb had, in the evening an interesting discussion with some intelligent and good-natured Mohammedans, which lasted about two hours.

"Next morning we started for Oyo, which we reached on the following day at eleven o'clock. We had to pass through immense grass fields, the grass being so high and dense that we had our hands and faces cut, our shoes broken, and trousers torn. For two days I suffered very much from illness, so that I could with difficulty proceed. Mr. Lamb and Captain Davies did all they could for me. Finally, after six days' continual travelling on horseback, we got a few days' rest in Oyo. The new King was informed of our plan: he rejoiced exceedingly, and wished for peace from his whole heart. As everywhere, so here too, the people rejoiced at the prospect of having peace soon restored to this land. Our agents had suffered too, but they made farms, which yielded so much as to supply them with the daily bread. After the fall of Ijaye the King did more for them, and sent them, now and then, cowries. The American Missionary, Mr. Read, told us of his great trials, and how wonderfully the Lord provided for him. One day he had the last bit of food on his table —nothing for the evening, nor for the morrow —no cowries in his house, nor any thing left which he might sell, and no prospect of

getting any relief. He fell upon his knees and prayed with great fervency. When he got up, and looked through his window, behold, one of the King's people entered his yard and brought him a bag of cowries! Such like instances we heard, many especially in Ibadan.

On the second day I inspected our house furniture. Mr. Wilhelm, the schoolmaster, and Mr. Williams, the Christian visitor, then represented to Mr. Lamb and myself that there were six candidates most anxious to receive baptism. After full inquiry into their conduct, and after a close examination, I baptized them, and one child belonging to Mr. Williams, in the presence of Mr. Lamb, Captain Davies, Andrew Wilhem, our Oyo agents, and our Christians, who went with us as carriers. It was a most solemn hour when we thus laid the foundation of the Oyo church, and gathered in the first-fruits. Mr. Meakin will rejoice to hear his work in Oyo has not been in vain. Many people inquired after him, and were very sorry to hear of his illness. After baptism I addressed the converts, exhorting them to abide in Jesus and to be faithful unto death. They themselves appeared very happy to be admitted into Christ's visible church. May they prove a light among the Gentiles. On the second day of our stay I addressed a large number of people before the King's palace, but only few were really attentive; others made light of it; others mocked: precisely as Mr. Meakin once described them to me. When we arrived at our station, Mrs. Wilhelm was so surprised when seeing us—and especially her father-in-law—that she burst out into loud weeping. Poor people! they had no communication for four years. I was struck with the esteem in which our agents—more especially Andrew Wilhelm—stand among all classes: he is everywhere known as "The Teacher;" he possesses more influence than I ever expected a native would obtain in such a town as Oyo.

Dec. 10—Left Oyo at four o'clock A.M., for Ibadan, *viâ* Ijaye: at eleven o'clock we stood within the broken walls of that large town. I did not recognise it again, though I had been there twice before. Oh what a desolation! the houses burnt and broken down, nothing remaining but the naked walls, partly fallen down, partly washed down by the heavy rains; the whole town overgrown with bush, thorns, and briars; a small single footpath leading from one end to the other: in the very rooms where, nine months ago, the inhabitants dwelt and slept, and where others again preached the Gospel and offered up prayers to Almighty God, there stood now popo-trees full of fruit, but nobody to gather them; beans had grown up, but nobody ventures to fetch them. I never saw the work of destruction so complete. Oh, my heart bled when remembering the trials, hardships, anxieties of God's servants in this town, how little effect their preaching made, and how now the whole population of between 60,000 and 70,000 is scattered over the whole land in bondage, or without home, and how many died by the sword, how many by famine; but now, nobody to preach the everlasting Gospel, but also nobody to hear it. How many among them have formerly despised the word of God, and blasphemed when hearing it, as I heard from an eye and ear-witness. Our station, dwelling-house, and church, are now a heap of ruins—a perfect wilderness, and so is the station of the Baptists. After we had passed through it, and over the battle-field, we breakfasted at eleven o'clock A.M., but our hearts were sad, and so were our people, several of whom were Ijaye people. Then, on proceeding towards Ibadan, we passed through the immense camp of the Ibadans, quite large enough for an army of 100,000 men. After a most fatiguing march and great exertion, we reach Ibadan at ten o'clock in the night, very, very tired, after we had been on horseback from four o'clock in the morning till ten o'clock in the night. How thankful we were to our merciful God, who had preserved us from all evil, and had answered all our prayers, which we offered up every morning before starting, and every evening before we went to sleep.

"In Ibadan we found Mr. and Mrs. Hinderer already at rest, but in a few minutes all our people were on their legs, all rejoicing: the children did not know what to do or what to say, especially those who knew me from former years. It was a happy meeting indeed. During the following days many people came to salute us, and to express their joy at our arrival. But, oh! how often were our hearts wounded when we heard of the trials and privations of Mr. and Mrs. Hinderer: how often they went to bed hungry, and not knowing what to eat on the coming day; besides the many difficulties they were placed in through this unhappy war. Mr. Royer and Mr. Roberts, Christian visitors of Ijaye, told us of their hardships; and Mr. Williams, of Awaye, and his good wife, of their unprecedented trials during the siege of Awaye; then our native agents of Ibadan of their own privations; but all agreed in one word, 'The Lord does not forsake us.' He helped

them wonderfully through, and stirred up here a rich woman and there a wealthy man to assist them. Verily, we must have been shot-proof and fire-proof if we had not been touched deeply by all these things. On Sunday, December 11th, we rested, and were refreshed by seeing such a nice congregation. On Monday and Tuesday we had interviews with the authorities respecting our coming to Ibadan. They would have gladly heard we were sent by Abbeokuta to beg for peace, but we told them that the Egbas do not *beg*, but have let us pass, and they *desire* peace with Ibadan; and we come for ourselves, and in the name of thousands of God's people at home, to make peace with them. They were much pleased with our statement. They now sent to the camp to ask for instructions from two powerful chiefs. The answer was, that if we had passed through the Egba camp to them it would be good, but they could not understand why we made such a long journey. In fact, they appeared doubtful whether the Egbas really want peace. They were glad to hear our message, and if we would come to them through the Egba camp they would follow our advice. We were consequently not admitted to the camp, but everybody considered the answer favourable. Neither party will appear as begging for peace. All said they had nothing against Abbeokuta; and it is of importance that also here, in Abbeokuta, there is, in general, a goodwill manifested towards Ibadan. Before we started from Abbeokuta, a law was enacted, prohibiting by capital punishment kidnapping towards Ibadan. In Ibadan a law was passed at the same time, 'No Egba should be molested who came to redeem his relatives.' But there is a great indignation against the Ijebus, who have done more harm than Ijaye and Abbeokuta together. The war in Ijebu is a difficult one for Ibadan, although they have a very large army. The Ijebus live in small towns, have plenty of thick forests, bad roads, and little food. According to all that I saw and heard, it appears to me all parties are tired, and wish for peace. The only difficulty is, how to get out of it in an honourable manner. Ibadan has suffered much more from this war than I expected.

"Very many houses are in dilapidation; trade at a stand still; salt very scarce; cowries exceedingly scarce; many farms uncultivated; and though there is sufficient food, there is no abundance; an enormous quantity of food is carried to the camp; people look sad and long for peace. I learnt from a good source that very many of the warriors are disgusted with the war, as they cannot catch any slaves: the few they catch fall into the hands of the chiefs. The Ijebus are prevented, too, from attending to their farms, and will finally suffer severely. What is Ibadan fighting for? This is an important question. Some say they were pursued by some of the Ijebu towns, which supplied Ibadan with provisions and ammunitions during the Ijaye war. But why should such an enormous army move on account of a few small towns, who have only profited by the Ijaye war? Others say Ibadan wants a road of their own to the coast, and they will fight for it; but then they must conquer a large portion of the Ijebu country, for the Ijebus will never submit to such things.

"I must observe, that in most of these wars there is a cause, a provocation, and the *chiefs* determined to make war on that account, but the soldiers can only be induced to go to war if there be any hope of catching slaves. When the Ibadan chiefs made war against Ijaye it was on account of the chiefs of Ijaye's provocation, but the army followed because they knew they would enrich themselves. The Egbas assisted Ijaye because they were allies, and the Ijayes begged hard: Ijaye also was a sort of outwork for Abbeokuta, and secured their trade with Ilorin, but the people followed because they had a prospect of catching slaves.

"I must not forget to mention that the people of Ibadan showed their goodwill towards us by sending presents, consisting of fowls, ducks, sheep, goats, and yams, for us and our many carriers. Some rich traders also came forward, and exchanged dollars for cowries. Our friends there are now relieved for some time, having cowries in hand and European provisions. The people also found how much Missionaries are thought of at home, and that they are not outcasts, as some imagine. If the chiefs in the Egba camp, at Makun, were to allow us to proceed from thence to Ipara, the Ibadan camp, there would be apparently every prospect of having peace soon restored to this unhappy country. I will go to the Bashorun, and tell him all that we have seen and heard, and then we Missionaries together will again try and do our utmost towards peace. Some of the chiefs have assured us of their assistance.

"On December 31st, we left Ibadan again, *viâ* Ijaye, and arrived here in good health on January 2nd, in the evening. The road was bad, and the journey extremely fatiguing. But we have every reason to be thankful to our gracious God for all His mercies and blessings.

"Every morning and evening we commended ourselves and our people to the gracious keeping and guidance of our God."

"Our people in Abbeokuta feared for us, not knowing what might befall us; but they, too, remembered us daily before the Throne of God. And thus we rejoiced together after our safe return.

"I believe the time is not far when peace —a long and lasting peace—will return to this land, which will be more appreciated than before.

"As regards Mrs. Macaulay in Biolorunpellu, and her son, I have forgotten to say that she is a sincere and pious woman, full of kindness and humility; I know few women in this country like her. She has superintended the Sunday school and instruction on Sunday, when usually twelve, sometimes fifteen or sixteen inquirers, attend; whilst her quiet, amiable, faithful, and devoted Aaron is the teacher, having no salary for his services except the Saviour's promises and comfort, and the affection and regard of the people under his instruction. I asked him after the date of his father's death, but having no almanack he did not know the month, but he nevertheless enabled us to find out the date exactly. His father left him a slip or two of paper and a lead-pencil, and although he had received but little instruction in the rudiments of writing, yet he commenced from that Monday when his father died, and put down 1st Monday, and so went on, putting down 2nd Monday, 3rd Monday, never omitting one Monday, until he had ninety-two Mondays (or weeks) when we arrived there. These papers were carefully kept in his Yoruba translations. Some of the rich people there entrusted some money to Mrs. Macaulay's keeping, thinking it was much safer with this widow than with themselves.

"I hope you will excuse the imperfections of grammar and style of my letter, time being so short, and I am rather tired out, but I wanted to give at least a statement of our journey. We have no news from Dahomey as yet, at least not here in Abbeokuta, except rumours to the effect that they would not attack Abbeokuta this year. But the prayers of God's people everywhere cannot be in vain. We trust in the Lord God of Hosts; His kingdom must and will come. But 'oh for a closer walk with God.' Nevertheless, there are many here to whom Jesus is precious. Yes, He is *very precious. Amen.* We owe so much to God's people at home for their earnest and effectual prayers: may our precious Saviour reward them a hundredfold!"

Just as we were going to press, despatches arrived from the Yoruba country.

The first point of importance is the result of the efforts made in the direction of peace: this will be found in the following paragraph from the "Iwe Irohin" of January 1863—

"On the 12th inst. the European residents of Abbeokuta called on the Bashorun, to thank him for allowing Messrs. Bühler, Lamb, and Davies to pass through Abbeokuta to Ibadan, who went with the view of carrying supplies to the Missionaries there, and with the desire of doing something towards bringing the present war to a peaceful termination. It was stated to the Bashorun and the assembly that the above gentlemen had been received everywhere with great kindness, and that the chiefs and people, in the various towns through which they passed on their way to Ibadan, expressed an earnest desire for peace; that the gentlemen had been well received in Ibadan, and that their proposals for peace up to a certain point had also been well received there; that, however, they were refused permission to visit the Ibadan camp, without which nothing effectual could be done by the Ibadan chiefs, unless they passed through the Egba camp at Makun to come to them. We earnestly requested the Bashorun to give that permission, that the gentlemen may obtain access to the Ibadan camp. He said, in reply, that they had given permission to the party conducted by Lieutenant Lodder to pass through their country, to try to effect a reconciliation, who were not allowed to see the war-chiefs of Ibadan; now the second time they had permitted a party to pass through their country to effect a peace, and this party also have not been able to gain access to the Ibadan war-chiefs: surely they had done all that could be reasonably expected of them. He was sorry he could not grant our request."

But besides this, our readers will learn with regret that the apprehensions of an attack on Abbeokuta, by the Dahomian King, have revived; and that whatever may have been the beneficent effects of Commodore Wilmot's visit to Abomey, it does not appear to have altered the hostile feelings of Bahadung towards Abbeokuta. The information on this point will be found in the following paragraph of the "Iwe Irohin" of February 1863—

"The time has come round when the Dahomians are thought of in Abbeokuta. The statement that he would come in November the natives regarded from the first as not likely to come to pass, for they knew the rivers would be full and the lowlands flooded; but this is the season when the King of Dahomey usually sets forth to war, and they are expected accordingly. The Egbas are at work preparing their walls, cleaning out their trenches, and making such arrange-

ments as their ability admits of to give the King a befitting reception. It is reported, that the concession Commodore Wilmot has obtained, is, favourable treatment for Christians should they fall into his hands. We are thankful to Commodore Wilmot for obtaining this favour, but we trust the Christian church in Abbeokuta will not be brought to such a state of desolation as to need it. We are given to understand that the Dahomey King says he will not come to Abbeokuta, but will appear in its neighbourhood. Perhaps he wishes them to believe this, that when they hear of his being near they may not be alarmed, but thrown off their guard. From what we have heard of the Dahomians, 'Craft is better than force' would be a right motto for them. We hope, however, the Egbas will not be beguiled by any profession of that King, as he is not to be trusted. Our trust, however, is not in man, but in God, the living God. He saved us in days gone by, and will still keep us. He who has moved so many to offer up supplications and prayers for this place, will answer the prayers offered in his own time and way. No people in this country have been so willing to receive the messengers of the Gospel, and nowhere have they been better treated. Christianity is now regarded with respect, and is producing good results: frequent testimony is borne to the benefit it confers on the country. It advances steadily, we hope surely, making converts from the heathen. The church here is in the hands of its Saviour: He will not suffer the heathen nations around to rejoice over its destruction, nor the scoffer to say, 'Where is now thy God?"

MADAGASCAR.

We now introduce the concluding portion of the Bishop of Mauritius' narrative of his visit to Antananarivo. In order to find space for it we are compelled to defer Mr. Kirkby's journal of his proceedings among the Kutchin Indians to our next Number.

VISIT TO THE PLACES WHERE THE MARTYRS SUFFERED.

Aug. 13 — Captain Anson accompanied me to Mr. Ellis's house, from whence he guided us to places of most touching interest, the spots where the martyrs were put to death. Several native Christians, most of them leading in the congregations, accompanied us; and while their presence added greatly to the reality of the impression made on us, they were also able to fill up many of the little incidents which give so much effect to the description of such events. We proceeded along the crest of the hill on which the city is built, passing by the King's palace, the house of Prince Ramonga, the school which is being erected, and at last came to an unoccupied space, at the end of which, overlooking the steep ascent at the Southern extremity, was first of all a slightly elevated mound, with the remains of the perpendicular part of the cross, on which several had suffered, still in the ground, and the transverse part lying on the grass, and then a ditch some feet down the slope, where many Christians had been speared, some of whose bones were there when we visited the spot. The subdued, and yet eager manner in which the native Christians described what had happened was quite exciting to witness. It made old stories of martyrdom appear quite recent and fresh. From the parts interpreted and explained to me, I gathered the following facts:—That the Christians went to their death with cheerful countenance, singing hymns as long as they were able to do so. Straw was stuffed into their mouths by their persecutors to stop them, but, until violently hindered, they sang loudly the praises of God. Some of the heathen, who were particularly desirous of seeing how they behaved when the last hour of suffering came, confessed afterwards that nothing so impressed them as the courageous demeanour and glad singing of those who were being led out to death. A large crowd seems to have followed on the occasion to which our friends referred, with shouting and imprecations against the Christians. The victims were taken into the ditch and made to bend forward, and then two spears were struck into their bodies, one on each side of the backbone; and when they fell prostrate with their wounds, their heads were cut off, and placed in rows along the edge of the ditch. The heads of five members of one family were placed thus in a row on one occasion, and thirteen others behind them, and were left a long time there, till removed secretly, as I understood, by their friends. The whole scene, the description, the mournful tone of voice, the affectionate earnestness of manner of those who told us, some of whom had been for years exposed to the most imminent

danger themselves, all produced a most solemn effect on the mind.

On going from that extremity of the hill back towards the town, we descended by a very steep path, so as to go under the rock from which many had been hurled. Mr. Ellis pointed out in one of the many villages which are, as it were, dependent on Antananarivo, the spot where several persons were stoned or beheaded, I think as recently as 1858, because they were Christians. We then passed along the base of the town hill, crossed a very deep ditch, and ascended as near as we could get to the fatal rock, from which many had been hurled, and, on a comparatively recent occasion, as many as eighteen at once. The summit of the rock is in sight of the western verandah of the large palace: one fall, appearing to be more than 70 feet, brought the victims to a rounded-off ledge, over which they went some 50 feet more, and peach-trees were in blossom when we were there, at the very spot where the bodies generally stopped. It was a very harrowing spectacle to witness, the actual rock from which our brethren and sisters had been thrown with so much cruelty to meet so fearful a death; but the evidence was clear, that they had died with unfailing faith and triumphant hope. The brother of one of the sufferers was with us: a manly and devoted Christian he seemed to be. I saw him every day, I believe, while I was in Antananarivo, and sometimes twice a-day, and oftener. He brought his children to see me, and from all that I saw of him, I was led to form the highest opinion of his straightforward, earnest, Christian character; but when we afterwards came to the spot to which the bodies of those eighteen were taken to be burnt, he wept like a child at the recollection of his brother's sufferings. One severe part of the fiery trial through which these Christians passed on to their rest with God, was their being placed where they could see their brethren fall from the rock, and then being asked whether they would not recant: all such attempts to move them proved ineffectual. They seemed so filled with the love of their Saviour, and with joyful hope of heaven, that they utterly despised all offers of life on such conditions. One very striking instance I heard of from an old officer of the palace, as well as from our companions on that day. A young woman, who was very beautiful and accomplished, and who was very much liked by the Queen, was placed where she could see her companions fall, and was asked, at the instance of the Queen—who wished to save her life, but could not exempt her from the common sentence against the Christians—whether she would not worship the gods and save her life she refused, manifesting so much determination to go with her brethren and sisters to heaven, that the officer standing by struck her on the head, and said, "You are a fool: you are mad;" and they sent to the Queen, and told her she had lost her reason, and should be sent to some place of safe keeping. She was sent away strongly guarded into the country, some thirty miles away, and afterwards was married to a Christian man, and died only two years ago, leaving two or three children behind her.

It may well be conceived that our feelings were very deeply stirred by all this, and that we were prepared to look with no ordinary interest on the houses of the first Missionaries, on the sites of the first chapels, and on the European graveyard, all of which we passed on our way to the last of the four spots we had to visit. This was just at the opposite end of the town from the first, forming the northern or north-western bluff of the hill, and visible from the palace. Here four nobles were burnt because they were Christians, that kind of death being inflicted, because it is not counted right to shed the blood of a noble. One of them was a woman, and the child which was born while she was at the stake was pushed back into the flames by the ruthless persecutors. The bodies of those who had been hurled from the rock were brought hither to be buried, and it was here that the brother of one of the sufferers was so much overcome by his grief. The object of bringing those bodies so great a distance seems to have been to intimidate the residents in that quarter, where Christianity had especially flourished among the artizans by whom it is chiefly inhabited.

Each of these four spots is likely to be had in lasting remembrance, for Mr. Ellis has secured these four sites for chapels, which he hopes soon to be able to erect. The congregations have so long been in a state of extreme depression as to worldly circumstances, and so many of their members have so recently been delivered from ardent persecution and imminent danger of death, that they are not able to do this of themselves, and it is to be hoped that there will be no difficulty on the part of friends and brethren at home in showing their practical sympathy with the survivors of such devoted servants of Christ, by giving gladly of their substance to help them. I was very much struck with the similarity of the accounts given by these Madagascar Christians to the martyrologies of earlier days. The insulting taunts and the insidious questions, met with calm courage

and unbending firmness, were points on which one might have expected an agreement; but the supernatural appearances, the beautiful rainbows, and other such well-known accompaniments of ancient stories, were repeated with an earnestness, which was the more striking because I did not expect it. Then that the genuine instinct of the Christian heart should so naturally lead to the selection of those places of suffering as sites for places of worship by those who desire so carefully to eschew all that looks like mere form, or that approaches to superstition, is remarkable! God grant that the national church of Madagascar, which has yet to be formed, may approach in some other points to the early model, and that we may be able to hold sweet communion in public worship with those whom we ought so fully to esteem and love.

August 14—I breakfasted with a native family, going with Mr. Ellis to the house. The father, mother, and six children were assembled, the youngest in its grandmother's arms. It was a beautiful sight to see the little things with their foreheads on the ground, in oriental fashon, at prayers, the infant in its grandmother's arms, covered by her lamba. The old lady seemed much pleased when I made a remark on the affection of grandparents for the little ones.

Afterwards I visited the King's school with the General. We found the King there, as he was reading with Mr. Ellis in a room close at hand: Ra Harririka's sons were there again, and Ra Harririka repeated my request for the music of the national anthem, and the song in praise of Antananarivo. The General was also much pleased with the singing. After that was over we came away, and afterwards heard that the King had resumed the reading with Mr. Ellis.

I had a parting interview with the King: Mr. Ellis, Dr. Mellor, and Ra Harririka, were there: again I thanked the King and Queen for their kindness, and expressed my earnest wishes for their prosperity, and for God's blessing on their people. Afterwards I called at Ra Harririka's house: I found that a beautiful lamba had been sent for me instead of being presented to me.

August 17—On the last Sunday I was up early, and witnessed in various ways the gatherings of the Christians on their way to their public worship. The groups of people, in their white lambas, going to the chapels, which begin to be filled quite early, were a most interesting sight, and the cheerfulness of countenance of such as I met on my way to Mr. Ellis's, was very pleasant to witness. I had before used my glass in making out, from our elevated place of residence, the little bands wending their way to the chapels towards the eastern end of the town. A little before nine o'clock Mr. Ellis called for me, and I went with him to one chapel, the doors of which were so densely thronged that we went round to the others, hoping to find an easier entrance, and at last were obliged to force our way through a crowd, and, in passing to the central part of the chapel, it needed the greatest care not to tread upon the closely packed people. We thought about 1200 were present. A native evangelist was speaking with much fluency and apparent effect when we went in. When he had done, Mr. Ellis officiated for a time, and then introduced me as their friend. I addressed them through Mr. Ellis, as interpreter, on the words "the fulness of the blessing of the Gospel of Christ." We afterwards looked in at another chapel, just to say "Veloma," pronounced "veloom," and I read the blessing, 2 Cor. xiii. 14, in Malagasy. I then proceeded to my own English service, which was attended, as on the previous Sunday, with the addition of several young Malagasy officers, most of whom I have often seen and conversed with. Not long after the conclusion of this service, I was told that the leaders of the singing in the chapels wished to come and sing with me before parting. About seventy men and women came into the room and sang. I prayed with them in English, ending with the Lord's Prayer and the blessing in Malagasy; and since they left I have had one or two quiet hours, in part of which I have been reading a very interesting portion of the life of Bishop Wilson. The evening service was chiefly in French. It is probable that my public work in Antananarivo is now over. I feel very thankful to be so much better to-day than I was last Sunday.

The simplicity, fervour, and zeal, of these native Christians are most remarkable. Their enjoyment of Sunday services has reminded me forcibly of the lines—

> "In holy duties let the day,
> In holy pleasures pass away."

And one part of their practice is very suggestive of a pleasant explanation of some of our anthems. I mean the very great repetition which there is in their singing. They go over the same verse eight times and oftener, without the least indication of any thing like weariness, as if the heart was so taken up with the sentiment that it is quite a pleasure to repeat it.

August 18—The morning of my departure from Antananarivo was full of interesting

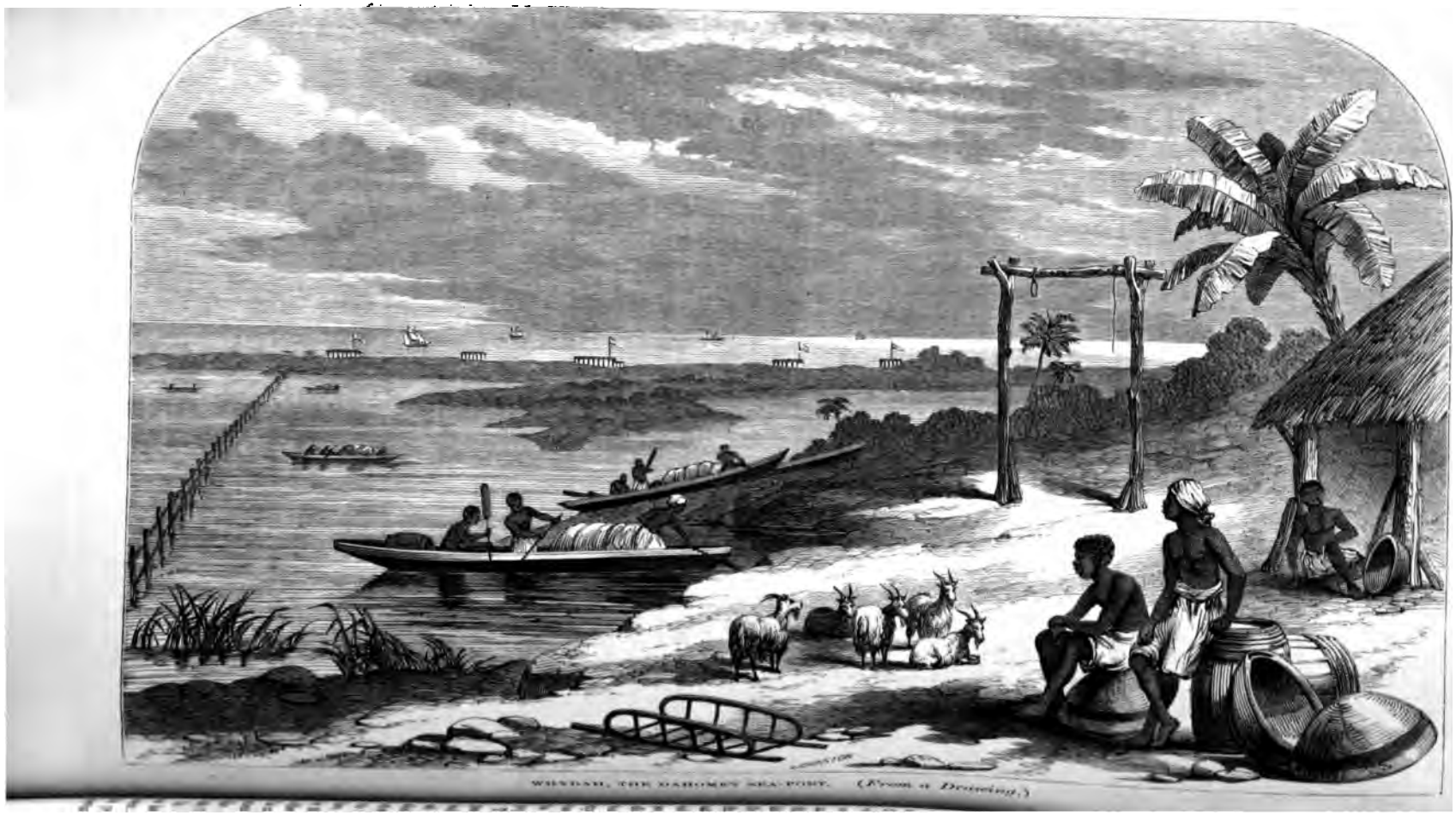
incidents. Before I bade good-bye to the little party at Mr. Ellis's, Psalm cxxi. was read, and prayer offered, and I left them with many assurances of their kind wishes and good will. Large numbers came to our residence, and amongst them one young man whom I had often seen, who, with many apologies, said that he hoped I would not be offended at his offering me a present, but that he did not like me to go without one from him, and that he wished to give me money to procure my breakfast on the road. I thanked him very heartily, but told him that I could not accept money; and that, as I had a breakfast already provided, I could not take two any more than I could wear two hats. I said this to try to pass off the disappointment which he expressed, but I fear I did not succeed. This was the last token at Antananarivo of a generous kindness, which had manifested itself every day, and often several times each day, during the whole of our residence there.

About seven miles from Antananarivo, with a bright sun, a clear blue sky, and a delicious animating breeze, I saw before me on the plain several groups of people, among whom the white lamba, and very white, too, predominated; and on looking through my glass, found that some of them were Christian friends who had come to the capital to see me, and who were mindful of my statement to them that I should probably pass not far from their village on the Monday. The whole was most Pilgrim's-Progress-like; and the similarity was not diminished by the fact that twenty-six of them—eight men and eighteen women—came to our resting-place of a few hours, and we had singing and prayer together, and they gave me their names, and asked me for mine, and left a present of poultry and rice for our journey.

Andanaka Menarana (which means Hole of Serpents), *August* 26—Here we are, I am thankful to say, on the coast again, having come this morning from the other side of Marombe, at the head of the Iheroqua river; and, after three hours and a half rowing, reached Andevorante, from which place we have come on here, after I had had a most refreshing bathe in the breakers on the coast. It was twenty-nine days since I had left the salt water. Last Sunday was a very remarkable one. We were resting at a place called Ampassimbe, when who should come into the village but two of the London Missionary Society's Missionaries, with their wives and the Missionary Superintendent of Schools. We soon made their acquaintance, and they came in to our Litany service, at the close of which we sang "How beauteous are their feet," &c.; and then a Malagasy service began, singing, prayer, and reading, and I pronounced the blessing. We then dismissed the Malagasy congregation, amongst whom I counted nine or ten native Christians; and instead of a sermon I read the account of my visit to the four spots where the martyrs had suffered in Antananarivo. Yesterday morning we parted with them, and yesterday evening, as I was walking across the hilly country of our last stage, I met the three others, looking in excellent health and spirits. They have a vast work before them.

Tamatave, September 1—Through God's grace and blessing, I have got back safely thus far, and it is now the fifth day that we have been here, waiting for our ship. This is a great disappointment to me, especially as I have had some very unpleasant symptoms of illness since we arrived; but I am thankful to say that I feel much better to-day, and I hope that the delay here may help me in the work for which I am come to Madagascar. The time of my journey has been a very solemn one, with spiritual and eternal realities pressing very closely on my soul. The degraded state of the heathen here, and the fervent piety of many of the Christians, bring the kingdom of Satan and that of Jesus Christ into very palpable contrast; and the joy of the Christians in their present liberty is very clearly explained by the sad tales of persecution and suffering, even unto death, of which they have to tell. It seemed strange as well as delightful to be holding service, as I did all the way up, when there was the opportunity, in places where one short year before it would have been death to have attended them. Amongst my bearers were some very earnest Christians, who are still clinging to me, though their employment is over; and one fine young man, an inquirer, who, like all others into whose case I have inquired, has been attracted to Christianity by some striking circumstance in the history of friends, masters, or relatives. The recovery of a rich heathen's child, after he had asked the prayers of Christians for it, all other means having failed, was what made this youth first think of attending to Christianity.

September 8—Last night fifteen native Christians came in to our evening prayers, and this morning about nine. Two of my best bearers have returned to-day to the capital. I quite feel that I have parted with brethren in saying "good-bye" to them; such society has been the great charm of my travels here. The "Gorgon" arrived at Tamatave on Friday morning, September 5, and we started the next day, reaching Mauritius in three days and a-half.



WHYDAH, THE DAHOMEY SEA-PORT. (*From a Drawing.*)

STATUS OF THE SOCIETY AT THE PRESENT TIME.

THE season of our anniversary is at hand, and it may be well that we should consider the precise position of the Society, and the aspect of its work at the present moment.

The past year has been one of a mingled character, of light and shadow, of encouragement and the reverse. It is a great cause of thankfulness, however, that the trials have been from without, and the encouragements from within the work itself,

Political disturbances, resulting in war, have troubled several of our Mission fields. The Yoruba Mission has been thus tried. The strife between the Yorubas and Egbas has raged fiercely, and one town after another has been destroyed. The Dahomians, as might be expected, taking advantage of this disorder, invaded Yoruba about a year ago, destroying Ishagga, a town westward of Abbeokuta, and carrying away into captivity the remnant of its population, and amongst them our native catechist and his flock of Christians, who were afterwards savagely murdered at Abomey. By the last accounts the Dahomian King, breathing vengeance against its people, the Missionaries, and their flocks, was close to Abbeokuta, and his onslaught was momentarily expected. Our Missionaries, although advised by the British authorities to consult their own safety, and retire from the city, have resolved that their duty is to remain with their people. Many and earnest prayers have been offered up in this country for the preservation of Abbeokuta, and we are now in daily expectation of such intelligence from the coast, as, by God's blessing, may assure us of the safety of our Missionaries and their people.

The China Mission has also suffered greatly from the efforts of the Taepings to establish themselves in the coast districts, and the counter-efforts of the Imperialists, aided by European help, to repel them. Our out-stations, which were rapidly advancing into the interior of the Chekeang province, have been driven back, and either given up for the present, or held under all the difficulties of an intermitted communication. The condition of China is most piteous. The proceedings of Imperialists and Taepings are alike marked by cruelty, and between them both the population is miserably afflicted.

In New Zealand, also, although there has not been actual war, yet the relations between the Government and that portion of the population which supports the King-movement, have been far from satisfactory, and the prevalence of an uneasy feeling has been very disadvantageous to the advance of Christian influence in that land.

Yet amidst all these difficulties, there is, in the aspect of the Missions, much to encourage. If the bush be on fire, yet is it not consumed; nay, in the midst of flames, it exhibits growth. Many have been added to the congregations in Abbeokuta, and the Missionaries plead the large number of baptisms and inquirers as an additional reason why it would be impossible for them to desert their posts. Even in Ibadan, where there has been so much indisposition to hear and embrace the Gospel, men's minds are evidently softening, and there are indications which promise the advent of a more encouraging period. In China, too, the weight of tribulation laid upon them is breaking down the self-complacency of the Chinese. In their own estimation they had been so rich that they needed nothing; but now, in the midst of great tribulation, they begin to feel the need of help, and to listen to that Gospel-message which tells them where help is to be found. In the New-Zealand churches there is, moreover, rich promise for the future in the rapid increase of the native pastorate, and in the liberal manner in which the churches are contributing to their maintenance.

Christian Missions, indeed, if rightly and scripturally conducted, are no longer an experiment. The results they produce are so marked and important, that British officials, to whom is committed the arduous duty of administering the affairs of heathen provinces and kingdoms under the British sway, feel how important is the aid which Chistian Missionary action is capable of rendering them, and earnestly invite its co-operation. It is thus, that, at the request of the Punjab authorities, we have added the Trans-Indus province of the Derajât to our previous fields of labour. Nor is this all. Beyond the frontier of British India lies the kingdom of Cashmere, under British influence, although not under British rule. A memorial, signed by Sir Robert Montgomery and all the high officials of the Punjab, has been addressed to the Church Missionary Society, requesting the extension of its labours into this beautiful region. It is as follows—

"SIRS,—We, the undersigned residents in the Punjab, feeling deeply our responsibility, as Christians living in a heathen land, to use every means that lies in our power to spread abroad the knowledge of the word of God, desire to express to the Committee of the

Church Missionary Society our confidence in its principles, and our earnest hope that its work in this land and in other countries may be abundantly blessed. We have observed, with much thankfulness, the extension of the Society's labours in the Punjab—to Umritsur, Kangra, Peshawur, Mooltan, and the Derajât; but we continually witness many other important districts which still remain unevangelized; and we trust that their efforts in this province may yet be very largely increased.

"A great desire has been lately felt by many persons in the Punjab for the introduction of the word of God into the neighbouring country of Cashmere, where no systematic efforts have as yet been made to preach the Gospel. We wish now to draw the attention of your Society to that country, for we hope that the door to Cashmere is now open, inviting you to enter in; and we feel that the time has come for the propagation of Christianity in that dark land. Cashmere is very populous, and its inhabitants are intelligent. The country is healthy, and presents great advantages. It has long been the resort of English travellers during the summer months, for whose spiritual welfare no provision has yet been made; and although it may be hoped that the Government of India will not long allow this state of things to continue, we believe that the commencement of Missionary work in that country will do much to strengthen the hands of any pastor who may be appointed specially to administer amongst our countrymen, or to supply his place when absent; and that your Mission would not only be a light to lighten the nations sunk in darkness, but would become a nucleus, round which all the well-disposed amongst the yearly visitors to Cashmere would gather themselves, promoting amongst them a desire to advance the spread of the Gospel. It could not, we think, fail to oppose a barrier to an exhibition of the open immorality and transgression of the precepts of our holy religion, which are but too apt to manifest themselves amongst those who are avowedly in search of pleasure; and it would thus tend greatly to remove this stumbling-block to the reception of the Gospel by the natives.

"We appeal, therefore, to you for Missionaries, whom we will endeavour to aid. About 9600 rupees have been already subscribed towards a Mission to Cashmere, and we confidently express our belief that a considerable sum will be yearly raised in the Punjab to meet its expenses when once established. As the country is governed by an independent prince, we ask that the Missionaries may be men of experience, and men who are intent only on their one duty of making known the word of God. It is possible, indeed, that they may have at first to retire, with other English visitors, from the valley during the winter months; but for six months at least in the year they can continue their labours in Cashmere itself; and still there is always ample scope for their highest exertions in the adjoining plains during the cold season. We therefore ask urgently for labourers; we feel how greatly they are required. We ask for them as soon as they can be sent: we feel the importance that no time be lost in such a cause.

"We remain, Sirs,

"Your obedient servants,

(Signed) "ROBERT MONTGOMERY.
"D. F. M'LEOD.
"HERBERT B. EDWARDES.
"EDWARD LAKE.
"ROBERT CUST.
"EDWARD A. PRINSEP.
"T. DOUGLAS FORSYTH.
"ROBERT MACLAGAN.
"JAMES CROFTON."
&c. &c.

Thus the field of opportunity enlarges, and there is every reason to believe that it will continue so to do. As the wars and agitations, to which reference has been made, quiet down, and the confusion inseparable from them has cleared away, it will be found that they have been made to work for the furtherance of the Gospel; and as the waters of tribulation subside, they will leave behind them a soil prepared for the sowing of the Gospel seed.

It has been so with Madagascar. The door so long closed has been thrown wide open. Missionary operations are being recommenced under the most favourable circumstances, and, as will be seen, the Church Missionary Society, at the invitation of those who prepared the way, is sending its Missionaries to assist in the common work of preaching the Gospel and winning souls to Christ.

Such, then, are our prospects. The field of labour is rapidly expanding, and a world-wide opportunity is being placed before us.

Is the work to go on? Is Cashmere to be occupied? Is the Niger Mission and its infant congregations to be sustained? Is the work in Madagascar to be vigorously prosecuted? Are our advanced posts to be strengthened until they become the basis of new movements? Is the Society willing? Undoubtedly. But the United Church must afford to her the means. Supplies of men

and money are necessary, and these must be generously yielded if the work is to be done. At the present moment the Society is suffering under a deficiency of both these important requisites. The work is advancing, and the expenses connected have necessarily increased; yet the income has not increased, nay, it has very seriously diminished, during the same period.

But the want of Missionaries is also urgent. The Society has suffered severely, through the past year, by the loss of valuable labourers, removed by sickness or death. Thus, in the course of a few months, four Missionaries have been removed, two of them by death, from the Trans-Indus field. The Corresponding Committee at Peshawur has addressed to the Parent Committee the following most affecting minute on this subject—

"Resolved, That this Committee desire to bow with deep humility before the mysterious providence of God, who has been pleased to afflict and weaken this empire, within a period of only three months, by the removal by death of two of its four Missionaries, and of a third to seek the restoration of his shattered health in his native land; and that they desire to thank God for the grace given to those who have died at their post of duty, which enabled them in life faithfully and humbly to do what they could for the spread of the knowledge of his salvation, 'which supported them in the bitter hour of death,' and by which they have been received to their reward and rest above. That this Committee, remembering how other Missions, and especially those in Africa, have been tried in a still greater manner, and yet, after witnessing the death of many Missionaries, have received the abundant outpouring of God's Holy Spirit, and have now become large and self-supporting churches, would call upon the Society at home not to be cast down by their grievous trials, but to use every effort to send forth faithful evangelists to this outpost of Christianity in India, in the same hope that God will yet own his own work amongst the Affghans, and call many of them to be partakers of eternal life through the preaching of the word.

"The Rev. T. Tuting, B.A. of Lincoln College, Oxford, and Mrs. Tuting, arrived in India in the autumn of 1857, and proceeded to Benares as soon as the road from Calcutta to that place became safe after the mutinies. He remained there till the winter of 1858, and arrived at Peshawur in February 1859. He at once devoted himself to the study of the Pushtoo language, in which, and also in the Urdu language, he attained great proficiency by perseverance and unremitting labour; and daily, in the bazaars of that city, he made known the word of God in one or other of their tongues. In the summer of 1861 he was preserved in a remarkable manner from imminent danger, once from the bite of a poisonous serpent, and once from the knife of an Affghan fanatic, who attacked him when preaching in the bazaar. His great diligence and devotion to his work, together with his business habits and thriving health of body, all combined to render him a most useful Missionary, while his straightforward, honest character had endeared him to his fellow-labourers and to all who knew him. He had but just returned to Peshawur, after bringing his sick wife and children from Abbotabad, when he was attacked immediately after his arrival by the epidemic, which was then prevailing, and was taken away by dysentery, which at last terminated in cholera on the 27th October 1862.

"The Rev. Roger E. Clark, B.A. of Trinity College, Cambridge, landed in India in the winter of 1859, and after also spending one year in Benares, arrived at Peshawur in January 1861. In January 1862, he took charge of the Peshawur school, which was made over to him by Mr. M'Carthy, and which he retained unto his death. The school prospered greatly under his superintendence, and the number of scholars became greater than it had ever been before. To great industry and stedfastness of purpose he united a simplicity of faith and spirit of humility and prayer which gave promise of many blessings and of much success in his Missionary labours; whilst his gentle disposition and patient forbearance endeared him to his pupils and to the natives, who many of them shed tears at his early death. After an illness of a few weeks he was carried off by internal inflammation, the result of dysentery, on the 14th February 1863.

"The Peshawur Committee desire to draw attention to the lives and deaths of these two Missionaries, in the hope that the mercies and the faithfulness of God which were manifested to them may stimulate and encourage many others to devote themselves to that work for which they gave their lives. There was no fear of death in their last hours, no anxiety on behalf of themselves or others, no doubt of acceptance or of the forgiveness of their every sin, no regret that they had become Missionaries. On the contrary, it will be heard with thankfulness that they were able to feel the calm, quiet assur-

ance of faith and hope, which one of them appears to have received at the time when he first devoted himself to the Missionary work, and which he attributed to be one of ten thousand blessings which fall especially to the Missionary's lot. Even in the pangs of death he could thank God that he had been a Missionary. The Committee trust that instances like these will weigh much with those persons who are now balancing in their minds the question of going forth themselves as Missionaries to the heathen; and that the death-beds of these two Missionaries may prove the means, in God's hands, of the sending forth of many others.

"But this is not all. There is one Mission more in a denuded state. The Derajât, so newly entered upon, is similarly weakened. The Rev. T. V. French, after severe fever, was compelled to leave, if life were to be saved. 'Thus,' observes Colonel R. Taylor, 'in a few months four Missionaries—no common men any of them—have been removed from the Trans-Indus field, and the result is not unnaturally that we are all in much anxiety regarding the future.

"'The whole community here will be anxious to see the Mission ranks filled up. The Mission is an institution here, and those who act now as if they were indifferent regarding it, would yet regret its loss greatly, and would come forward, if necessary, to rescue it; while to a circle of warm friends the Mission is a centre of interest and comfort that they could in nowise afford to lose. We trust, therefore, that the Committee will be able to send out fresh men, who will enter on this certainly interesting field with the vigour and interest it deserves.'"

We cannot but repeat the words of the Peshawur Committee—

"We trust that instances like these will weigh much with those persons who are now balancing in their minds the question of going forth themselves as Missionaries to the heathen; and that the death-beds of these two Missionaries may prove the means, in God's hands, of sending forth many others."

Oh that we might be permitted to see the gushing forth of a new stream of Christian love and zeal in connexion with this great work of Missions! That this anniversary might be rendered memorable by a renewal of the Missionary spirit, and such a deep stirring of men's consciences in relation to the great duty of preaching the Gospel to the heathen, that they shall no longer be able to hold back! What! did the Son of God come down from heaven to earth, from the glory which he had with the Father before the world was, to the pains and extreme humiliation which awaited him here, that He might seek and save that which was lost and shall men, who not only bear his name but have tasted of his graciousness, hesitate to transfer themselves from Great Britain to India, or elsewhere, that they may carry on his work? Do they think so much of the sacrifice and so little of the duty, that they consider the one too heavy a cost to pay for the discharge of the other? What must the great Head of the church think of this reluctancy, this want of likemindedness with Himself, this poor response to love and tenderness so great, this neglect of that work which, as his last charge, he bequeathed to his church? When the physician wishes to ascertain the state of the patient's health, he tries the pulse. The Missionary enterprise is the pulse of the church. In the discharge of home duties various motives of a subordinate character may exercise an influence; but in this communication of the Gospel to the extra-colonial heathen there can be but one prompting—obedience to the will of Christ. Here, then, lies the test. This is the pulse which may be felt, and as it beats vigorously or feebly, such is the condition of the church's health. She is now in the midst of an unhealthy season: there are morbid influences abroad. Sceptical opinions spring up in various directions, like the fungi amidst the damp and decay of the autumnal season. A healthful stimulant at such a moment is important—an energetic movement, which, pervading the whole system, shall call forth the latent energies, and powerfully react against "the profane and vain babblings" of the present day, "and oppositions of science falsely so-called." May a sense of the obligation manifestly resting on this great country to be increasingly a centre of light to the dark nations of the earth be so pressed home by the power of the Spirit of God to many hearts and consciences, that it shall be as when men, engaged in towing a boat upwards against a powerful stream, wake up suddenly from a sleep into which they have fallen, and discover that they have not only lost ground, but are in danger of being wrecked; and, grasping at once the oars, endeavour, by increased energy, to recover themselves, and regain the advantages they had lost. A revival in regard to the great duty of Missions would healthfully pervade the whole land, and in doing the Lord's work the Lord's people will best serve the Lord's truth.

LATEST INTELLIGENCE FROM ABBEOKUTA.

KNOWING the great anxiety felt throughout the country for Abbeokuta and all that it contains—valuable Missionaries, interesting Christian flocks, and vast masses of an industrious and intelligent people, now placed in circumstances of extreme danger—we hasten to throw together, in a rude way, the various points of information contained in the despatches which this day (April 13th) have reached us from the west coast of Africa.

Abbeokuta is isolated from all human help. The English authorities have broken off all communication with that city, blockaded the road from Lagos to the interior, and prevented the necessary supplies for defensive purposes reaching that endangered people; while the Dahomians, intent on slaughter and plunder, were rapidly approaching the walls.

This is not the first time that Dahomey with deadly intent has approached the walls of Abbeokuta. The year 1851 was marked by a similar attempt, which is thus briefly referred to in the "Iwe Irohin" of last month—

"The last attack on Abbeokuta was made just twelve years ago, on March 3, 1851. Only five days before, Lieutenant Dew landed at Whydah, and was assured by the Caboceer at Whydah that it was not the intention of the King of Dahomey to make war on Abbeokuta, and that he wished to put a stop to the slave-trade. At the time he said this, he no doubt knew that the Dahomians were on their way to Abbeokuta. On the morning of the 3rd, the Egbas, hearing that the Dahomians were coming, a party of them went out, and met them at the ford, but were driven back within the town. For some time the Egbas fought behind their walls; but soon, getting more confident, they made sallies; they also out-flanked the Dahomians, and, after much hard fighting, drove them back to the river, but they were unable to break and scatter them. In the night the Dahomians retreated, having first beheaded some fifty Egbas—men, women, and children—chiefly persons engaged in farming, whom they had picked up on the road. The Egbas pursued the Dahomians to Ishagga, where they defeated them a second time in the open field. The number killed before the walls of Abbeokuta appears to have been considerably over 1200. Kosoko, the then King of Lagos, fired a salute when he heard that the Dahomians were really attacking Abbeokuta; and Possu, who was then at Badagry, had many of his people in the Dahomian army. The Egbas captured many muskets: a good many of these, if not all, were marked, 'Tower. G. R.'"

Abbeokuta, however, at the present time, labours under one serious disadvantage. In 1851, its chiefs and people enjoyed the friendship and sympathy of England. Now they are without it. The English policy on this coast has been, in this respect, entirely reversed. We refrain from entering into the causes of this, because to do so would lead us into a disturbed sea of politics. No doubt depredations have been committed by people connected with the Egba camp at Makun, and canoes, on their passage by the river Ogun from Lagos to Abbeokuta, have been plundered. But in the present state of confusion, which, in consequence of the protracted civil war between Abbeokuta and Ibadan, prevails throughout the land, the Bashorun and elders of Abbeokuta have no power to prevent this. They have, however, expressed their regret, promised compensation, and have ordered such investigations to be made as might issue in the discovery and punishment of the offenders. The British Governor on the coast has, however, not only thought it necessary to blockade the road, and prevent the transit of goods and munitions of war, but has issued a proclamation recalling from Abbeokuta all persons claiming British protection. This advice, for it has no compulsory power, the Missionaries have felt it impossible to comply with. At such a crisis they dare not leave their people. To leave the sheep now that the wolf is coming would be the part, not of a shepherd, but of an hireling. To do so would be to alienate the affections of the Egbas, and, so far as we can see, close for ever in that direction the door of opportunity. They have remained, and whatever has occurred —for by this time the crisis is passed— they have shared it. The communications, therefore, of these devoted men possess at the present time the deepest interest. We find them calm, resolute, trusting in God, and having evidently the promise fulfilled, "Thou wilt keep him in perfect peace whose mind is stayed upon Thee, because he trusteth in Thee." The extracts, which we now introduce, will be read with painful interest, and we feel assured that fervent prayer will still continue to ascend, that they may be helped and preserved in whatever circumstances they may find themselves at this moment. Our God has granted to his faithful people in dangerous seasons marvellous deliverances.

"His arm is not shortened that it cannot save, nor his ear heavy that it cannot hear." What He did of old miraculously, He can do now by providential interferences. And we have a trustful persuasion that it will be so; that our Missionaries and their people shall be preserved; that out of all this evil great good will come, and a wider door be opened for the spread of the everlasting Gospel.

The letters before us are from the Rev. Messrs. Townsend, Wood, Dr. Harrison, and Mr. Robbin. We shall quote from them according to the order of their dates.

The Rev. H. Townsend, writing under date of March 5th, observes—

"There has been great alarm about Dahomey since Monday, and every preparation is being made to defend the town. They are supposed to be somewhere within a day's march. The people are not at all alarmed. They wish them to come, and have it over. They are tired of these constant alarms. A few of their war chiefs have returned to assist in defending the town, but the greater part remain at Makun.

"We are, through God's mercy, in health, but we are not able to bear up under these difficulties as before. We have had a year of greater excitement and perplexity than ever previously."

The next, dated March 7th, is from the Rev. J. B. Wood—

"It is a great cause of thankfulness that we are still preserved in safety and kept in peace by One higher than man. The last month has been one of much anxiety, excitement, and activity, in this town. Some time since the people said they could overcome the Dahomians, and repel any attack they might make upon Abbeokuta; but it was evident they were somewhat alarmed, and scarcely themselves believed what they said. They set about repairing the walls in many places where they were dilapidated, clearing out the ditch on the outside of the wall, and in some places deepening and widening it. Having thus constantly before their minds the threats uttered by the King of Dahomey against their town, and remembering that they have enemies on every side, and have no place to flee to for refuge if driven away from Abbeokuta, they have become very determined to fight to the last if attacked, confident in their power to repel their enemies from the town. There appears to be more unanimity and enthusiasm than there was last year, when it was expected Dahomey would come on them from Ishagga. Enormous quantities of food have been brought into the town from the farms around: still the prices of provisions have advanced greatly. The warriors have been sleeping at the gate of the town for a week past. All kinds of reports have been flying about that the Dahomians were coming in numbers upon the town. These were false, and got up more for excitement than for any thing else. The cry of 'wolf, wolf,' is too common. There seems to be, however, no reason whatever for thinking that the Dahomians are not within a short distance of Abbeokuta, but where they are exactly we do not know. The King of Ilawo sent a messenger to me yesterday, who said the Ilawo had seen them on the borders of the Ketu country. The inhabitants of Ishala, still further towards the west, have sent their old people, women, and children, away to places of safety, and are ready for the Dahomians, if they wish to attack Ishala. The Dahomians are reported to have gone there, and, finding them thus prepared, pretended they had come as friends, and only wished the Ishalas to give them guides to take them to Abbeokuta. The Ishalas replied that they were friends of Abbeokuta, and would give them no guides. I do not think that any thing decisive will be known before this month's mail leaves.

"We have heard nothing during the past month from Ibadan. It is supposed that the Ibadans are in some way mixed up with the Dahomians, and would only wish the latter every success in an attack upon this town. This causes a more embittered feeling against Ibadan than before."

The following, dated February 26th, is from Dr. Harrison—

"I have to thank you for your kind letter, received by the last mail. It was very satisfactory to find that the Church Missionary Society entirely agreed with us in the matter of the Governor's proclamation. We had before heard that the Missionaries in Lagos and Sierra Leone, and, I think, Cape Coast also, thought we had done quite right in stopping here. . . . . In Abbeokuta the white people show the most entire confidence in the safety of the place. The great proportion are busily engaged building. Mr. Champness is just finishing his new chapel between Alabama and Ikija; Borgmeyer is roofing in his new house; Mason is of course busy, in order to get his machinery under cover. Everybody seems to be more or less busy building."

The date of the following extract from Mr. H. Robbin is two days later than the preceding one. It is addressed to Captain Davies, at Lagos—

"There was a great noise and confusion last night. The Egbas fired upon the Dahomians on this side of Ishagga, say about three or four hours' journey from Abbeokuta, and we are likely to have a fight to-day or to-morrow. The few Ishagga people who remained have left their town, and the Ilasa people also. The houses at Aro are set on fire, but the converts, who encamped at Aro gate, have removed my doors and windows, and the roof of the house, so that there is not much mischief done, but they may yet pull down the walls. I think the Egbas are fully prepared to meet the Dahomians. We are all looking out anxiously, and expect to see them every minute."

To these fragments we add the following extract from the "Iwe Irohin" of March—

"An attack from the Dahomians has been expected, and nothing has been done these three or four days past but works of preparation to meet and repel the assault. On Monday evening a great alarm was given: women went about the streets, singing; men hastily armed themselves, and hastened to their appointed stations behind the wall or at the gates; very soon thousands were ready to meet any attack that Dahomey may make. The morning of Tuesday dawned, but no enemy appeared in sight. Various reports were brought in from time to time that they were seen somewhere near Ishagga; then that they were seen in some farm there; that they had divided, and one division was seen marching northward towards Iberekodo with two Ibadan horsemen at their head as guides. A double attack was therefore expected, one from the south and the other from the north. These reports served to keep attention alive, and up to this hour they are expecting and awaiting an attack, being aware of the character of Dahomey warfare. They approach with caution, sometimes leave again, professing to be going somewhere else, and, when suspicion is not felt, suddenly return, and make their spring on their plunder. Perhaps, after all this noise, we shall hear that Dahomey has caught some small town asleep, and made sufficient slaves to sell and to kill until another season shall come round. Dahomey does not like hard fighting more than other native tribes: craft and cunning are their best weapons, and most relied on.

"Several chiefs returned from the camp at Makun, to take part in defence of this town. Whether the Dahomian army will come or not is uncertain, but a state of preparation will prove the best means of preventing an attack, for doubtless the Dahomians have their spies to report what is doing, from some quarter or other. That they should not come is earnestly to be desired, for there will be a great loss of life in such a battle as must take place. Besides which, should Abbeokuta be destroyed, it would prove a heavy blow to civilization and the progress of religious truth; and should Abbeokuta conquer, it would strengthen war principles and feelings, and make them much less inclined to peace. If the Dahomians do not come, we expect the Ibadans will be more ready to listen to overtures for peace. It is generally supposed that a hope of help from Dahomey made them evade the offer recently made. In every respect it is most desirable that the Dahomians should not attack."

Our letters from Lagos are a few days later. The Rev. S. Crowther, writing March 9th, says—

"The alarms of the Dahomians' march are very strong. The people of Abbeokuta are waiting for them behind their walls. May the Lord protect his servants and his own cause! We need a continued interest in your prayers."

Such, then, was the aspect of Abbeokuta at the date of these despatches. The crisis was at hand. The people were prepared to defend to the uttermost their houses from a ruthless invader. The Missionaries were there with their flocks. They, too, were using *their* weapons; they were in earnest for God's help and deliverance. May his right arm be stretched out to help and defend them!

VALEDICTORY PROCEEDINGS.

DISMISSAL OF MISSIONARIES TO MADAGASCAR.

"He that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth," has recently reopened a door of usefulness, which has been closed against European Missionaries for the lengthened period of twenty-eight years. For wise reasons, we doubt not, it was so ordered. Although we cannot comprehend all, we can understand something of the mystery. The trial was permitted in order that the enduring nature of a true work of grace might be incontrovertibly demonstrated. The native

Christians of Madagascar were placed in the furnace, and their profession of faith proved to be, not wood, hay, stubble, but gold, silver, precious stones. In this God has been glorified, and the reality of those results, which, when faithfully preached, the Gospel is ever certain to produce, has been placed beyond the possibility of doubt. Henceforth the disparagement which some would cast on all Missionary efforts which are not carried on in strict accordance with an arbitrary model, which, without any warrant from the word of God, they are attempting to set up, is effectually obviated.

There are those who contend that Missions are of no force unless carried on according to a prescribed ecclesiastical organization. The theory is wrapped up in the following paragraph from a sermon preached by the Rev. A. N. Littlejohn, D.D., rector of the Church of the Holy Trinity, Brooklyn, New York, October 2nd, 1862—

"Experience has taught the church that to do her full work among the heathen, and to do it well, she must send to them, not Bibles alone, nor ministers alone, nor sacraments alone, nor any parts of the Gospel sytem isolated from the common whole, but altogether in the unity of an organic interdependence. This has been a hard lesson to learn. Again and again have attempts been made to evangelize by means of a fractional Christianity; in one quarter by baptizing, in another by preaching, in another by spreading the Scriptures, in another by schools, and in another by the supposed all-prevailing virtue of an apostolic priesthood; thus endeavouring to accomplish, by the severed elements and untwisted fibres of the body of religion, what could be done only by its banded strength. It was the entire ark, not any one of its timbers, that floated Noah and his house safe over the deluge; and it is an entire Christianity only that can retrieve the desperate fortunes of human nature."

This, we are informed, is the lesson that experience has taught the church. Where, then, is that experience? From what field of Missions is this lesson of experience derived? Where are the facts that establish either the negative or positive side of the question, and which suffice to prove either that the attempts to evangelize by what, in the above quotation, is termed "a fractional Christianity" have been failures, or that the "unity of an organic interdependence," when attempted to be carried out, has been so pre-eminently successful? We have had our own Church Missionary Society, sending out faithful men with episcopal ordination. They have gone out from the parent church, which, in its full organization, occupies the home centre, and they have been put forth as the tendrils of a tentative and exploratory work, laying hold in apparent feebleness on new countries, but becoming gradually strong and vigorous; one advantageous feature of their Missionary action being this, that from their fractional character and inability to exist in a separated state, they are necessitated to maintain intercommunion with the parent church, of which they are in fact the offshoots. But if each Mission is to be invested with organic completedness, what security have we that this dependence upon, and sympathy with, the church at home will be sustained? If these integral units from the quasi inter-dependent nature of their organization, imagining themselves capable of separated action, break off from the mother church, and set forth upon a self-appointed course, what security is there that it will be of an orthodox and satisfactory character? What if they, who are entrusted with the administration of affairs, turn aside into errors of doctrine or practice; and the Mission, submitting itself to the influence of its head, leave its proper orbit, and deflect into a devious and eccentric course, will this be to the promotion of Christianity in distant lands? Let the advocates of this theory look to it. It has been hastily adopted and precipitately carried out, so far as circumstances have permitted it to be done. Much more is contemplated in the same direction, so that this movement is as yet but commencing; yet already the inconveniences attendant upon it have re-acted, painfully and disadvantageously, on the church at home. There is just one consolation, that experience is the best and, in many cases, the alone corrective; and we should feel much more uneasy at the excitement existing on this subject, but for our conviction that the new theory only needs to be submitted to this test, in order to prove its own unsoundness.

The Church Missionary Society commenced its Missions long before the novelty set forth in such grandiloquence of language was thought of. It sent forth Missionaries, and not churches. It expected to find the materials of which native churches have to be constructed in the countries themselves. Believing, as it still does, and, we trust, ever will do, that the power to convert is in the message which the church is to deliver, and that it is the truth, and not the organ of its utterance, that the Spirit of God uses, to turn men from darkness to light, the Society sent forth men

who should faithfully teach and preach that message. Have its Missions proved failures? The self-supporting church at Sierra Leone, the gradual extension of Christian light and truth through the Yoruba country, and along the banks of the Niger into the dark interior of Africa, are these failures? The Tamil churches, reckoned by tens of thousands; the Maories of New Zealand, whose Christianity has alone preserved many an English settlement from desolation, and themselves from an avenging and destructive retribution; the hopefulness and vigour with which the native churches in every direction are yielding forth from their own bowels the men who are to become their future pastors and teachers, and are liberally opening their stores of worldly goods to provide them with a maintenance; are these failures? Are the men who, pronounce such results failures ignorant or prejudiced? Do they, on solemn occasions, deal with subjects which they have not thoroughly examined; or, having done so, do they purposely ignore all that they find to be adverse to their favourite speculation?

But has the blessing been restricted to the labours of the episcopally-ordained Missionary, and all others, have they proved to be failures? If Missionaries, who, although episcopally ordained, and using their office for the great purpose of a faithful evangelism, nevertheless, if apart from the other element, which, together, make up the supposed organic unity, are pronounced to carry with them into the field nothing more than a fractional Christianity, what place shall be assigned to evangelistic efforts originating from a centre otherwise than episcopal? Plainly such are deemed unworthy of recognition. But has the great Head of the Church so dealt with them? Has He not used them for the extension of Christianity, and blessed them with a large measure of blessing? Has the American Board of Commissioners for Foreign Missions, or the Baptist American Board, been left unrecognised and unblessed? Have the Missionaries of the one been unsuccessful amongst the Armenians of Turkey, and the Nestorians on the borders of Persia and Turkey, or the Missionaries of the other amongst the Karens of Pegu? Or the efforts of our Nonconformist brethren at home, have these been failures? Has the Gospel achieved no triumphs amidst the isles of the Pacific, the numerous tribes of Southern Africa, the slopes of Travancore? And what of Madagascar? No episcopalian Missionaries have ever yet entered on that island. Yet there is found a native church, one that has endured without injury an ordeal of such intense severity, that certainly, except in the records of the early church, there is no parallelism for it to be found! It was left alone in its infancy, the Missionaries who had commenced the work having been compelled to leave: as Job was surrendered to the power of Satan, it was placed in the hands of its enemies, that, possessed as they were of all physical power, they might destroy it if they could. They tried to do so, and laboured zealously in their vocation. For years they persevered. The persecuted Christians took not the sword, they offered no resistance; they endured the suffering, but, in the midst of the fires, they held fast their faith. They have outlived their persecutors: they are dead, but the church has multiplied, and survives. On this field there was nothing whatever of the "unity of an organic interdependence," but has there been no blessing?

No! the message, and the instrumentality by which it is conveyed, are distinct. There is the shell and the kernel within, the one valuable only as it contains the other, and therefore, if an empty shell, of no value at all. The water which saves life, and the vessel in which it is presented, are distinct. The vessel may be one extemporized for the occasion, but if it suffice to convey the water to the lip it does its work. God would teach us that the virtue, the saving power, is in the message, the truth, by whatsoever instrumentality it may be conveyed; and where God's truth is fully and faithfully delivered, there is present, under whatever other circumstances, not a fractional Christianity, but that Gospel which is the "power of God to salvation to every one that believeth."

The question is not now as to the relative value of this or that agency or mode of action; it is of a more vital character: whether the Gospel, unless conjoined with a special organization, is divested of its power to evangelize, so that, however full the truth may be, yet, without the form, it can be regarded only as a fractional Christianity. This, all who value the Gospel, who would not tie down the administration of God's great medicine to a particular organization, not always attainable, nor everywhere to be found, must unite to controvert: whatever they be in other respects, whether members of Established or Nonconformist Churches, Episcopalians, or Congregationalists, Christians of Europe or Africa, or of Asia or America—all must rally round the standard of Gospel truth, resolved to uphold it in its distinctiveness. Wherever the

Gospel is professed and believed, there is a basis of union: where it is wanting there may be uniformity, but there cannot be union. God's people, at the present day, are called upon to stand forward, and, breaking loose from the narrowness of mere sectarianism, to identify themselves with each other by a hearty sympathy. They have all, no doubt, their preferences on questions of church government. Let them retain them. We ask not for amalgamation, but for distinctive yet co-operative action. Remaining in their respective organizations, let them there do all the good they can. But let all prejudices and partialities be subordinated to the necessities of Gospel truth, which at the present day requires to be defended against the sceptic and the formalist.

Especially let there be the manifestation of this union on the part of the great Evangelical Societies, whose object is the propagation of the Gospel in heathen lands, amongst their officers at home, and their Missionaries abroad. It is a matter of thankfulness that their Secretaries do meet together once a month for the purpose of conferring on questions of general interest; that they meet as brethren, and unite in prayer and praise; and we trust that the same spirit will pervade the proceedings of these several Societies, and communicate itself increasingly from the home centres to the Missionaries in foreign parts. To act otherwise would be the indulgence of an inconsistency detrimental to the common work. When, in the vast field of Missions, where the work is so overwhelming and the labourers so few, faithful men, the representatives of various churches and denominations, find themselves in the presence of the heathen, preaching the same Gospel, actuated by the same motive, and seeking the same end, the glory of God in the salvation of sinners, shall they look coldly on one another, because their views on matters of church arrangement are not identical, and, commencing to bicker on these points, subject themselves to this reproof from the observant Brahmin or Mohammedan—"Your efforts for our conversion are evidently premature. You are not agreed amongst yourselves. You had better arrange these points of controversy first, and then we shall feel disposed to give you a patient hearing?" Nothing can be more prejudicial to the advancement of the Gospel amongst the heathen, than intolerance and contention amongst those who profess to bring to them the same common faith. At home, sectarianism has grievously injured the great cause of national religion; let not the evil be transferred abroad. On the other hand, brotherly feeling, sympathy, and consideration amongst men, who, however differing on other points, are identical in the answer which they give to the inquirer who asks, "What shall I do to be saved?" is to the heathen the strongest proof of the power of that truth which they hold in common. That bond must be strong which prevails to unite when there is so much to disunite.

It was the manifestation of this godly union which invested the valedictory meeting convened to take leave of our Missionaries to Madagascar, and send them forth to their work, with such special interest. It is not only with the consent, but at the expressed desire of the London Missionary Society, that the Church Missionary Society has sent its Missionaries to Madagascar. That Society has acted nobly. The Gospel has been dearer to it than its predilections for that form of church government which is most prevalent amongst its members. Had it been otherwise, it might have discountenanced, certainly it would not have encouraged, the action of the Church Missionary Society towards Madagascar. But its representatives knew that the Missionaries of that Society, in their teaching, would allow nothing to come between Christ and the sinner; that they would place proximately and immediately before the needy sufferer, not the church, not sacraments, but a living Saviour; and therefore they have welcomed the determination of the Church Missionary Society, and have moved us to hasten on. The Missionary work amongst the Hovas and the province they occupy engrosses the all of effort which the London Missionary Society, consistently with other claims and duties, can give to Madagascar. Yet this is only one of the twenty-two provinces of that magnificent island, and who shall undertake the evangelization of the other parts? The representatives of that Society have therefore done us the honour to beckon to us, although we be Church Missionaries, because they know, that although we sail in a different ship, we use the same Gospel-net which they do.

Various considerations decided the Church Missionary Society to undertake this new Mission.

So generous an invitation needed to be as generously accepted. So far as evangelical churchmen are concerned, the basis of true brotherhood is not uniformity in externals, but a sympathy in the recognition and acknowledgment of those grand essentials of Christian truth, which are admirably summed

up in the 9th, 10th, 11th, 12th, and 13th Articles of Religion "agreed upon in the convocation holden at London in the year 1562, for the avoiding of diversities of opinion, and for the establishment of consent, touching true religion."

Moreover, there were providential leadings, which, like the pillar of fire and the cloud, moved in the direction of Madagascar, and encouraged us to go on. Our Missionaries had already been brought into communication with the Malagasy. In the island of Mauritius they had met, and become interested in them. Many of the persecuted Christians of that island found refuge in the Mauritius, and some from amongst the number were found useful as colporteurs. The interest which the Bishop of Mauritius feels in the race is evidenced by his journey to the capital of Madagascar, and, amidst the fatigues of that undertaking, he was attended and assisted by a faithful Malagasy catechist, who went with him from the Mauritius. It was as the result of his communication with the Rev. William Ellis at Antananarivo, that the Bishop moved the Church Missionary Society to the commencement of a Mission in that island.

And it is of primary importance to the Church of England that the Church Missionary Society should enter upon this service. There is thus secured a faithful exposition of the true principles of the Church of England.

If, among the professed members of the Church of England, there exist at the present time great discrepancies of opinion; if some speculate on inspiration—its mode and degree—until the Bible, according to their theories, is divested of all reliability; if others eliminate the atonement from the great essentials of Gospel truth, and, setting aside the idea of sacrifice by blood-shedding, put forward the incarnation as alone and by itself sufficing as a ground of hope; and others, regarding the retention of episcopacy as abundantly compensating for an utter departure from sound doctrine, aspire to the restoration of communion with unreformed churches, and appear to think it of no consequence that "the salt has lost its savour," provided if only it retain the form and aspect of salt; it is the more necessary that those members of the Established Church, who know God's truth in its distinctiveness, should honour it by a resolute testimony. This the Church Missionary Society has done hitherto, and may grace be given her to persevere in so doing to the end. Never was there a period, in the history of the British nation when it was more needful that they who love the truth should be of Paul's determination—"To whom we gave place by subjection; no, not for an hour, that the truth of the Gospel might continue with you.

All these considerations served to render the dismissal of the two first Missionaries of the Society an occasion of more than ordinary interest. The meeting for this purpose held in the Society's Committee-room, Salisbury Square, on Thursday, March 26th, was large and influential, the chair being taken by the Hon. Captain Maude.

After prayer, and the reading of a portion of the Holy Scriptures, the following Instructions were delivered to the Missionaries by the Clerical Secretary, the Rev. William Knight—

INSTRUCTIONS OF THE COMMITTEE TO THE REV. THOMAS CAMPBELL AND THE REV. HERBERT MAUNDRELL, PROCEEDING TO MADAGASCAR.

Dearly Beloved in the Lord,—You have witnessed the valedictory dismissions of many of your fellow-students during the three years of your residence at the Society's College at Islington; and, no doubt, your minds must, on such occasions, have thrown themselves forward to a time like the present, with the thought, "When *my* course is completed, where shall *I* go?" Who could have answered? Of this we feel sure, the Lord will go with you. You have given yourselves to Him, to serve Him, body, soul, and spirit, in the Gospel of his dear Son; and though perhaps you may at this present moment feel more strongly even than you ever did before, how unworthy is the offering, yet He has accepted it; He takes you, as chosen vessels, to bear his name before the Gentiles; and we have no doubt that He, in answer to believing prayer, has directed the minds of the Committee in the choice of that sphere where you are to labour for Him, and that He will seal to you his most true promise, "Lo, I am with you alway, even to the end of the world!" High calling! Arduous responsibility! But keep near to Him, and you shall be more than conquerors through Him who hath loved you.

This time last year the Society was prompted by the call of God's providence, heard in the appeal of Christian servants of our beloved Queen in India, to lengthen its cords by entering upon a new district of wide extent in the Punjab. Though it was a season of serious financial anxiety, yet we felt the call,

and we went forward; and God blessed us in this venture of faith, and even replenished our funds thereby. Now we obey another call to go forward, and we feel sure that the means and the men will be supplied. The new and marvellous openings for Missionary enterprise in every quarter of the globe may well startle us, and in this great day of opportunity it is hard for the lagging faith and languid love of the Church to rise to the occasion, and with loins girt and lights burning, to do the bidding of her Lord.

The call now comes from Madagascar, and to Madagascar accordingly, although sorely straitened for men and for means, do the Committee, in the same spirit of faith, designate you. The history of that Mission has been so prominently of late before the Church of Christ that it is hardly needful at any length to dwell upon its chief features. Yet upon some of them we must touch, because they bear upon the few general Instructions which the Committee have to give you. You know how the Gospel was first brought to that country; you know how, after the Holy Scriptures had been translated into the Malagasy language, for a quarter of a century, the European evangelist was banished from the land, and yet that the word of God grew and mutiplied there; and how, after a persecution, unparalleled in modern times, it was found, when God's providence once more opened the island to Christian intercourse, that the few hesitating adherents to the Gospel had increased to 10,000 disciples; besides many who had resisted unto blood, leaving behind them a testimony that can never be forgotten by any just historian of the Christian church; and many more of whom the world was not worthy, who suffered joyfully the spoiling of their goods, and encountered perpetual slavery for the sake of Him whose service is perfect freedom, or who hid themselves in deadly swamps, surrounded by crocodiles and beasts of prey, and clung to mouldering and mildewed copies of the Scriptures, which they had buried from the sight of their persecutors, that so the truth of the Gospel might continue amongst them.

The honour of this great work God has been pleased to put on the London Missionary Society. They first, of Protestant Missionaries, approached, forty years ago, the shores of Madagascar. They taught the people to read. They reduced their language to a grammatical form. They gave them the Bible in their own tongue. Several of their Missionaries laid down their lives for the Mission. And they succoured the refugees, and, by correspondence, sustained the hopes of the confessors, during the many years that English teachers were excluded from the island. Nothing is more touching than the affection manifested in the letters of the persecuted Malagasy Christians towards those who first brought to them the pearl of great price.

And if it be asked, Wherefore, then, send you, Brethren, to this field where other labourers have first broken up the ground and sowed the seed? The answer is, We send you forth to Madagascar with the cordial concurrence of the Directors of that great Society. The excellent Bishop of Mauritius, after full communication with their representative there, Mr. Ellis, entreats us to lose no time in taking our share in a work which is beyond the grasp of a single Missionary body. We would take warning indeed when we recal the apostle's words, "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build on another man's foundation;" and we remember how the great Romish apostacy, true to its prophetic character, augments its numbers, when it cannot resort to the secular arm, by seducing to itself members of Christian communities to whom it may obtain access. Far be this from us! We respond rather to the call of honoured Christian brethren to help them in gathering the harvest, too great for them unaided. When our blessed Lord, after the long and gloomy night of toil, bestowed on his servant Simon the miraculous draught of fishes under which his net began to break, Simon beckoned to his partners in the other ship, and they came at once to his assistance. And such are the fraternal relations that exist—and may they ever continue—between the London Mission and our own. It is one of our fundamental laws that "a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." And this was practically illustrated very early in our history. Our first pecuniary expenditure was a donation of 100*l.* towards the London Missionary Society. Some few years subsequently, when our Tinnevelly Mission was rent in twain, through our Society's faithful adherence to the Prayer Book and Formularies of our church, and an overture was made to the London Missionary Society to occupy that part of the district which was alienated from our Missionaries, they refused to take advantage of the schism, saying, that their work was to preach the Gospel, and not to establish forms of church government. And now they again give us the right hand of fel-

lowship. We enjoin you, therefore, first of all, to meet these brethren in the spirit in which they are prepared to welcome you. Ever seek to maintain brotherly intercourse with them. The whole land is before us. There is an adequate staff of Missionaries in the capital already; the entire island, more than 1000 miles long, is everywhere accessible, and is destitute of European labourers; and in the face of the emissaries of Rome, divisions among Protestants would be most disastrous, when we should present an united front against our common foes — Popery and Paganism. You will honour those whom God has honoured. This is the first injunction which the Committee lay upon you.

But there is another lesson to be drawn from the circumstances of Madagascar. If God has put great honour on these Missionary brethren, He has put greater honour still on His own word—that word which He has magnified above all His name. The Missionaries remained long enough to complete the translation of the Scriptures into the Malagasy, and then they were expelled. And here we have a lesson which may well teach us to trust the Bible, whether in Indian Government schools or elsewhere, to be its own witness and guardian.

See, we say, the living energy of the Bible, even without the oral teacher. Here we have a people cut off from all but the scantiest means of communication with their original instructors, only a very few years after the Gospel has first been brought to them, with no developed system of church government, or any of the elements of cohesion which usually bind together Christian communities. And yet they live, and grow, and spread, in spite of a searching and pitiless persecution, their only bond of union being the possession of the word of God in their own tongue.

Here is a lesson, we repeat, which we cannot overlook. The best gift to a nation is the Bible in the vernacular. Missionaries have accomplished little till they have secured this. This is the best security for the permanence of their work Our own English Bible has made us what we are. The Indian mutinies witnessed its power to sustain under the bitterest trials. And Madagascar furnishes a fresh testimony to its priceless value. "Thy word is tried to the uttermost; and Thy servant loveth it" (Ps. cxix. 140, Prayer Book). While an effort has been made from the neighbouring continent to undermine its divine authority, a practical answer comes across the Mozambique channel from the martyrs and confessors of Madagascar, to testify that it is not the word of man, but that it is in very deed the word of God. This is the general lesson for the Committee and all their Missionaries; but do you, dear brethren, learn hence the true source of all Missionary success. You see what it was that wrought the past triumphs among this people. So remember what is to be your best and only weapon for the time to come. "Take the sword of the Spirit, which is the word of God." This must be the food and joy of your own souls. This must be the beginning and end of your teaching, if you would enjoy the light of His countenance, without which all teaching is vain. And this strict adherence to the standard of Holy Scripture is, if possible, more important even now than heretofore. Madagascar Christianity has been tried by persecution. Now it will be tried by prosperity. There is about it a feature unique in modern Missions. Those in high places are at the head of the movement, just as it was with the mediæval Missions in the north of Europe. Every light brings its shadow, and this has its dangers as well as its advantages; and we know how, in the middle ages, heathen customs and superstitions mingled with and enfeebled the truth. There may possibly be ill-informed, if not insincere, professors of Christianity, who will go with the stream, and take up what is popular. What will be a preservative against the deadening influence of such nominal adherence? You have the antidote which was wanting in the darker ages, and for lack of which their Christianity became distorted and corrupted. You have the Bible in the vernacular. Hold up, then, the standard of the word of God. Bring all to this test. Watch for true conversions. This is the real basis of our church. And the experience which our brother Campbell has gained in the Revival movement in Ireland will, we trust, teach you both to watch for signs of true spiritual life, and to rest satisfied with nothing less.

But these words of counsel must draw to a close. They have indicated to you rather some general principles to guide your conduct, than have laid down for you specific rules. The Committee are not yet prepared to point out the exact sphere of your future labours. They hope, before many weeks, to have the advantage of personal conference with the Bishop of Mauritius, and to avail themselves of his local knowledge in the selection of a station. Meanwhile, you will proceed to Mauritius. You will there become inured to a tropical climate, and will have the most convenient opportunity, both of studying the Malagasy, and coming into daily contact

with the natives. Bend all your energies to the acquisition of the language. This must be done at first, or it will not be done at all. And keep steadily before your minds what is the great object of a foreign Mission. It is the raising up of a Native Church—self-supporting, self-governing, self-extending. The Mission is the scaffolding; the Native Church is the edifice. The removal of the scaffolding is the proof that the building is completed. You will have achieved the greatest success when you have taught your converts to do without you, and can leave them, for fresh inroads into the 'regions beyond.' Accustom them from the first to weekly contributions to a church fund. Foster in them a spirit of independence. Encourage them to meet together regularly amongst themselves for prayer and mutual edification. Set them to work, rather than strive to do all yourselves. Stand behind them, rather than before them. And recollect, that amongst these people, though behind us in civilization, there is a native strength and vigour of character, strikingly in contrast with the Oriental ages of political and spiritual despotism, which has borne the brunt of a prolonged and barbarous persecution—a strength of character, from which great things may be expected, on which great reliance may be placed, and which, with the blessing of God, promises for it a noble future in the Missionary history of the southern hemisphere. "Blessed be God," wrote some of the Malagasy confessors, "the blood of Jesus redeems us, saves us, purifies us, and cleanses us from all sin. By a great and strong voice has Christ called us, and we have returned to Him." It is to such people that the Committee send you forth. They send you forth with a full heart, and with many prayers. The Lord's grace is sufficient for you, and His strength is made perfect in weakness.

The Missionaries—the Rev. Messrs. Campbell and Maundrell—having respectively acknowledged the Instructions which had been read, they were further addressed by the Rev. C. D. Marston, Rector of Marylebone, in a discourse faithful and luminous as to doctrine, and full of affectionate and heart-spiriting counsels.

On the conclusion of Mr. Marston's observations, the Rev. Dr. Tidman, the Secretary of the London Missionary Society, was invited to address the meeting, and more especially the Missionaries, on a subject which so deeply interested him, and with which he was so thoroughly conversant, as Madagascar and its need of Gospel light and truth. We regret that we are unable to collect more than a few fragments of what he said. "He had come," as he stated, "to derive pleasure and profit from the proceedings, but unprepared to take any part in them. He rejoiced in the designation of these two first Missionaries to Madagascar, regarding them as a first instalment, and trusting they would be followed by twenty more. All would be needed amidst the vastness of the work to be done. It is true that, according to the latest information received, there were not less than 10,000 christianized Magalasy. They were dispersed abroad in different directions. Many of them had been sold into slavery, and, amidst their chains, had been living witnesses to the truth; but these were the exceptions, and the great body of the people was in a state of pitiable degradation. The London Missionary Society therefore rejoiced most cordially that the Church Missionary Society had decided to enter on this field of labour, and entertained the hope that it would multiply Missionaries, who should go forth preaching the same truths which had been embodied in the Instructions, and enforced in the address which they had just heard.

"The great truths of the Gospel, set forth in their dignity and simplicity, and brought home to the heart in the life-giving power of the Holy Ghost—these constituted the grand requirements for Missionary work. Going forth in the full acknowledgment of these, and with the determination to know nothing in their work save Jesus Christ, and Him crucified, to set Him forth primarily and distinctively, there would be no fear of any collision between Missionaries. In faithful adherence to such principles, they would find alike the secret of unity amongst themselves, and of power to convince and convert the heathen, and they would go forth conquering and to conquer. The Lord God had prepared the way for new Missionary efforts, and had provided in the land Missionary helpers for those who should enter in. There were in Madagascar thousands of praying Christians. How different, therefore, their condition would be from those who, between forty and fifty years ago, had first essayed the work.

"To expect, indeed, that all would be smooth, and that no difficulties would present themselves, would be contrary to experience. Dangers still await the native church in Madagascar: through grace it has endured the ordeal of persecution. May the season of prosperity and royal favour inflict upon it no injury!"

Dr. Tidman, in conclusion, referred to the

presence in Madagascar of the emissaries of the Church of Rome, and the unscrupulous measures adopted by them for the furtherance of the objects they had in view. But however defamed or misrepresented, the duty of the Christian Missionary was still the same; not to be provoked; to bear much, and yet not retaliate. Thus the people of Madagascar would soon learn to distinguish between true Christianity and its counterfeit.

After Dr. Tidman had concluded, prayer was offered up by the Rev. J. H. Titcomb, Incumbent of St. Stephen's, Lambeth, and the Missionaries having been commended to the guidance and protection of Almighty God, a hymn was sung, and the meeting separated.

THE KUTCHIN OR LOUCHEUX INDIANS.

We regret that a press of intelligence from other Mission-fields has compelled us to interrupt Mr. Kirkby's interesting journal. The portion of it, however, which we publish in this Number, descriptive as it is of the Loucheux Indians, their manners and customs, is complete in itself.

July 13 — We are again fairly on our way. I shall, I fear, be very tired of my mode of conveyance long before reaching La Pierre's House. It is so small that there is barely room to sit in, and of course I am obliged to keep almost motionless, lest the canoe should capsize. In addition to myself, I have a little Indian boy, about ten years' old, who was given to me yesterday by his father, to take up to train and educate for future usefulness, if God is pleased so to use him. He is a nice little boy, and will, I think, learn quickly. He has attached himself to me, poor little fellow, but could not refrain from crying very much last night for his father. His mother died some two or three years ago. From his having two rather large teeth in front of his mouth, he has been named "beaver-teeth," but I hope to give him my own name of William. Should any of our young friends in England see this, I trust they will not forget to pray for him, that he may be fitted and prepared for usefulness among his countrymen. Pray also for his father, and thank God for the grace given to him thus freely to give up his son, and to be separated so far from him—more than 1200 miles.

It will be rather difficult to write in a canoe, but I will try to give a brief summary of the character and habits of the Loucheux as far as I am able. They are naturally a fierce, turbulent, and cruel race, much more nearly approximating to the Plain tribes of the Saskatchewan than to the quiet Chipewyans of the Mackenzie valley. They extend from about the 65° to very nearly the Arctic coast, and from the Mackenzie westward to Behring's Straits. They were once very numerous, but wars among themselves, and with their Esquimaux neighbours, have diminished their numbers a great deal; they are still, however, a strong and powerful people. They are doubtless of Tartar origin, for their personal appearance, the practice of Shamanism, scarifications in sorrow, burning their dead, infanticide, a species of caste, and several other customs, point us at once to the inhabitants of the East as the parent stock; and though there are many important differences, both in their habits and language, yet they are evidently a branch of the Chipewyan, or "Tinni" race, both undoubtedly proceeding from the inhabitants of north-east Siberia. If this be so, then the Tinni family holds a very important position among the aborigines of this continent, extending as it does, in an uninterrupted line, from Hudson's Bay to the Pacific Ocean, and stretching in a more broken, though perfectly visible chain, from near the Arctic coast to the Gulf of Mexico: and the actual distribution of the Tinni tribes at the present day favours the above conclusion. A band of Asiatics crossing over Behring's Straits to this continent, and proceeding down its western coast, would probably leave parties at the mouth of every large river they passed. Now the first river such a party would arrive at is the Kwitchpach or Yoncon, in the valley of which are the Kutchin, or Loucheux. At Cook's Inlet, we find the Kinai, a tribe closely resembling the Kutchin, inhabiting the valley of the Saskatena river. On the banks of the Alna dwelt the Yellow knives, the same people, but thus designated by their northern brethren from the copper knives which they fabricated. Up the Fraser's River reside the Tah-culi, Caniers, &c., who speak, with but slight difference, the Tinni language, and point clearly to the path by which the Peace, Athabasca, Slave,

and Mackenzie-River valleys were peopled. The detached tribes of Tlat-skanis and Umpquas show how they migrated southward; and, continuing onward over the great plains, the family is represented by the Navazos, Penal Lenos and Apaches, and, in the Gulf of Mexico, by the Hoopatis dwelling on the banks of Trinity River. The foregoing information has been gathered from a careful comparison of vocabularies in Hale's Ethnology, and a very interesting and valuable map of the aboriginal tribes of the country, lately published by the United-States' Government. According to these authorities, together with the census of the tribes here, taken a few years ago by the Hudson's-Bay Company, the Tinni family consists of forty-one tribes, amounting in an aggregate to about 32,000 souls. Many subjects of interest here suggest themselves for remark, but as they would be irrelevant to the topic in hand, I must leave them, and come back to the Loucheux or Kutchin.

They are divided into many petty tribes, each having its own chief, as, the Ta-tlil-Kutchin (Peel's-River Indians); Ta-kuth-Kutchin (La Pierre's House Indians); Kutch-a-Kutchin (Yoncon Indians); and many others; but the general appearance, dress, habits, and customs of all are pretty much the same, and all go under the general names of Loucheux or Kutchin. The latter is their own appellation (the people); while the former was given to them by the whites (squinters). There is, however, another division among them, of a more interesting and important nature than the petty tribes just referred to. All, irrespective of tribe, are divided into three grades, faintly resembling the upper, middle, and lower classes of civilized nations, and are termed respectively, Chit-sa, Nati-sa, and A-tul-sa, the former being the richest, and the latter the poorest. They differ, however, from the customs of civilized life in this, that it is the rule for a man not to marry in his own, but to take a wife from either of the other classes. As the different families or tribes who belong to the same grade will never make war with each other, this system of marriage must have a beneficial influence in allaying feuds that may arise among the others, for in every case the children belong to the grade of the mother. A man's children, therefore, may be amongst the tribe against which he is called upon by his chief to oppose, in which case he will naturally seek for peace.

Their dress is the same in all the tribes, and very nearly so of both sexes. It consists of a sort of tunic, or pointed shirt, and trowsers to which the shoes are attached In the shirt being long and pointed, and the shoes attached to the trowsers, are two differences between their dress and that of the Tinni. It may, however, only be a difference of recent date; for if the derivation of the word Chipewyan be "pointed shirt" in the Cree language, and not "a dead dog," as Sir J. Richardson supposes, then, undoubtedly, the Tinni wore garments of that shape when they first met with the Crees. The only difference observable between the dress of the women and that of the men was the tunic of the women being rather longer, rounded instead of pointed in front, and more profusely decorated with beads or hyaqua shells, of which both sexes are passoinately fond. Their dresses were all made of leather, very nicely dressed by themselves: those that were new looked very well, but others were fearfully dirty. Once on, I imagine the dress is seldom changed till it is worn out. In winter, one side of the leather only is dressed and the hair left on. The men paint their faces something after the manner of the Crees, and have the septum of the nose pierced, through which two or more hyaqua shells are placed, giving the face a very singular expression. The women tattoo themselves. Their chins are covered with vertical lines from one corner of the mouth to the other. Neither of these customs are practised by the Tinni of the Mackenzie Valley, but both are extensively used by the Navagos (the Tinni) of New Mexico.

The Kutchin are the only Indians in the country that I have met with who either collect wealth, or have a system of barter. Both are much practised by them, hyaqua shells, in the first instance, and now beads, imported by the Company, being their medium of currency. The man who has the most beads is considered the richest. After they are purchased from the Company's stores they are threaded by the women on strips of fine leather, a fathom being equal to the Company's standard of a male beaver, and in this way are traded among themselves. Some tribes scarcely hunt at all, but trade all their firs from more distant tribes, among whom they make annual expeditions for that purpose. Were they in a country more hospitable than their own, this propensity might be turned to a good account. They would, I think, be found equal to their conquerors, the Navagos, who are said to have made great advances in agriculture, and to be rich in horses and cattle.

The Kutchin women are inferior in looks,

and fewer in number, than the men. The former, I dare say, arises from the harsh treatment they receive, and the heavy work they have to perform; while the latter is caused in a great measure by female infanticide, which has hitherto been but too prevalent. The Company's officers have made very strenuous and laudable efforts to abolish the cruel practice, and in many cases, I rejoice to know, were successful. But many a poor mother assured me they had done it to prevent their children from suffering the misery they themselves endured. Polygamy among them, as among all barbarous nations, is the source of many evils. It is practised by them more than by any other tribe with which I am acquainted. The Kutchin multiplies his wives just as a farmer increases his beasts of burden. The more wives he has, the more meat he can have hauled, the more wood cut, the more chattels carried. Hence it is no uncommon thing for an Indian to have as many as four or five wives at the same time. The effect of this, when the number of females is much below that of the males, may be readily conceived. Dissatisfaction, jealousies, quarrels, and murders, are the natural results. So far as I could ascertain, there is no marriage ceremony of any kind, or previous courtship, required; the only thing is, the consent of the bride's mother. That is a *sine qua non* in all cases. Neither father nor brothers have a voice in the matter, and would sit quietly by and see their daughter or sister pulled to pieces by contending rivals, rather than interfere in the matter. Indeed, it would be considered by the whole tribe weak and unmanly for any to do so.

Formerly it was the practice of the whole nation to burn their dead, after which the ashes were collected, and, being carefully sewed up in a leathern bag, were suspended from the top of a painted pole, placed in some clear, and, if possible, elevated spot. But owing to the long residence and influence of the whites at Peel's River, the tribes in that vicinity now bury on stages, or in the ground; and their neighbours of the Yoncon are also now adopting the same methods. There is but little ceremony at the time of interment, unless the deceased had been a chief, or some other notable personage. The property is either destroyed, or interred with the owner. Nightly wailings are kept up for a season, during which time the nearest male relative is employed in purchasing, or otherwise collecting, meat, grease, furs, beads, &c., for the dead dance at the time appointed. All who are invited attend. The feast is kept during the day; and in the evening the dance commences, all moving round and round in a circle, each one trying to outvie his fellows in the contortions of his whole frame, but all beating admirable time with their feet. The dance is accompanied by a song, or kind of dirge, in which the qualities of the deceased are enumerated. Some of their airs are exceedingly plaintive and beautiful. It is said of the Crees that "they have no music in their souls." Be this as it may, the Kutchin are by no means destitute of it. Mr. Lockhart has already collected a pretty good number of their songs, which he has set to music, and a very interesting collection they will prove, should he at any time publish them. Unfortunately he has none of their death songs, or I would have copied one to send with this.

There is no regular order of priesthood among them. Any one who feels disposed may turn "medicine-man;" but some are much more highly esteemed than others, as possessing greater skill in conjuring away sickness, and foretelling future events. "The doctor," who so nobly declared himself dissatisfied with his craft was the chief man among them, and if he only remains firm in his allegiance to the Gospel, it will be a noble trophy of the power of divine grace. He was courted and feared in turns by all. They had the fullest confidence in his powers, and used to pay him most liberally for his services in seasons of danger or sickness. They also firmly believe that the conjurors have power to kill Indians at a distance by means of their spells. Indeed, so deeply rooted is this idea, that they think every Indian who dies before reaching old age has been killed by the influence of some conjuror whom he had offended, or whom some other person had hired to do the deed. In case of sickness or accident, when the services of the medicine-man or conjuror (for both are the same) are required, a female takes a quantity of beads, as many as the parties can afford, or feel disposed to give: these she carries to the tent of the selected doctor, and, without saying any thing, throws them at his feet and returns. If he thinks the sum sufficient, he rises and follows her back to her tent, when the incantations take place. If successful, he receives all the credit; if otherwise, he declares that a distant rival opposed him, who, being better paid, proved the stronger.

As in the case of most other uncivilized people, it is very difficult to know their real dispositions. They are, as a whole, bloodthirsty and treacherous, though among them

there are many honourable exceptions. They are extremely superstitious and credulous, as their whole system of Shamanism goes to prove. They are tolerably honest, that is, they will not pilfer about the Fort, or from the whites; and yet they will often rob distant Indians of their furs. They are also exceedingly hospitable to any one visiting them in their camps. At the same time they are jealous, arrogant, and conceited. All, I fear, are confirmed liars. There appears, indeed, a strong natural proneness to exaggeration and falsehood in the minds of all the Indians in the Mackenzie district, for one or other is generally used, even when a correct statement would equally serve the purpose. The Chipewyans, especially the slaves, among whom I labour, do not possess the darker traits above of their Kutchin neighbours. The custom of robbing each other of their wives, the facilities for divorce, and the inferior estimation in which women are held, combine to produce a very low state of morality among them. But as the glorious Gospel of the blessed God has now found its way among them, it will produce its legitimate effects among them, as among other natives of the earth, when it is known and felt.

Their religious notions are very few and indistinct. They have a knowledge of a Supreme Being; but as they possess no idea of a future state of rewards and punishment, this faith exerts no influence over their actions. Their religion, if such it might be called, is one of fear, as they more or less deprecate the wrath of demons. In this they approximate very closely to the Tinni of Mackenzie River. So far it is good, as there is no system to be overcome, or prejudice to remove, before the Gospel could be brought to bear upon them. Indeed, in the whole continent of North America it would be difficult to find a more important and interesting field of Missionary operation. Gladly would I, were it not for my family, live permanently among them. The mountains, however, require a single man to be their Missionary. But where is the man to be found? Who will re-echo the words of the Prophet, "Here am I, send me?"

I lately read a glowing picture of the enjoyments of savage life, in which the writer more than insinuated, that, left to his native woods and streams, the Indian experienced greater happiness than that bestowed by the ameliorating hand of civilization. Now, much as I feel disposed to be the friend of him who is the friend of the Aborigines, yet truth compels me to state, that between theories and facts there are often sad and gaping discrepancies, and perhaps in none more so than in the case before us. To draw a pleasing picture of savage life is one thing; to see the savage in his darkness is another. It is easy to speak of the Indians roaming over wood and mountains; now skimming over the glassy lake, and then gliding down the rapid current; but that is not all. It may be the romance of Indian life; but there is the sterner chapter of reality to set over against it, and from that chapter the foregoing notices of the Kutchin tribes have been drawn. They describe the heathen as they are "uncontaminated" by civilization. Twenty years have not yet elapsed since the whites first entered the Yoncon valley, and the influence they have exercised has been decidedly good. The Company's officers, all through the district, are kind and humane, and would raise the Indians rather than depress them. Their example, upon the whole, is good likewise. Intoxicating drink is unknown. If, then, I have not sadly misrepresented them, few will venture to say that the Kutchin, in their native state, are happy. The truth is, the whole tendency of heathenism is to brutalize and debase, while the design of civilization and the Gospel is to elevate and to bless; and they are the remedies which a gracious God has placed in our hands. Let us, then, go forward in the use of them, and his blessing will not be withheld from us. The former, I fear, can be but little used here. To the woods and the streams must the Indian tribes of this district look for a means of subsistence; but happily, though a handmaid to it, civilization is not necessary to a reception of the Gospel.

July 27—We have toiled hard, hoping to reach La Pierre's House; but finding that it is impossible, we have encamped, and, by a very early start, shall be there shortly after breakfast. During the fifteen days we have been coming up from the Yoncon, we have not seen a single Indian, all being in the interior making their summer hunts. Bucateral, the Indian who promised to have a supply of dried meat for us, failed, or at least we could not find it. Had we not, therefore, been fortunate in shooting some geese, we should have been very poorly off. God be praised for his daily mercies. Coming through the ramparts, the Indians in my canoe managed to get to the top of the rocks, in a favourable place to cut a "lop-stick" in remembrance of my visit to the Yoncon. Poor fellows! I was pleased with their expression of gladness, but would fain hope

that a more enduring memorial of my visit may be found in souls brought from darkness to light, and from the power of Satan unto God. This is the desire of my soul. To this my labours are directed, and for its accomplishment my daily prayers ascend. One rock was so much like a mitre, that I dedicated it to the name and memory of our good bishop. To another very conspicuous one I gave the name of my dear boy Rupert.

July 28—About eleven o'clock this morning we reached La Pierre's House. I felt sorry at arriving on Sunday, but it could not be helped. Flett and his wife, and the few Indians present, received me most cordially. After a little washing, &c., held service for the latter and the four who had come with us. In the afternoon, baptized Mrs. Flett and her daughter, a girl about six years old; and though there are only four or five of us who understand English, yet we found it good to wait upon our God in prayer and praise. This evening I had the Indians again. Three or four others were in, Flett tells me, a few days ago, hoping to see me again, and, after waiting for two days, they said they would just hunt in the mountains close, and would soon be in again. I hope they may arrive to-morrow, or they will miss seeing me.

July 29—After sixteen nights sleeping in the open air, on the sand, gravel, or stones just as the beach happened to be when we encamped, I enjoyed the quiet and luxury of a night's lodging in a house again. Engaged most of the day with the Indians. Those in the mountains, I regret to say, have not come, so that I must go without seeing them, as Mr. Lockhart wishes to leave in the morning.

July 30—After breakfast this morning we wished our good friends at La Pierre's House good bye, and set off on our toilsome journey across the mountains, one day of which is happily finished. On reaching the top of "the Nose" we sat down to rest, and, looking round, a most magnificent view presented itself. The rain and weariness prevented me from seeing and enjoying it when I came; but to-day I enjoyed it thoroughly, and, as I gazed, felt how

> —— Beautiful!
> How beautiful is all this visible world:
> How glorious in its action and itself!

July 31—How loving and how gracious is our heavenly Father to me his unworthy child and servant! The first night after leaving Peel's River, four Indians joined us with a supply of food for our need; and, by a strange coincidence, this morning, when we awoke, three Indians were with us who had come up to us with provisions during the night. As soon as I saw them I recognised them as old friends, and in a few minutes found that they were the ones who had been staying about La Pierre's House to see me. They went there about the middle of the day yesterday, and hearing that we had started, they proposed coming after us, when Flett, who knew we had only dried meat with us, sent a nice piece of the fresh meat by them, which they had brought in. We remained about two hours together, when two agreed to go on with us to Peel's River; the other will take back the tidings to Flett, lest he should be anxious about them. Our four Indians were extremely glad, as their loads were rather heavy; but, divided among six, we get on famously.

Aug 2—Reached Peel's River in good time to-day. Found my good friends, Mr. and Mrs. Gaudet, all well. About sixty Indians were present, and, to my great surprise, who should I see on the bank but Mr. Grollier, the Roman-Catholic priest whom I met in the Good-Hope boats on his way to Fort Norman. It appears that, after reaching that place, he heard of my intention of going to the Yoncon, and at once hired a canoe and Indians and chased me down, arriving here two days after I had left. He was much disappointed to find that I had gone, and made some preparations to follow; but being unwell, and hearing of the bad walking, the rivers to ford, and swamps to go through, he changed his mind, and has remained here since. Altogether, poor man, his trip has been an unfortunate one, as he has lost his time at Fort Norman, and has not been able to accomplish any thing here. Not an Indian will attend his services, while I have been received with open arms. They are delighted with the hymns and prayers I have taught them, and, while I write this, can hear them trying to sing them. To God be all the glory ascribed! I exhorted them to-night to stand fast in the faith, as they have been taught, and earnestly now commend them to the care and blessing of our God. After service with the Indians, I baptized and married three native women to European employés of the Company, and baptized their children—seventeen in all; after which we had family worship, at which all were present.

Aug. 3—Left the Fort at three o'clock this morning with two boats. Up to the very minute of my departure, I was busily engaged with the Indians, who were just as anxious to learn as I was to instruct. The

priest is following in a small canoe. As we have sung God's praise, read his word, and knelt in prayer to Him morning and evening, from the Yoncon, so, with Mr. Gaudet's permission, we shall have time allowed to do so still. To-night the crews of the two boats all knelt down (seventeen in all), besides Mr. and Mrs. Gaudet and Mr. Lockhart, so that I shall have quite a little congregation. There is also an Esquimaux going up, but we are not able to speak much to him. However, I trust he may learn a little, poor fellow! It is strange what a different view we at different times take of the same things in life. In this, experience is a good teacher. I once thought the boat by day and the tent by night but poor accommodation. To-day the boat has appeared delightful, and I am looking at my little tent to-night as a perfect luxury. The canoe has taught me to appreciate the boats; and twenty-eight nights' sleeping outside, without either bed or shelter, save a single blanket, has taught me to value the comforts of a tent. We expect to be about twenty-five days going up to Fort Simpson, so that I shall have a nice time for quiet thought and reading.

Aug. 6—At breakfast-time this morning we came up to a camp of Indians, and remained about three hours with them. I saw half of them on my way down, who had carried the tidings of my visit to their friends, and all had come here to await my return.

Aug. 12—Arrived at Fort Good Hope about six o'clock this morning. About thirty Indians are present. They were glad to hear of my progress below, and most of them joined us in our evening devotions. We shall remain here all night, so that I shall have another opportunity of speaking to the Indians again in the morning. Two Indians from here, who went up to Fort Simpson with the boats, were unable to proceed to Portage-la-Loche, and had therefore returned, by whom I have just received letters from my dear wife, and find all things are well at home. God be praised! I shall now go on my way rejoicing. When I left home my second little boy was really ill, but God has graciously restored him.

Aug. 29—With great joy and gladness I was permitted to reach home this evening in health and safety; and am truly thankful to find all my dear ones well. It is precisely three months to-day since I left, during which time I have travelled over at least 3000 miles, and have been honoured by God in carrying the glad tidings of salvation far within the Arctic regions to a people who had never heard it before. Dangers presented themselves, but God mercifully delivered me from them all. In going down, night after night, I simply curled myself round in my canoe, and let it drift with the current, being anxious to get from place to place as quickly as possible. At Peel's River my tent, bedding, &c., had to be left, so that from there to the Yoncon and back—at least fourteen or fifteen hundred miles—I went without either, and, though exposed to all weathers, never so much as caught a cold or felt a day ill. To God's preserving care I feel that I owe it all; and I mention it here, not from a spirit of boasting, nor yet from a desire to represent it as a hardship endured—God forbid—but that God in all things may be glorified.

At Fort Norman we only remained an hour or so *en passant*, so that I had no opportunity, beyond a little conversation, to say any thing to the Indians who were there. About half-way between there and here we met the Good-Hope boats on their return, with a priest and *frère* for the Roman-Catholic Mission there. From them we heard that Bishop Grondin really came in, and purposed passing most of the winter in the district. A few days since, he left in the Fort-Liard boats, accompanied by Mr. Gascon, whom he intends to leave at that Fort for the winter. I had really hoped that we should have reached here before the Liard boats left, in which case I fully purposed going too; and even now, if I can procure Indians to paddle my canoe, I will go. Most keenly do I feel the sad disappointment I have again experienced in none coming in to help us, while four Roman Catholics are here to oppose. So confident did I feel that some one would come, that I sent up things to the portage to meet him. Verily "hope deferred maketh the heart sick." Strengthen us, O Lord, with Thy good Spirit, sanctify us more than ever, and fill me with burning zeal and love for the souls of the poor heathen around me. The boats were very early from the portage this year, and the Peel's-River ones were unusually late, so that, though I have gained ground below, I fear I have lost some here. The Bishop, two priests, and a brother, had all their own way here, aided, of course, by the Roman-Catholic servants; and now all the Indians have left; there are scarcely any about the place.

Sept. 1—Much enjoyed the quiet and refreshing services of the day. After the morning's service, baptized the infant daughters of Mr. and Mrs. Ross, Mr. and Mrs. Gaudet, and a son of one of the servants. In the afternoon, the Indians who

came up in the boats, and as many of those about here who would do so, attended service. In the evening, service in the men's house, the same as last year. This plan I trust to continue through the winter. May God graciously own and abundantly bless my labours!

Sept 20—The few Indians that were here on my return home were all engaged by the Company to go to Big Island for fish, so that I could not manage to go to Fort Liard as I wished; and perhaps it is as well that I could not. A few days ago the Roman-Catholic Bishop returned, and is now waiting here for a canoe that is to come up from Fort Good Hope to take him down there. He is to remain there till January, then come on to Fort Norman, where he will stay till the beginning of March, and will then return here with the packet men, and, after a few days' rest, pass on to Resolution, when he will wait for the portage boats to take him out again. Against his church and teaching I trust I shall lift up my voice to my latest breath; but I must say that I thoroughly admire and applaud his zeal and energy, for it is deserving of all praise, and puts our Protestant Missionary zeal to shame. He brought me letters from Fort Liard, from one of which I venture to transcribe a few extracts—

"I have been looking for you some time, and now fear that you will not be able to come. I certainly do not blame you, but it speaks very little for the Protestant spirit of the Church at home to leave you to fight single-handed against all the Roman-Catholic bishops, priests, and brothers in this district. Mr. Gascon accompanied the boat up to Fort Halkett, and, on his return, is to winter here. Bishop Grondin has been here since the 39th ult. The Indians were much disappointed you did not come, according to promise: some of them still hold out; others have attended the Bishop's services, made confession, and received absolution, with crosses, chaplets, and blessings innumerable. . . . . The Bishop, in one of his sermons, denied the utility of crosses and chaplets, the efficacy of image and saint worship, including the Virgin Mary, and recommended the worship of God alone through a Redeemer! He called you and all Protestants brothers, and recommended the Indians to listen and follow what you said!"

I add no comment to the above, but leave it to speak its own lessons.

Jan. 1, 1862—Through the tender mercies of our God we are all spared to see the commencement of another year. Whether we shall see its close is known only to Him. One of our dear family circle "is not," and often in heart and thought do we follow him; and if one or other should be called to join him ere the year shall close, I trust our hearts will be ready to say, "Thy will be done." Increasingly do I feel my own feebleness and nothingness, and am daily seeking to cling closer to Jesus, from whom alone I can draw forth righteousness and strength. May his grace throughout the year be sufficient for me, and his strength be perfect in my weakness; so that, if spared, I may have a year of hard and hearty labour in that blessed service to which He has called me.

There have not been many Indians in since the winter began. Last week a party of fifteen came, who remained three days, during which time they listened attentively to the proclamation of God's word. There are three families living about here who form my usual Sunday congregation. They, I trust, will learn to love and lisp the name of Jesus, and, as they mix with their friends again, will be able to say something of the "riches of his grace," that so the Gospel may extend itself, Satan lose his prey, and sinners be for ever saved.

Feb. 28—About thirty Indians arrived during the past month, in parties of from three to ten. They were all from the east. Most of them I had not seen before, so that they heard for the first time the Gospel of Jesus in all its truth and simplicity. Being nearer Fort Rae, they generally go there, where they had sometimes met with a priest. They all brought provisions, and said that the deer were abundant in their hunting-grounds. We shall not, therefore, starve, I trust, this winter.

March 7—Three or four families, numbering in all twenty-seven souls, arrived yesterday and to-day from the west, all starving, and they report that others will be in, perhaps to-morrow. The weather has been exceedingly cold and calm, so that they have been unable to kill any moose, the only animal for food in their quarters. They will stay about the fort, picking up what they can, and the men, after they have regained a little strength, will make short hunting excursions. I know them all well: some of them are my own people, others are the most bigoted Romanists I had to contend against last winter. Oh that their want of the food that perisheth might be the means of their receiving into their hearts that heavenly manna which God has given for the life of the world! All of them have been in my house the greater part of the day, and have been equally fed by us. Charity is a ready key to unlock the human heart,

savage as well as civilized. A little kindness, therefore, that we may now show them, may win for us their confidence and affection, after which the ear will be always open to the message we have for them.

March 9: *Lord's-day*—More Indians arrived yesterday, chiefly women and children. All were present at service to-day, with those about the Fort, so that altogether I had a goodly gathering of forty-two, the largest number I have had at one time, I think. They listened with a good deal of attention, poor creatures, to the glad tidings of a Saviour's love. To many of them, of course, the sounds were entirely new, and I can only pray that God would now graciously add his blessing. His merciful provision for our bodily wants I cannot but again notice. Before these poor starving ones arrived the Dog-ribs brought in a sufficiency of meat for our own and their wants, and have promised to come again now Fort Rae is their trading post: some of them had never been here before. Surely in this we cannot fail to see the loving care of our gracious God. Oh for hearts sufficiently grateful for his tender mercies unto us!

March 16: *Lord's-day*—The starving Indians, with one exception, are improving; all have been daily fed, and now they can help themselves a little. Forty-two were present at service again to-day: three, however, were Dog-ribs, who came with loads yesterday. They have never been here before, nor did they know of starving Indians being here: they were, therefore, led doubtlessly by our God. After the happy services of the day, as I was quietly resting myself, and thanking God for the opportunity afforded of making known his blessed word, the tidings reached me that the packet men had arrived. In an instant all was excitement and emotion. Letters from our dear friends—our absent child—our homes! How rich the privilege, and how unexpected! We had not in the least expected them for a week or a fortnight yet. Then came the thought, What tidings shall we have? This caused anxiety, for in intervals of such great distance we may always expect to hear that some one or other, whom we knew and loved, had been removed, but, thank God, all was otherwise: overflowing kindness from dear Christian friends, and love, goodness, and sympathy from all. We have indeed had a happy day.

THE SLAVE CHRISTIANS OF TRAVANCORE.

THE following letter from the Rev. Henry Andrews, one of our Missionaries in Travancore, dated Jan. 1, 1863, will show us how the light of Christian truth is kindling on the hills and amidst the jungles of that kingdom. The most degraded portion of its population is coming rapidly under the power of Christian truth, and the new congregations which are being formed in the self-denying efforts which they are putting forth in the direction of self-support, present an example to the whole circle of our Missions.

In sending you an epitome of the work in this Mission for the year just closed, I feel how very appropriately the declaration that "He will not break the bruised reed nor quench the smoking flax" expresses God's dealings with us here during that period. Frequently prostrated by the feverish malaria from the paddy-fields around us, I have had much difficulty in keeping at my work; yet the review of the past year furnishes occasion for much thanksgiving. The Lord has not ceased his working: our weakness has not affected his strength. The old congregations have, I trust, grown somewhat in the things pertaining to salvation, and the new congregations have exhibited a vigorous development of the principle of self-support on which they were first founded. Though very poor, their liberality has abounded, and put to shame those who were in the Gospel way long before them. I consider the principle on which the certainty of future independence and self-support is based is now fixed, and in practical operation. It is working healthily, and commends itself to the converts as a matter of prime necessity—one on which their hopes of congregational stability and expansion must, in a great measure, depend; and therefore one which all who join the church must make it their solemn duty to maintain.

Its working here is as follows. Twice a year, after the harvests, each head of a family, according to his written voluntary promise when he joined the congregation, pays a measure of paddy, value a little more than a quarter of a rupee, to the Permanent Church Fund. Even the poorest can thus give so much. This fund is the standard fund of the church, the guarantee for the local readers' provision, which even now, in the infancy of the congregations, it meets. The reader, or properly, "elder," is one

chosen by themselves, and approved of by myself. He visits from house to house, takes medicine to the sick, holds prayer-meetings, and instructs generally after work hours of an evening, as well as before the Sunday services, collects subscriptions, and is the medium of communication between the people and my catechists or myself. At first, such worked without definite pay, working during the day and teaching at night. Having thus proved themselves sincere and self-denying, the congregation raised the Permanent Fund to pay them a rupee per month for congregational duties. As the inquirers increased, and children began to form a tolerable school, I was obliged to provide for their instruction, and preferred using the elder already employed to sending a higher-class teacher, whose salary of three or four rupees monthly would have been far beyond their present means to reach. Now, for the more especial Mission work, I pay him an additional rupee monthly: thus the congregation and the Mission share the expenses—the bare expenses of the hard-working, earnest, and most efficient elders. Should distant inquirers come to that congregation, the elder extends his circuit to them, and they gladly bear any additional expense from his temporary stay at intervals among them. Thus the whole aspect of the work is truly as "leaven." A strong sympathy exists between teachers and taught, and every persecution attending inquiry is borne all the more cheerfully from the teacher having himself gone through the same ordeal. The money paid to the elder is delivered to me quite correctly, and a copy of the church accounts in my hands is delivered to the congregation. Besides the Permanent Fund, church fees, especially thank-offerings, and Mission-boxes for copper cash, are adding their quota. Labour, also, is freely given. A Christian officer, having given me fifty rupees for slave prayer-houses, I was able to build three very substantial ones of stone and teak by the slaves contributing in labour more than an equivalent to that amount. With but little addition, these prayer-houses will form three strong churches when required. A new congregation has lately been formed, and the preliminary prayer-shed erected, in a very ignorant part of the district. Persecution by the adjacent Nairs is now severely testing it. Last Sunday they drove away the little band of worshippers, and burnt down the shed. The baptized slave, who had been placed there as elder, is keeping the poor people together, and teaching them to pray for their enemies. On Sundays a reader or catechist goes to each prayer-house to examine the progress made during the week, and to conduct a simple service suited to their growth in knowledge. At stated times I examine such as the readers select as prepared for baptism, confirmation, or the Lord's Supper. The adults, as well as the children, are trying hard to learn to read, which some are now able to do very fluently. I must not forget to add that these slaves buy all their books. It is also a pleasing fact that the masters now generally approve of the slaves being taught, opposition occurring only where it is quite a new thing. The Nair who raged so against the poor eastern slaves, is now their friend, treating them justly and well, while still further east some fifteen miles (or about thirty miles from here), where, in God's wonderful way, some more are inquiring, the chief master is actually desirous to have a prayer-house for the slaves, as a means to keep them from leaving him now they are free. One of the once dreadfully persecuted baptized eastern slaves has gone to this new place to see the character of the inquirers, and, if necessary, to teach them the rudiments of the Gospel during the week, while such as are willing come the fifteen miles on the Sabbath to the prayer-house. If this man's report is favourable, a prayer-house will be opened in that almost unknown region, and a proper elder appointed. Thus the work is multiplying itself, while I seem to be sitting in the centre, and arranging and watching over the whole, taking the Sunday service where my visit seems to be the most needed. Rome is also busy, and I hear that many, baptized by her agents, have gone north, to the neighbourhood of Verapoli, where the bishop lives. Her mutilation of the Commandments, and non-recognition of the pure word as the rule of faith, has created such a feeling of pious aversion among the Protestant congregations, that its influence is felt even among the outsiders, and very few near them are won to Romanism: they cannot face the questions of the earnest-minded believers in the supreme authority of the word of God. During the stated migrations of the slaves to the eastern harvest, the congregations, under their several elders, keep quite distinct from the heathen slaves, and hold their daily prayer-meetings and Sabbath services regularly. They seldom return without some addition of inquirers to their numbers. Even the high-caste heathen are much struck at their orderly and organized behaviour. One Sirkar (petty official) detained a company of returning slaves, in

hopes of levying a sort of black mail—no uncommon attempt; but on the next day, the Sabbath, seeing them all unite in worship under a large tree near, he felt sufficiently ashamed or frightened to let them go.

The late confirmation was a season of great blessing to the infant churches. The candidates prepared diligently, and strove hard to be present in time, as the harvest was scarcely finished. Upwards of one hundred came from long distances, and about fifty arrived a day or two too late. This past year about one hundred have been admitted to baptism after a long probation, and nearly two hundred more are inquirers. During the past three years as many hundreds have been received into the church, and the work is still steadily progressing. My chief agents, the catechists and readers, are now thoroughly conversant with it in every stage of its development, and are able to meet almost every case that may arise. For myself, I have fully realized St. Paul's expression of "the care of the churches," which cometh on me daily. And again, "Now we live, if ye stand fast in the Lord." I could multiply individual cases of beautiful examples of faith, prayerfulness, patience under trial, and departure in peace, but this is only a general sketch of the plan pursued, and its results. It has been arrived at by tried experience, and its great result is, that if the Missionary left here to-morrow, these poor churches could and would support their teachers, and maintain their worship based on the word of God, if even only an occasional visit were paid by the native minister. Of course the weekly visit of the reader or catechist is a great advantage, and fully appreciated benefit, but its failure would not be their instant ruin or dispersion. So to speak, as far as the building has advanced, it appears to be solid, and capable of bearing, in due time, the needful superstructure. That it is God's work, and not man's, is evident, and generally acknowledged. The heathen are looking on. I have received some striking testimonies from the chief men around, drawn forth by their close observation of this work in our midst; and I would emphatically remark, that if the slaves are now prepared for the Gospel, it is simply because God has so prepared them. The heart of a slave is as naturally averse to the purifying influence of the Gospel as that of any other man. Nay, some of the most callous answers I have ever received have been from slaves. The higher classes can understand an argument, and in a measure exercise their faculties in their mutual intercourse; but the slaves, naturally, can understand scarcely any thing, and have exercised only their lowest and most animal propensities. Almost driven to work, driven while at work, and receiving a miserable pittance when work is over, or else almost starving when work is not required, they present a state of mental stultification, united to a high degree of animal craftiness, that I can scarcely describe. I have now come into close contact with their mind and modes of thought for some years, and I feel that till the Spirit of God moves over the face thereof, and commands "let there be light," the darkness that broods there is as deep, or deeper, than that on any other natural minds that I am brought into contact with. Let God but open a similar door to the Nairs or Brahmins, and light will just as easily enter there. In the conversion of the slave, He has given a striking argument to wield against the higher castes, for you can never paint the slave, in his natural state, blacker than the masters will allow to be true, and the change in the Christian slave is as an epistle known and read of all. I have even used this argument for Christianity with the Maharajah himself, who freely admitted its force, and expressed himself, at least, very grateful for the permanent benefits thus conferred on the poorest of his subjects; and the several enactments of late, allowing slaves to hold property, show that the improvement in their condition as rational beings has not escaped the notice of this Government. The witness of a slave is now fully received in a court of justice. One of our greatest difficulties now is to prevent pride and idleness from vitiating the work. Their very ill-balanced and long-neglected minds make them exceedingly open to these and similar attacks of the great enemy. The lower the caste, the greater the danger in this direction.

THE TANK AT SAUGOR, CENTRAL INDIA. (*From a Drawing.*)

DELIVERANCE OF ABBEOKUTA.

In November last, when Abbeokuta was evidently about to be placed in circumstances of peril, in consequence of the determination of Dahomey to attack, and, if possible, destroy that city, the following invitation to prayer was put forth by the Church Missionary Society—

"The circumstances of our Mission in the Yoruba country, at the present time, are such as may well arrest the attention of all Christians, and especially those who are the friends and supporters of the Church Missionary Society.

"Bahadung, King of Dahomey, imitating the example of his father Gezo in 1851, captured, in March last, Ishagga, a Yoruba town lying westward of Abbeokuta, and towards the frontiers of Dahomey, slaying on the spot one-third of its population, and carrying the remainder into captivity; and, amongst the rest, Thomas Doherty, our native catechist, and his little flock of native converts. Doherty has since suffered, at Abomey, the cruel death of crucifixion, many, if not all, his Christian brethren, together with numbers of the heathen chiefs and people of Ishagga, having been decapitated at the same time, to grace the annual 'customs.'

"Amidst the wild excitement of these terrible scenes, the drunkenness, and the blood, Bahadung promised his soldiers, men and amazons, to lead them against Abbeokuta in November, that they might spoil and waste it, as they had Ishagga.

"Compared with 1851, the position of Abbeokuta at the present time is an isolated one. While the Dahomians are marching against it from the west, the Ibadans are in arms against it on the east: nay, more, the unhappy refusal of the King and chiefs to receive a British Consul has separated it from the advice and aid of the British authorities on the coast.

"Yet let it be remembered that we have now in this endangered city the following valuable Missionaries, with the wives and children of some of them. The Rev. H. Townsend, the Rev. G. F. Bühler, the Rev. J. B. Wood; also the native clergymen, the Rev. Thomas King and the Rev. W. Moore; together with Dr. A. A. Harrison and three European catechists. Let it also be remembered that we have forty native helpers, male and female, in this city, together with 1500 native Christians, of whom 500 are communicants.

"Are these valuable? Oh, how much so! Shall they be delivered up, without an effort, to the cruelties of Dahomey? This vineyard, which the hand of the Lord has planted, shall the boar out of the wood waste it, and the wild beast of the field devour it?

"What, then, is to be done? There is no arm of flesh to lean upon; but there is One on high who is 'mightier than the noise of many waters, yea, than the mighty waves of the sea.' He who of old said to the proud Assyrian, 'He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it,' can arrest the proud African in his war path, and so deal with him, that 'by the way that he came, by the same shall he return, and not enter into this city.'

"Only let the church at home address itself to prayer, approaching in earnest supplication the throne of grace. May we not take encouragement to do so, when we remember that our anxieties are in the interests of his kingdom, who, exalted at the Father's right hand, has all power given to Him in heaven and earth; that the work which is thus endangered is his own work; and that Abbeokuta contains the first Christian church which, in the interior of Soudan, has been raised up to his glory? . . . .

"The petitions to be urged are obvious—That the Missionaries and their flocks may be preserved in suchwise as the Lord may think best, so that, if it please Him, not a hair of their heads be injured—That Dahomey may be restrained, and compelled to return to his own land, if it may be without bloodshedding, but yet under such manifest humiliation as may lead to national repentance, and an abandonment of these sanguinary slave-wars—That the heathen chiefs of Abbeokuta, if mercifully spared, with their people, in this their hour of danger, may repent them of their indifference to the Gospel, and glorify the Lord of Christians; and, finally—That, whatever be the nature of coming events, all may be overruled to the furtherance of the Gospel, and the hastening of the time when 'Ethiopia shall stretch out her hands unto God.'"

This appeal has already appeared in our pages; but we introduce it again, in order that the prayer and its answer may stand side by side; that, in the deliverance which has just been vouchsafed to Abbeokuta, we may all read the marvellous response which the Lord has vouchsafed in answer to the supplications of his servants; and that, taking encouragement from this in a difficulties and dangers, they may be

the more prompt and hopeful to seek his help.

What are the facts? The Dahomian army approached Abbeokuta, and on "the 7th of March the Dahomians were observed, with the use of a telescope, marching near the Ibara wood. The town of Ibara is situated on a hill, enclosed by a wood, bearing nearly due west from Abbeokuta, about seven miles distant. Being thus enclosed, the town cannot be seen from Abbeokuta, but the wood is a conspicuous object. The people had previously fled to Abbeokuta and other places for protection; the Dahomians met there nothing but an empty town."

There they remained encamped for sixteen days, during which they occupied themselves in destroying several small towns in their vicinity, and decapitating such of the population as they could lay hold upon.

What was being done in Abbeokuta during these days? Let a letter from the Rev. G. F. Bühler, dated April 6th, answer that question.

"You will be most anxious to hear the result of the King of Dahomey's expedition against this town. I need not give the particulars of the expedition, as the 'Iwe Irohin' has given the details. From March 7th, when we saw the Dahomians encamping at a distance of six or seven miles, up to the 23rd, we were day and night in suspense, not knowing whether we would be attacked by day or by night. I scarcely need say that a variety of thoughts crossed our minds. The primitive church was persecuted and scattered, but all was to the furtherance of the Gospel. The Lord might do so with us in Abbeokuta. Yet, again, when I saw and heard how the Lord had stirred up his church at home to offer up prayers for his infant church in Abbeokuta; when I read of the sympathy, the zeal, the continual and earnest prayers everywhere; and when I looked at our Christians, how they simply trusted in that faithful covenant God who never forsook Israel, nor has ever forsaken them; when I further saw the courage and zeal of the heathen even to defend their home—in 1851 many ran away; this year all remained, as far as I am aware;—then I could be joyful and confident, because I consider this all the work of the Lord: He wanted to have his own church at Abbeokuta redeemed from the merciless Dahomians by the prayers of his saints.

"One evening a false alarm was spread that the Dahomians were approaching; it was after nine o'clock. Every fighting-man ran to the wall. But how many secret prayers were offered up at that time the Lord alone knows. That evening I overheard one of the women of my congregation praying with a fervency which touched me almost to tears. I could not help thinking, if only this one prayer were offered up, Jesus would not refuse a gracious hearing. The following is almost the literal translation—'O Lord Jesus, lift up Thine arm; lift up, lift up, O Lord, Lord Jesus our Redeemer, lift up Thine holy arm and deliver us from the cruel Dahomians. O Lord Jesus, remember what they have done to Thy saints in Ishagga, how much innocent blood they shed. O Lord, Lord, deliver us, that we may not fall into their hands: Thou hast sent Thy messengers to us with Thy holy word: we trust in Thee, O Lord our God; do not forsake us. Thou hast delivered Thy people Israel from the hand of Pharaoh, and hast overthrown his army; Thou hast delivered Hezekiah and his people from the hand of Sennacherib, who blasphemed Thy holy name. Do also remember us, O Lord; remember Thy church, remember Thy servants, remember our children. O Lord God, deliver us for Thy dear Son's sake. Amen.' Most of these sentences were repeated twice or thrice, as is the case when prayers are offered up in an agony. I sat in a quiet, dark place, many hundreds of warriors passing along without observing me, but I overheard several saying aloud, 'God will deliver us!'"

Other measures were indeed taken. On one day a rapid firing seemed to be the prelude to an attack, "and every preparation was made. An easterly wind blew for two or three days, which thickened the atmosphere so that distant objects were obscured. On the evening of Monday, the 9th, rapid firing was heard, which was supposed to be an attack. Those sleeping at home rushed to their posts, but found it to be a mistake. On the following night a general discharge of muskets took place throughout the Egba lines by arrangement, in order to prove their efficiency, and as a demonstration to the enemy. The effect was singular as seen from a hill commanding a view of the walls occupied by the people, extending over several miles. It produced a considerable effect on the enemy, we are told. At Otta it was supposed Abbeokuta had been taken. A fall of rain cleared the atmosphere, and distant objects became again visible. The Dahomians were observed to have encamped around the Ibara wood, having it in their rear, and in their front were several small patches of trees and underwood, which afforded them partial cover. They appeared to occupy extended lines with but

little depth, and to be divided into divisions of some sort with well-marked spaces between. Their main strength appeared to be on their right, which occupied the highest ground on the south side of Ibara wood."*

But it was in answer to prayer that God struck terror into the hearts of the Dahomians. "Early on Sunday, the 22nd," says the 'Iwe Irohin,' "a heavy rain fell, lasting for a considerable time. After it had ceased, the atmosphere became very clear. A great stir was observed in the Dahomey camp, a great moving about, fires were generally lighted, as shown by the smoke. To-day, the 23rd inst., the camp was hidden by a heavy mist until after nine o'clock: on its clearing away, objects became visible. The camp appeared as usual, but no one could be seen moving about. After some time a fire was observed to burn beyond the Ibara wood. When near twelve o'clock a fire was seen in the Dahomey camp: at the same time a large number of persons were observed moving about, and one on horseback, dressed in white. It soon became apparent to us that the Dahomians had deserted their camp, that the Egbas had taken possession of it and were burning it down. We were soon after informed that some one had escaped in the night, and brought information to the Egbas that the Dahomians were on their homeward march. It is a subject of great gratification and thankfulness to God that this great invasion has thus terminated. The Dahomians saw Abbeokuta, and feared to attack it. The prayers of God's people for this place have prevailed: those who thirsted for our blood have been influenced by a higher Power than man's. To God be all the praise!"

We prayed "that Dahomey might be restrained and compelled to return to his own land, if it may be without bloodshedding." We felt that in asking this we were asking a hard thing, but not too hard for the Lord. The Dahomians *have* returned to their own land without a conflict, and, we may say, without bloodshedding.

Well may our Missionary, Bühler, observe, "I consider the retreat of the Dahomians as one of the greatest victories the Church of God has obtained by prayer. 'The King of Dahomey has not come into this city, nor has he shot an arrow here, nor has he come before it with shields, nor has he cast a bank against it: by the way that he came, by the same has he returned, and has not entered into this city.'

"There is great rejoicing among all the people, and many heathen acknowledge that it is the arm of the Lord.

"We shall never be put to shame if we put our trust in the Lord!"

Now, then, for the results. Shall not all Abbeokuta, after this deliverance, turn to the Lord?

THE CENTRAL PROVINCES OF INDIA.

"THE administration of the Central Provinces was formed in November 1861, combining the Province of Nagore and its dependencies, with those of the Saugor and Nerbudda territories. These provinces are of great extent. They stretch from Bundlecund in the north, to the Madras Presidency in the south; from the frontier of Bengal in the east, to independent Malwa and to the Deccan in the west. Their estimated area amounts to 150,000 square miles. The shape of these provinces is that of a vast triangle, cut into two halves by the Sautpoora Hills. The districts north of, or above, the Sautpoora Hills, commence from where the table-land of Bundlecund is supported or flanked by hills, which, with their scarped faces, their rugged bastions, their elongated horizontal summits, appear like the fortresses of nature. The north-west portion of the tract which is known as the Saugor and Dumoh territory, is an undulating or hilly country, diversified by the offshoots of the Vindya range. Then to the south there comes the Vindya Hills, overlooking the valley of the Nerbudda river. The districts in the Sautpoora range, from the Hill region of the Central Provinces, commence from the elevated plateau of Ummur Kuntuk, where the Nerbudda river has its source. The districts south of, or below, the Sautpoora range, constitute the Province of Nagpore Proper. These are separated from Berar and the Nizam's dominions by the river Wurda, running from north to south. It is along the left bank of this river that there is situated the great cotton-field of the Central Provinces. The other great divisions of these provinces are the valley of the Wyngunga, the plateau of Chutteesgurh, the Gurjat States, Shumbulpore, and the Godavery district. The whole is a vast tract of country, infinitely varied in local and topographical details, sometimes flat and fertile,

* The 'Iwe Irohin,' March.

but generally wild and rugged, abounding in hills, forests, and brushwood, sparsely populated and scantily cultivated for the most part, but occasionally opening out into long and broad tracts, covered with harvests and thickly inhabited; on the whole, poor and unproductive at present, but rich in various resources, and capable of indefinite development for the future.

"The population of these provinces consists of various tribes and castes—Gonds, Arabs, Moguls, Pathans, Rohillas, Mahrathas, Rajpoots, and Kayeths. The different languages used in the Central Provinces are the Mahrathi, Hindee, Urdu, Telugu, Bengalee, and Ooriah. The general disposition of the people is said to be quiet, peaceable, and patient. Those classes which are wild or barbarous are not fierce or aggressive.

"Of the agricultural products of these provinces, the most valuable and characteristic is cotton, which grows in the valley of the Wurda and in Chutteesgurh. The best rice is very largely produced in the lower valley of the Wyngunga, and in parts of Chutteesgurh. Wheat is produced best in the valley of the Nerbudda and in the champaign country, between Nagpore and the Wyngunga. Oil-seeds are largely cultivated in Chutteesgurh and the valley of the Mahanuddy. Opium of good quality is largely produced in the Baitool district. The best sugar-cane is grown in the Jubbulpore district. Indigo to some extent is produced in Sumbulpore. Among the natural productions, lac dye must be counted. The substance from which the dye is extracted is the work of insects, which settle in numerous myriads upon particular trees, or shrubs, or grasses, in the forests and woods to the eastward, that is, in the districts of Mundla, Chutteesgurh, and Sumbulpore. Of mineral substances there are great quantities of iron and coal, sandstone and basalt. Limestone is also found in great abundance.

"The towns and cities of these provinces are not remarkable for their beauty or elegance. Nagpore is represented as one of the most ill-kept and ugliest cities in India. Saugor is a clean and good town, with a beautiful lake [See engraving] and environs, but its position gives it neither wealth nor trade. Jubbulpore is also well kept, but it is merely a rising place, and no more. The houses of the people are mean and unsightly, bricks and tiles being little used, the actual material consisting of wood, thatch, and mat. Mr. Temple's description of the Central Provinces, their physical aspects, natural resources, and topographical details, is a perfect photograph, the effect of which is heightened by the colours imparted to it by Mr. Temple's skilful pen, dictated by a lively imagination."

Such is the notice which we find in one of the Calcutta papers of the Administrative Report of the Central Provinces for 1861-62. We are the more anxious to get hold of the document itself, that we may place a review of it before our readers, but as yet have been unsuccessful.

The spiritual destitution of this vast district is intense. We have looked into Mullens's new statistical tables of Missions in India, &c., and, under the head of the Central Provinces, find recorded, as in existence, three Mission stations, two at Nagpore, and one at Jubbulpore, with a total of about 200 native Christians. To this we have to add the new Church Missionary work at Dumagudem in the Godavery district, of which we have interesting information to place before our readers. Thus, at the two extreme ends of the district, Jubbulpore and the Koi country, the Church Missionary Society has commenced to break up the fallow-ground.

THE BURNING BUSH.

MOSES, amidst the wildernesses of Arabia Petræa, tending the flock of his father-in-law Jethro!—Can this, indeed, be the same man who occupied so high a position at the Egyptian court, the adopted son of Pharaoh's daughter, learned in all the wisdom of the Egyptians, and mighty in words and deeds? How degraded in the world's eyes; his talents and his learning buried in obscurity, the prospects of high advancement and dignity marred, and all through his own folly and vain enthusiasm, in so unnecessarily identifying himself with the Hebrew race, when he might without difficulty have ignored them! But Moses, in the choice which he had made, had exercised a wisdom superior to that which he had learned at the court of Egypt. His was a divine choice, in which it would be well that all should imitate him: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteem-

ing the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward."

And yet a greater spectacle than this, and one of more astonishing self-humiliation, presents itself in connexion with one, of whom it is said—"He went down with them and came to Nazareth, and was subject unto them;" and there, amidst the hills of Galilee, the wisdom of the Father, in whom dwelt all the fulness of the godhead bodily, was contented, unknown and in obscurity, to dwell, trained up to manual labour, and pursuing, until he was thirty years of age, the humble occupation of a carpenter.

In both characters—the one inherently so, the other and earlier one by discipline and corrective dispensations—we perceive the absence of ambition, that restlessness of spirit which thirsts for notoriety and distinction, and will not suffer a man to remain contented in the quiet discharge of unobtrusive duties. Such men, when they have pushed themselves forward into position and notice, are usually found unequal to the responsibilities which they have hastily assumed. It is in the strength of nature they have ventured forward—a principle on which no reliance can be placed—which, hasty and presumptuous, like Saul when he offered the burnt-offering, tarries not for divine aid, and, mistaking self-confidence for true strength, fails at the very moment when the necessity for action has arrived. Such men are like Icarus, when on waxen wings he soared too high, and as the sunbeams fell upon him, his elevation proved his destruction. So the prosperity of fools shall destroy them. Grace is the opposite of nature. Instead of being self-confident, it teaches us to be self-distrustful, and reluctant to go forward, until the Lord hath said, "I will be with thee."

Yet Moses was designed for a high and honourable office, and it was for this reason he had been sent into the wilderness. This was the time in which the foundations of character were to be strengthened and consolidated, so as to be able to bear the weight of the superstructure to be raised upon them. In the retirement of his shepherd's life there was opportunity for meditation, for much thought and prayer. There communion with God might be pursued, and Moses learn more of the divine character and more of himself, and thus all impulsiveness be subdued, and those habits of self-control be acquired, so needful to the position he was eventually to occupy, until he became "very meek, above all men which were upon the face of the earth."

Great usefulness in future life is not unusually preceded by such a withdrawing from the world; and especially in the case of those who are to be engaged in the ministry is such a preparation necessary. Wherever such a preparatory season has been providentially introduced, and a comparative suspension from active duty has afforded opportunity for a deeper insight into oneself, and into the truth of which the individual is to become the minister, its value in after times, when such responsibilities come to be fulfilled, is undoubted. The character is more settled; the temper more under control; the man is less sensitive to injury, and endures with more equanimity the trials which are unavoidable. Scripture has been more carefully searched, and its teachings digested. Doctrinal difficulties have been brought to God, have been solved in prayer, and finally disposed of. Thus the man, when he appears upon the field of action, comes forth a "workman that needeth not to be ashamed, rightly dividing the word of truth;" a skilled labourer in the Lord's husbandry, knowing how to plough and sow and irrigate the growing crops, cutting his furrows straight according to the rule of the divine oracles, and forming aright the channels by which the waters of life may flow forth in refreshing power.

Not unfrequently, when men, who have afterwards fulfilled great responsibilities, have placed their foot on the threshold of future labour, they have been remitted, sent back as it were to school, as though not enough instructed and matured. Some disappointment has been thrown in, and their entrance into active service deferred. It appears to have been so with Moses. When "Moses was grown, he went out unto his brethren and looked on their burdens." He saw the wrongs they were enduring, and his indignation being kindled, "he slew the Egyptian." Physically grown undoubtedly he was; but in spiritual things he was yet as a babe. He had to learn that the "wrath of man worketh not the righteousness of God;" and he was sent into the desert to commune with his own heart, and be still. In the life of Brainerd there is a similarity of providential dealing. He had been brought to know God as revealed in the Gospel of his Son. "At this time the way of salvation opened to me with such infinite wisdom, suitableness, and excellency, that I wondered I should ever think of any other way of salvation, and was amazed that I had not dropped my own contrivances, and complied with this lovely, blessed, and excellent way before. If I could have been saved by my

own duties, or any other way that I formerly contrived, my whole soul would now have refused. I wondered that all the world did not see and comply with this way of salvation entirely by the righteousness of Christ." On this foundation his soul opened to happy intercourse with God. "God was his portion; and to walk with Him was his habit and his joy. While he deeply felt the depravity of his fallen nature, and the malignity and odiousness of sin, he could exult in the grace of his heavenly Father, and felt an ardent love to all mankind. He longed earnestly that all men should enjoy what he himself enjoyed." It seemed then as though he was already prepared for spiritual work; but it was not so: there was that which needed to be corrected, and it was permitted to break out, that discipline might be administered. There was a revival at Yale College, and he threw himself earnestly into the movement. It was blessed to the conversion of many. But the excitement connected with it brought out Brainerd's imprudent zeal. One of the tutors of the college, in a prayer which he offered, came not up to his standard and expectations, and he pronounced of him, "He has no more grace than this chair." It resulted in his expulsion from the college, a check which told beneficially upon him, so that he was led to humiliate himself, and was thus placed on his guard against that self-conceit, which, transforming itself into an angel of light, assumes the appearance of zeal for God and for his cause. Brainerd, under discipline, became a subdued man. "How eminently did he appear to be of a meek and quiet spirit, resembling the lamb-like spirit of Jesus Christ! How full of love, meekness, quietness, forgiveness and mercy! His love was not merely a fondness and zeal for a party, but a universal benevolence, very often exercised in the most sensible and ardent love to his greatest opposers and enemies."

Moses remained in his retirement forty years: it was the same period in duration with the sojourning of the Israelites in the desert. The termination of the one period was to introduce the other. No doubt, in his hours of solitude, Moses often looked back on Egypt, and his brethren still enslaved there, and often wondered when their deliverance would come. It was at hand. The Lord had heard their cry, and had come down to deliver them, and Moses was to be employed as the divine agent. His preparation for this special work had been long going forward, and the last and finishing stroke alone was needed. The Lord resolved to bring him into the presence of a mystery, in which he might alike see his own weakness, and yet the secret of constancy under trial; a lesson of so impressive a character that it might never be forgotten, but ever remain as an encouragement to him under all trials. As, in the pasturing of his flock, he came to the mountain of God, even to Horeb, the angel of the Lord, the angel of the covenant, the co-equal Son of the eternal Father, who, in those pre-advent times, under various aspects, went forth on missions of mercy to man, "appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Strange phenomenon indeed; the blending together of things so contradictory; the weak in union with the strong; the rapacious, devouring flame holding in its grasp the bramble-bush so well suited to become its fuel, the frail thing wrapped in the embraces of its powerful enemy, yet, in the midst of so much danger, remaining untouched, uninjured.

Can we wonder that this phenomenon arrested the attention of Moses, and that he turned aside to examine and understand it! But as he approached, a voice from the bush explained the mystery. The Lord was in the midst of it. He it was who controlled the violence of the fire, and conserved the bush, and his voice was heard, saying, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Reverential awe best became him as he essayed to penetrate the sacredness of the mystery, such as the angels feel when they stoop to search into the mystery of redeeming love. If Jacob, at Bethel, where, in his dream, he saw "the ladder set up on earth, and the top of it reached to heaven, and behold the angels of God ascending and descending upon it," exclaimed, "Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven;" so solemnized in feeling did Moses need to be as he approached this spot, where there was a special manifestation of the divine presence. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him." May his people ever draw near with such hallowed reverence to the consideration of divine subjects, putting off their shoes from off their feet, divesting themselves of all presumptuous speculation into things too deep for them, and approaching with the teachableness of children: "Lord,

my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child."

What was the meaning of the mystery? It was precisely that which Moses needed to be assured of at this moment. It told him of the Lord's church and people in Egypt. They were in trial; the flames of the fiery persecution were around them; and they were in themselves as weak and unable to resist the wrath of their enemies, as the bramble-bush the fire; yet the Lord was with them, in the midst of them, and they should be preserved.

In this type is wrapped up the history of the true church in every age, ever in trial, and yet preserved amidst it all: "in the world ye shall have tribulation, but be of good cheer, I have overcome the world." In the eyes of the world God's people have been as the bramble-bush, something weak, worthless, and contemptible, fit only to be committed to the flames and consumed out of the way; and often has the fire intended to destroy it been kindled amongst its branches, yet have they survived. The Hebrews in Egypt were so dealt with, "But the more they afflicted them, the more they multiplied and grew." The church of the New Testament is found in like circumstances. It stands forth as the bramble-bush, numerically weak, feeble, and, to the eye of man, without power of resistance; and, lo! in this its infancy it is placed in the midst of a devouring conflagration. "At that time there was a great persecution against the church which was at Jerusalem. .... As for Saul, he made havock of the church, entering into every house, and, haling men and women, committed them to prison." Yet the bush was not consumed, its branches were not injured; nay, they grew in the midst of the trial, for "they that were scattered abroad went everywhere preaching the word." And may not the same great sight, the bush on fire, yet not consumed, be traced through every age? Has it not been so with the Israel of the Alps, the Vaudois church in the valleys of Piedmont? Faithful men, who would not submit themselves to the corruptions of the Papacy, fled there from the grasp of the Inquisition, and sought a refuge amidst the secluded valleys and stern solitudes of those mountainous regions. They held fast the truth in its cardinal points, the absolute authority and inspiration of the Bible; the Trinity in the Godhead; the sinful state of man; free salvation by Jesus Christ; and faith working by love. Yet although they had thus withdrawn themselves, they were not left unmolested in their solitude. They were followed thither by the armies of their persecutors, and harassed by fire and by the sword. What sufferings were then nobly endured, what martyrdoms sustained, what separations and cruel bereavements, what spoliation and loss of life? Yet were there lulls amidst the violence of the storm, and at these breathing-times the churches revived. "Like the flowers of their own rocks, made hardy by the storms, their energy increased in the midst of dangers; and as the winds bear the fragrance of flowers to a distance, so the gale of persecution propagated their evangelical faith." At length, towards the end of the fifteenth century, came a mighty host of invaders, and they resolved to fly. They climbed the giant of the Alps, the Visol of the Briançonnais, and, in an immense cavern which opens in the mountain, sought a refuge. There, in its deep recesses, they placed their women, children, and old men, while the strong men, planted in the narrow pathway, resolved to defend it to the last. But the enemy, by ropes, came down upon them from the heights above, and dispersing the defenders, heaped the entrance of the cave with wood and set it on fire. Three thousand Vaudois, the entire population of the Val Louise, perished on that occasion, and among them were 400 little children, smothered in their cradles, or in the arms of their mothers. Yet still the church lived on. Their faith became more endeared to them by the sufferings they endured for its sake, while, in the vain hope of overcoming their constancy, the fires of persecution, which never were permitted to become entirely extinguished, were from time to time rekindled, and raged with increasing severity.

In the seventeenth century, France and Savoy united to crush the Vaudois, and to extirpate the heresy. The bush had long been in the flames, and yet not burned, but now they were to be kindled more fiercely than ever. By force and treachery combined, the invaders got possession of the strongholds of the Vaudois, and then commenced the work of carnage. Who can describe it? Death was a merciful escape from its atrocities. The work of destruction seemed to be complete. So many had been massacred, so many more taken prisoners by fraud, and others dispersed, that it seemed as if nothing remained to be done but to abandon to its own silence the tomb of the Vaudois churches, and to leave solitude and desolation to spread over them for ever. The fire appeared at

last to be triumphant, and the bush to be consumed, yet it was in this moment of utter hopelessnes that this people rose again to life. "They came forth from the recesses of the ravines, from the clefts of the rocks, from the summits of steep peaks, emaciated men, half-naked patriots, outlaws battered by the storm, inured to danger, familiar with fatigue and hunger, who, to escape persecution, had maintained their lives for whole months on the herbs of the mountains and the flesh of the chamois: they banded together for mutual defence; others of those who had been dispersed abroad joined the standard which once more had been raised; homeless, friendless, yet resolute in their determination to struggle to the last, they struck terror into the armies of Savoy, until at length Victor Amadeus, on the condition that they should leave his territories, consented to liberate all the captive Vaudois, and give the remnant of this people a safe conduct into the free cantons of Switzerland. In November 1686, they began to arrive by detachments at Geneva, in a most suffering and destitute condition. The people of that city manifested towards them the most earnest sympathy. They went out to welcome them; their houses were thrown open to receive them, and the exiles entered the gates, singing, with a grave and sad voice, that psalm of fugitive Israel which Theodore Beza had translated into the language of Calvin—

"Faut-il, grand Dieu, que nous soyons epars!"

Thus the work of the persecutors seemed to have been accomplished, and this ancient church dispossessed from its home to be scattered to the winds of heaven. Yet were those mountain valleys dear to them, more dear than ever now that they were far from them; so dear, that although the attempt seemed madness, they resolved on one more effort to regain them. Silently and secretly they gathered together from the different cantons where they had been dispersed. Overthrowing and breaking through the forces that endeavoured to oppose their progress, they crossed the mountain ridges which separated them from their ancient homes, and at length, on a Sabbath morning, August 25th, 1689, beheld the highest parts of the valley of Pragela extended at their feet; then, falling on their knees, they prayed, "O Lord God, who didst bring back the sons of Jacob from their bondage to the land of their ancestors, be pleased to accomplish and bless thy work in us thy feeble servants. May the light of the Gospel never be extinguished in these mountains, where it has so long shined; and grant that our hands may rekindle and maintain it there!" The prayer was to be answered, but through the midst of difficulty. Hemmed in on all sides by superior forces, they were compelled to retreat to the rock of Balsette, "a kind of promontory with precipitous sides, jutting out between two ravines, like a tongue of the mountain, and rugged behind, with points of rock which overhang and protect one another: there they stood at bay, and thither came their enemies, intent on the destruction of the last remnant of the Vaudois. Isolated on the summit of these rocks, in an inaccessible eyrie, the last representatives of the Israel of the Alps saw the waves of their enemies break at the base of that battlemented promontory which served them for a fortress, like the powerful billows around a gigantic crag, which they are unable to shake." But there they lifted up their hearts and voices to Him who sitteth in the heavens; they called upon his name, they sang his praise, and the Lord hearkened and heard. They held their ground. Month after month passed away, still the bush stood forth, unconsumed in the midst of the fire which raged around it. They were invited to lay down their arms, and that if they did so they should have safe conduct back to Switzerland. "We did not," they answered, "return to our country to leave it again, for here are the heritages of our fathers. The very birds, which are creatures destitute of reason, return at their proper times, to seek their nest and habitation unforbidden, and yet this is to be forbidden to men created in the image of God." They were threatened with destruction if they persisted. "Our storms," they said, "are still louder than your cannon, and yet our rocks are not shaken." When at length, by the combined force of France and Savoy, they were driven from their fastness, they retreated by paths inaccessible to their pursuers. Each day, however, their position became more critical. The nets of the hunters were around these chamois of the mountains, and it seemed as though they must fall; when lo! at this crisis of their fate, when the "serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood," "the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." Political events intervened favourably on their behalf. France became imperious in her demands on Piedmont, and the league between these two nations was succeeded by a state of war. Then the

Vaudois became of importance in the eyes of Victor Amadeus. The sunshine of royal favour broke forth unexpectedly upon them; the exiles were invited to return; others shut up in dungeons were set free; while the French Protestant refugees, banished from their own land by the revocation of the Edict of Nantes, were encouraged to seek a refuge in the valleys of the Alps.

The irritation of the Papal see at these concessions was extreme, and Innocent XII. remitted the edict of Victor Amadeus to the chamber of the Holy Office for examination. Assembling in the presence of the Pope himself, the tribunal of the Inquisition proceeded to condemn the conduct of the Duke, who, deaf to all remonstrances, had not only abrogated the "most laudable laws which had been made in favour of the Catholic religion, and against his heretical subjects in the valleys of Lucerne," but had now "expressly permitted that the children of the heretics, which had been taken from them, should be restored to their parents, to the evident damnation of their souls," &c. The edict therefore, as "being monstrous, impious, detestable," was pronounced "annulled, invalidated, and condemned." The Duke, however, on this occasion, firmly resisted the arrogant interference of the Papal see. The senate of Turin annulled the decree of the Inquisition, and, prohibiting its publication in the dominions of Savoy, confirmed in all its provisions, the edict in favour of the Vaudois.

With joy the dispersed Vaudois received permission to establish themselves in their old heritages. Their first act was, by a religious festival observed in all the valleys, "to render thanks to God for having brought them back to that ancient sanctuary of the Gospel, and in a solemn fast to supplicate relief from the trials to which they were exposed." Much required to be done in the way of reorganization. So poor had they become, that although their pastors were reduced to nine, they were unable to maintain them; but, at this crisis, the royal House of England came to their help, and Queen Mary, daughter of James II., and wife of William III., bestowed on them twelve pensions of 100 crowns each, for every pastor of the twelve churches in the valleys, and a like number of 50 crowns each for every schoolmaster. Their moral habits had deteriorated much, from the unsettled life which they had led, and the war in which so many of them had been engaged. Arrangements were made for the instruction and improvement of the people. Thus matters looked favourable. But the summer season was of brief duration. Faithfully, during the time of peril, did his Protestant subjects serve the Duke; but their services were forgotten when no longer needed. The treaty of peace between France and Savoy, concluded on the 18th of August 1696, bound Victor Amadeus to prohibit any religious communication between the Vaudois and the Protestant subjects of Louis XIV., and to withdraw from the latter the permission to settle in the valleys; and on July 1st, 1698, all French Protestants who had settled in the territories of Savoy, whether ministers or otherwise, were commanded to depart within the space of two months, under pain of death.

The consternation in the valleys was extreme: never were they more fearfully agitated. From identity of faith, and participation in the same sorrows, these people had become one. Of the thirteen pastors who ministered in the churches, seven were foreigners by birth: Henri Arnaud was of the number. These men went forth to seek an asylum for their exiled flocks, and they were followed by not less than 3000 emigrants, who, rather than compromise their faith, expatriated themselves from these beautiful valleys, which had been their home for ten or twelve years. Wurtemberg, after some hesitation, afforded them a retreat, and as they formed seven churches, the English Government, at the personal solicitation of Arnaud, who visited London for this purpose, assigned to the seven pastors, and seven schoolmasters, a proportional division of the sums granted from the civil list to the pastors of the valleys. The result has been, that England and Wurtemberg have been alike enriched: the charity exhibited has been repaid in good to both countries.

Are our readers aware of the contributions of valuable men, which, in the prosecution of her Missionary work, the Church of England has received from Wurtemberg?

In the lists of our Church Missionary Society we find the names of no less than fifty-five brethren from this little kingdom of less than two millions of people. The names of these men only need to be remembered, in order that we may see how valuable they have been. Our readers will find them in the new edition of the "Church Missionary Atlas," which we recommend them to possess themselves of. They will learn there that the very first Missionary sent out by the Church Missionary Society was a Wurtembergian, Melchior Renner. Other names follow—Jetter, of the Mediterranean Mission; Deerr, of North India; Müller, of the Niger expedition; Winckler, of Tinnevelly; Schlienz, of Malta,

and now Principal of St. Crischona Institution; Weitbrecht, Hæberlin, Kissling, first of West Africa, but now for many years of New Zealand; Blumhardt, Krapf, Hœrnle, Pfander, Müller of Abbeokuta; Gollmer, of the same Mission; Ehemann, of Sierra Leone; Schurr, Bomwetsch, of North India; Rebmann, of East Africa; Fuchs, Koelle, formerly of West Africa, and now at Constantinople; Erhardt, Hinderer of Iba lan; Beutt'er, of Travancore; Pfefferle, who died at Rabbai Mpia; Mann, of Ijaye; Maser, of Yoruba; Trumpp; Zeller, of Nazareth; Bühler, now in Abbeokuta, &c. How rich these contributions! What an evidence of spiritual vitality in the churches of Wurtemberg! Surely it is no disparagement to other portions of Germany to say, that, amongst them all, Wurtemberg has been foremost in zeal for the Lord and for his work. And the question has often arisen, Why has it been so? Why is it that in Wurtemberg there has been more of vitality than in its *confrères*? It is the blessing which the Lord has put upon a state which dealt kindly with his persecuted people in the season of their adversity; and may not the blessing have come through the infusion of Vaudois zeal and truth into the veins of Wurtemberg's Protestantism? And has not England's pecuniary help, given in the same time of deep distress, been amply repaid to her by gifts of holy men. When the Church Missionary Society was so far organized, that pecuniary means were indeed at her disposal for the commencement of Missionary work amongst the heathen, but the living agency was wanting, because England, which contributed the money, was not in a position to supply the men, then Wurtemberg gave her the first Missionary, and stimulated the Church of England to imitate this example, by seasonable contributions from time to time of holy and able men.

To return to the valleys. This separation from their beloved French brethren was a grievous loss to the Vaudois. The Duke of Savoy had broken faith with them; but they had their revenge. The treaty with France, which he had purchased by the sacrifice of his faithful subjects, proved to be a hollow one, and Victor Amadeus, perfidiously aggressed upon by the troops of France, and compelled to fly, found a retreat amidst the mountain homes of the Vaudois.

What need to trace further the history of this people. There came new phases of trial, but they still lived on. When the pressure grew so heavy as to become greater than they could bear, some unexpected help was always interposed, until at length the brighter days came, and this long-disciplined church emerged from its obscurity.

In 1844, Charles Albert visited the mountains, in order to be present, in his capacity of Grand Master of the Order of Saint Maurice and Saint Lazarus, at the dedication of a Roman-Catholic church; but his Protestant subjects received him enthusiastically, and various testimonies of affection were rendered, which, he observed, "I shall never forget, inasmuch as they have exhibited to me, in the heart of the Vaudois, the same devotedness to the throne of Savoy which in former times their ancestors so signally displayed." And whence this loyalty, in the midst of so much that was oppressive and discouraging! It was fed by the Scriptures, in which they read, "Fear God, honour the King."

The constitutional charter of the Sardinian dominions was published February 10th, 1848. In this the Vaudois were not forgotten. They were placed, as to all civil and political rights, on an equality with the other subjects of Savoy, and that with full recognition of their religious distinctiveness, all laws to the contrary being repealed. Amidst the rejoicings of this memorable era, the name of their great benefactor, Major-General Beckwith, was not forgotten, and a resolution, unanimously adopted by the Synod, expressed to him their gratitude for his numerous benefactions. "*Let the name of Colonel Beckwith be blessed by all who pass this way,*" says an inscription placed upon one of the numerous schools opened through his efforts and generosity. The Vaudois church now promises to become an instrument of spiritual good to the Italy of our day, which waits to have her political improvement consolidated by a religious reformation.

How many other illustrations might there not be found in the history of the church of Christ, of her wondrous conservation in the midst of extreme trial, the bush on fire, and yet not consumed! In our own country, God's people had their prolonged ordeal of suffering, from the year 1401, when, in the reign of Henry V., a pious priest, named William Sawtre, who had the boldness to avow, "Instead of adoring the cross on which Christ suffered, I adored Christ who suffered on it," was the first committed to the flames, until, with the accession of Elizabeth, the reformed faith became nationally recognised and established, a protracted period of 150 years. Who can describe all the suffering that was endured by those who, having found the truth, the precious jewel, which had been lost and buried amidst a

heap of men's traditions, could not but wear it openly, and proclaim it before the world? How earnestly Satan and his agents strove to crush, in its first uprising, the spring and growth of the new principles, and, while they were yet young and tender, kindled around them the fire of the world's hatred to destroy them? How intense those flames became in the five years' reign of the gloomy Mary, and how marvellously the bush stood forth uninjured in the midst of the flames, when Ridley, with Latimer, chained to the stake in the ditch opposite Baliol College, prayed, "O, Heavenly Father, I give unto Thee most hearty thanks, for that Thou hast called me to be a professor of Thee, even unto death. I beseech Thee, Lord God, take mercy upon this realm of England, and deliver the same from all enemies." While Latimer, as the fire was brought, cheered his brother with those memorable words, which have been ever since household words in England, "Be of good comfort, Master Ridley, and play the man! We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Neither has it ever been. Dark times there have been, periods of civil commotion; of pretended zeal for religion, which, after all, was nothing but a cloke to conceal for a time many a selfish purpose; and fanaticism, producing a reaction, plunged for a season the national mind into a deep sleep of indifference to all religion; but there have been revivals, not the flare up of a temporary excitement, but a deep, solid, powerful movement, affecting great masses of the people, and producing permanent results, which remain with us to this day. Thus the religious history of this country presents the same symbol realized, the bush on fire, and not consumed. And may we not gather hope and strength from recollections such as these, and, in remembrance of what the Lord has wrought for us in the days that are past, exclaim, in the fervent utterances of our Litany—

"O Lord, arise, help us, and deliver us for thy name's sake.

"O God, we have heard with our ears, and our fathers have declared to us, the noble works that thou didst in their days, and in the old time before them.

"O Lord, arise, help us, and deliver us for thine honour."

Has the religion of Christ lost its tone and vigour? Is it no longer capable of sustaining with fortitude the same severity of trial to which it was exposed in former times? Do these modern days present no exemplifications of the mysterious symbol, the bush on fire, and not consumed? What shall we say, then, of the suffering Christians of Madagascar? A few imperfectly instructed natives, deprived of their foreign teachers, isolated from all human help, have been exposed to the hatred and relentless persecution of a despotic sovereign—another Mary reproduced in our day—and that not for a brief period of some five years and a few months, but year after year throughout the quarter of a century. And did they perish? Were they consumed root and branch so that no vestige of their memory was left to be interwoven with the historical records of their country? Nay, so far from this being the case, the fires seemed only to invigorate the bush. It grew amongst them as though they had been cooling and refreshing streams. The marvel of the Hebrew symbol has been repeated in our own times: "the more they afflicted them, the more they multiplied and grew."

How many facts of the same character might be searched out in the annals of the church? Instead of a meagre article, they would fill volumes. But let the reader pause and inquire, Why is this? for here there is something wonderful, a permanent miracle acted out through generations, an object frail, contemptible in the world's eyes, liable to be trodden down by the armed heel of the oppressor, or to become fuel to the flame, yet living on. Shall we not say with Moses, "I will now turn aside and see this great sight, why the bush is not burnt?" How is it that Christian truth has lived on, and that Christian professors have never been wanting, even at the risk of their lives, to avow it? How is it that the apostolical succession of true believers, men sound in doctrine, and honestly influenced thereby, has never failed, and that a mysterious power still adds one link after another to the golden chain which connects the present with the past? How is it that Satan's wrath has been exerted to the uttermost, and yet the gates of hell have not prevailed against the church? Moments of intense trial there have been, junctures of the most grave character, when the witnesses have been slain, and the voice of open testimony has been silenced for a moment; but how is it that there has always been a resurrection, and that truth, from its apparent reverses, has come forth afresh to the conflict, like a giant refreshed with wine? Whence this tenacity of life, or how is it to be accounted for? False faiths prosper for a while, but the causes of their brief prosperity are evident. They use the carnal weapon, and for a time, by force, pre-

vail: they terrify men into an unwilling submission, and rule with a rod of iron over reluctant slaves; or they pander to the vices of men, and afford the opportunity of indulging the flesh. They are narcotics dexterously administered to keep the conscience quiet while men sin. But pure religion rejects such auxiliaries. The carnal weapon is as unsuited to her as Saul's armour to David, so whenever her professors have been tempted to employ it, they have found themselves weakened instead of strengthened, the worse instead of the better for its use; so that they have been forced to say, as they hastened to lay it down, "I cannot go with these." Nor has the pure religion of the Gospel compromised itself with the vices and evil tendencies of men, nay, it has contravened them, because it is designed to save men's souls, and these destroy them. It faithfully warns, although the world commands it to be silent, and continues to bear its faithful testimony, although, by so doing, it exposes itself to bitterness and persecution.

But how, then, does it live on? How is the flame so fierce, and yet the bush remain uninjured? Because God is in the midst of it. "God is our refuge and strength, a very present help in time of trouble. Therefore will we not fear, though the earth be removed, and the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof . . . . God is in the midst of her: she shall not be moved. God shall help her, and that right early." The church lives on because she enjoys the "goodwill of Him that dwelt in the bush;" and it is because they receive help of God that the Lord's people continue to this day.

Then let us not be fearful as to the future. Fresh trials must supervene, perhaps equalling, if not surpassing in severity, any to which the Lord's cause has been exposed in past time. Fresh fires will be kindled; the enemy, undaunted by past reverses, rise up to fresh efforts, and new and powerful confederacies be formed against the Lord and his anointed. But let us not fear. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." He who has been with his people in days of yore will not fail them when called upon to experience new trials for his name's sake Perhaps even now the flames are being kindled around some little church, which finds itself in the midst of the flames. But He who was with the three Jews will not be absent from his servants in the midst of the burning fiery furnace. Deaths there may be; martyrdom may be endured. There is nothing strange in this; but the blood of the martyrs is the seed of the church, and the Lord's truth, like Him who is its author, shall triumph on the Cross.

It is his own experience reproduced in his people. When the word was made flesh, He was, in the eyes of the world, as a bramble-bush, frail, worthless, a thing to be despised, fit only to be committed to the flames, and consumed out of the way; and they were kindled around Him. He tasted the bitterness of the world's hatred; he learned obedience by the things which He suffered; and, experienced Himself in all the trials of such a moment, He will be near and with his people when they have to suffer for his sake. "When thou passest through the fire, I will be with thee; neither shall the flame kindle upon thee, for I am the Lord thy God, the holy one of Israel, thy Saviour."

THE NILE—PAST AND PRESENT.

"CAPUT NILI QUÆRERE" was a proverb among the ancients, denoting the impossibility of any undertaking. That they should have tried to solve this problem, and ascend to the sources of the mighty river, is not surprising. Egypt has been the scene of countless revolutions. Earthly ambition has coveted its sceptre, and floods of invasion and conquest have passed over it. There dynasties have risen into supremacy, and then have decayed, to give place to others; but, amidst these changes, the Nile has continued to exhibit the same phenomena. Whether annexed to the Persian monarchy, or subdued by the might of Alexander; whether used as a granary of the Roman, or a storehouse of the Saracen empire, still the narrow field of Egypt continued to be fertilized by the annual inundations of the great river. Each June it begins to rise. The red colour of the stream indicates that the waters of Ethiopia have descended to this alluvial valley. For thousands of years the Nile has gladdened Egypt with its periodical floods, and has ushered in rich harvests. It is not wonderful, therefore, if the ancients regarded its action as amongst the most unaccountable phenomena of our world, and if

again and again attempts were made to trace it to its source and solve this mystery.

This was one of the questions on which Alexander the Great sought to be informed when he had reached the temple of Jupiter Ammon; and, following the directions of the priests, he employed natives of Ethiopia to make a search, which proved to be resultless. The Ptolemies embarked in the same enterprise, and more particularly Ptolemy Energetes, the most powerful of the Greek princes who sat on the throne of Egypt; but mistaking the Tacazze for the main river, his explorers wandered into Abyssinia. Cæsar exhibited the same curiosity, and Nero was still more active. He sent two centurions into Ethiopia, and the accounts brought back by these men, although regarded as fabulous by geographers of after ages, have more of *vraisemblance* than any other of those early efforts. They reported, that after having gone a long way, they came to a King of Ethiopia, who furnished them with necessaries and recommendations to some other kingdoms, passing which they came to immense lakes, of which nobody knew the end, nor could they ever hope to find it.

Now it is remarkable that Ptolemy, on his map of Africa, places the sources of the Nile to the south of the Equator, in the Mountains of the Moon, connecting them with two lakes which he places east and west of each other. The same idea was entertained by the Arab geographers of the middle ages. They spoke of a great central lake lying under the Equator, to which they assigned fabulous dimensions, and from which were supposed to flow the three Niles—the Nile of Egypt, the Nile of Magadosho, and the Nile of Nigritia.

It is remarkable how modern discoveries have confirmed the early idea, that great lakes existed in the equatorial regions of Africa, and that from these, as they become swollen by the melting snows on the lofty mountains which lie contiguous, the Nile derives its periodical inundations. Lopez, as quoted by Pigafetta in his "Relatione del Reame di Congo," speaks of two lakes, lying, not east and west as Ptolemy supposed, but north and south, almost in a direct line, and about 400 miles asunder.

That such lakes do exist is now placed beyond controversy. Our Missionaries first directed attention to the mountains Kilimanjāro and Kenia, the outlying spurs of the great mountain chains which are massed around these lakes, and more especially to the north of the Tanganyka and west of the Nyanza. They were treated with incredulity, as witnesses not to be relied upon, and their statements denounced as fabulous. They have now, however, been verified. The Baron de Decken, in company with the English geologist, Thornton, proceeding from Mombas into the country of Jagga, has reached the Kilimanjāro, and measured its altitude, which he ascertained to be about 20,000 feet, of which 3000 were snow-covered. The travellers essayed to ascend the mountain, and reached the height of 8000 feet, when their guides rebelled, and refused to advance farther.

When on the coast, our Missionaries became acquainted with certain native accounts, which referred to the existence of a great inland sea or seas in the country of Uniamesi. These statements they also forwarded to Europe. Dr. Krapf concluded these lakes to lie, one to the west of the mountain Kenia, and the other in a north-westerly direction from the first, the latter being of great dimensions. The Missionaries Rebmann and Erhardt inclined to the idea of one sea. A map illustrative of their hypothesis was introduced into our Volume for 1856; and we availed ourselves of that opportunity to urge the desirableness of a scientific expedition, by whose explorations the actual truth might be ascertained. Such an expedition was soon planned. The Royal Geographical Society appointed Captain Burton to proceed to these regions, and ascertain the existence or otherwise of inland lakes or seas. The results of that expedition are on record. Traversing the central region of Uniamesi, they at length beheld the magnificent Lake Tanganyka, overshadowed as to its northern half by a large crescent-shaped mass of mountains, which at once were recognised as the true Mountains of the Moon.

But while in Uniamesi, the natives told them of another great body of interior water lying north-east from the Tanganyka, and to the north of Kayet, an Arab dépôt in south latitude 5°, and east longitude 33°. In search of this Captain Speke proceeded, and, after three weeks' travelling, reached, on July 30, 1859, the southernmost point of the lake. Advancing along the eastern shore of this creek—for such it proved to be—its breadth increasing as they proceeded northwards, the vast expanse of the pale blue water of Nyanza burst suddenly upon them. To the north and east they traced a distant sea-line, the view westward being interrupted by an archipelago of islands.

Thus there are two lakes, the larger one lying west of the Kenia and north-west of

the Kilimanjāro, the other to the south-west.

The existence of a great sea has thus been ascertained; but the exploration of it remained to be accomplished, and in this stupendous undertaking Captain Speke has been engaged. The great desideratum proposed has been to reach, if possible, the northern section of the sea, and ascertain if the Nile be in communication with it. Should they prove successful in reaching the northern extremity, they were then to push on in the direction of Gondokoro, in the Bari country, while Mr. Petherick, the English Consul at Khartoum, advancing from Gondokoro, was to meet and aid the adventurous explorers.

This place lies about 1400 miles above Khartoum, which itself is 1900 miles above Alexandria. It is described as being in north lat. 4° 30′, and east long. 31° 50′. Gondokoro is the seat of an ivory-mart during the months of December and January, when traders from Khartoum visit it, and obtain their ivory in exchange for grain and beads; and here the late Pro Vicario Knoblecher established a Roman-Catholic Mission, which was abandoned in 1859. Immediately above Gondokoro, a succession of rapids prevents farther navigation: below Gondokoro the passage is perfectly open to boats, sailing at the times when the periodical winds are favourable. During ten months of the year Gondokoro is deserted; the scanty and barbarous population of the village is dispersed over its barren neighbourhood, and there was reason to fear that, without due precautions, the expedition under Captains Speke and Grant, exhausted of means of barter, and wholly ignorant of the negro languages of Northern Africa, might be exposed to the hostility of the natives, and incur serious danger from want of necessary supplies.

The expedition from Zanzibar has succeeded in its difficult undertaking, as appears from the following brief paragraph, which has appeared within these few days in the columns of the daily press—

"Sir Roderick Murchison has just received from Mr. Layard, M.P., Under Secretary for Foreign Affairs, the intelligence so highly gratifying to all geographers, that Captains Speke and Grant have completed their arduous journey across Eastern and Central Africa, from Zanzibar to Khartoum, by the White Nile, where they arrived in safety."

The mystery, then, of the Nile and its fountains is solved, and the words which, in the Pharsalia of Lucan, are addressed by the priest Achoreas to Cæsar are falsified:

Arcanum natura caput non prodidit ulli,
Nec licuit populis parvum te, Nile, videre—

FEMALE EDUCATION IN INDIA.

THE following letter from one of our Indian Missionaries we very gladly introduce, being willing to regard a defect or omission on our part in the exegesis of any subject as on the whole rather advantageous than otherwise, if it call forth to the rescue such of our Missionaries as, for the recovery of health, are sojourning in England, and who, from their practical knowledge of Missionary details, are so well qualified to express an opinion or contribute information to an imperfectly-developed article.

At the same time we must be permitted to introduce a little plea for ourselves. It was not because the important subject of zenana teaching was overlooked that it received so slight a notice in a recent article on female education, but because we regarded it as sufficiently important to be dealt with separately. With a distinct remembrance, therefore, of its claims, it had been deferred that it might receive a more full consideration, and that the more because this important movement can scarcely be regarded as strictly educational. Extending its benefits to adults as well as children, imparting not merely secular instruction, but that higher knowledge which evangelizes and renews the character, we have been accustomed to regard it as more Missionary than educational.

Our Missionary's letter therefore has come very seasonably, affording, as it does, an admirable introduction to the subject.

"I was exceedingly glad to find the subject of female education in India prominently brought forward in a very interesting article in the last Number of the Church Missionary Intelligencer. Having myself recently returned to England, after several years of Missionary labour in Bengal, I can, from personal observation, testify to the great importance of increased effort in this particular branch of our work. This will, I trust, serve as my excuse for trespassing upon your time

My immediate design in now writing is to draw attention to an important omission which occurs in your article, entitled, 'The Females of India.' That article speaks of the Bethune School and Dr. Duff's Institution as being 'the only two institutions in Calcutta for the promotion of female education among the better classes.' Now it may, with some modification, be true that these afford the only instances in which children of respectable natives are collected in schools away from their homes, and this must have been the meaning of Mr. Cuthbert's statement; but it should not be forgotten that very energetic efforts are being made, in some cases with much devoted self-sacrifice, to carry enlightenment into the Hindu zenana—efforts characterized, moreover, by that which can be attributed to only one of the above-named institutions, viz. that they are directly scriptural and evangelistic in their aim. Such were the labours of the late Mrs. Mullens, who has been well called the 'Apostle of the zenanas;' and such are the labours of some who, in the confined female apartments of Hindu houses, for hours together, literally 'bear the burden and heat of the day.' Similar labours are now centralized and systematically carried on in connexion with an institution, which has for one of its chief objects the promotion of female education among the better classes. I refer to the Calcutta Female Normal School and Instruction Society; and I can account for the omission of any notice of it in your article only from the reason above alluded to, viz. that instead of instructing children away from their homes, it sends the Christian teacher to them. Its labours, therefore, after the first work of training the teacher is over, are hidden from view in the privacy of the zenana, and consequently escape observation. They are nevertheless exercising a considerable and constantly-increasing influence. An indirect allusion to this may be traced in the Report of the Bethune School, quoted in your article, in which occurs the following—'The Committee, however, are happy to believe that home education for females is being resorted to in many families amongst the wealthier classes.' By comparing this statement with the published Reports of the Indian Female Normal School and Instruction Society, it will be found that it is from the latter institution that a supply of suitable teachers for these families is, in a great measure, provided. That Society's last Report states that there are altogether thirty zenanas to which it sends teachers more or less regularly; and so important a branch of its operations has zenana instruction become, that the Committee in Calcutta have, as I have been informed, established a home for the zenana teachers, and a lady is about to be sent out from England to undertake the special superintendence of this part of the work. I hear also, through letters from friends in Calcutta, that the Corresponding Committee of the Church Missionary Society there have shown their interest in the undertaking by granting the temporary use of a house for the purposes of this home. While, therefore, so much antipathy exists on the part of the native gentry to their daughters appearing in public, and while the consequent difficulty and expense of carrying on education in schools remain, too much importance cannot be attached to these efforts at home education *in* the zenana. I think that, in justice to the supporters of this cause, the facts above stated should be made known. True, the work is but in its infancy, yet attention to the subject seems to have been aroused in that which is, in some respects, the most hopeful quarter, viz. in the native community itself. An impetus having once been given, we cannot but hope that, with the Lord's blessing, the work will go on. Neither is it to Calcutta alone that these operations are confined. In Bombay and Travancore similar undertakings have been set on foot, and applications for assistance in the same work have been recently sent in from the Punjab. Though, then, the present is the day of only small things, yet let Christians watch these signs of the times; let them join heart and hand to help forward the good work, and we may rest assured that the blessing of the Lord shall not be withheld."

The writer justly refers to Mrs. Mullens as "the Apostle of the zenanas." It was a high honour indeed to be permitted to commence so great a work, and prepare the way for others. The recesses of the Hindu's domestic life had been impervious to the European, and the purdah of a vigorous jealousy had excluded all access. Within, debarred from all improvement, were immured the females of the upper classes, so admirably fitted, if rightly informed themselves, to exercise a beneficial influence on all around them. But, restricted as they were, what could be expected? Light and air are essential to the healthful growth of plants. Favoured with these, they expand in their true beauty and proportion; else, in the powerful effort to imbibe the partial light that steals in by some narrow crevice, they become misshapen, distorted, and unlike themselves. The human mind, if, indeed, it is to expand in that in-

tellectual beauty and capability of usefulness which he who created it designed that it should have, must have light and air. The light of truth must be permitted to shine around it, and it must have freedom to think and to inquire. Under benignant influences such as those which, in Christianity, God has mercifully provided for the growth and improvement of the human mind, the embryo powers will expand, the contracted character open out and disclose its beauties, and the sweet fragrance of love and holiness be emitted. But, debarred from all these, the intellectual powers become depraved and perverted in their action, and instead of moral comeliness there is deformity.

No one was better fitted to win her way into the penetralia of Hindu life than the late Mrs. Mullens. She compassionated her Hindu sisters; she was filled with holy zeal for their enlightenment and salvation; and when she approached and ventured to ask an entrance, she raised the corner of the purdah so graciously and winningly, that there were many who could not refuse her. She had a loving Christian's heart, and, combined with this, a Bengalee tongue. She had grown up in the language, and, familiarized with its accents and idioms, they were her own. She commenced with a Bible class the gracious work of Christian instruction in the Bengalee, advancing from thence to a girls' boarding school, her devotion to the enterprise increasing with an increasing sense of its importance. "Her knowledge of the Bengalee made her quite at home among the girls; and this she increased by a careful study of its written literature." Then came her Bengalee publications, the first of them being called, "Phulmani and Karuna; a book for native-Christian women." Her object was to contrast a Christian and an unchristian family. "We are transported at once to the heart of a Bengalee Christian village. Bengalee women and children walk life-like in flesh and blood before us. The children run about, the women gossip, wrangle and lie, or are honest, truthful, and industrious; but they are neither too bad nor too good for Bengalee female nature as modified by Christianity. The leaven of heathenism that still lingers in the nominal Christian is delicately but clearly pointed out. Native customs and native prejudices, when injurious were traced to their social and physical results with a happy simplicity." Such a book, recommending itself by an affectionate truthfulness robed in simple, beautiful, idiomatic, Bengalee, was eagerly sought after by the native converts throughout India; so much so, that "at the time of the author's death it had been transferred to no less than twelve Indian languages."*

Such was her training for zenana work. She came recommended to it, and obtained entrance. She threw open the windows and let in the fresh air to the sickly plants, and many of them are rejoicing in the change.

It was not without difficulties and discouragements that the work commenced. The secluded ones of the zenanas longed for free intercourse with the kind lady who spoke to them so lovingly, but jealous relatives interfered. On one occasion, an old uncle, a bigoted Hindu, rich and powerful enough to make his family unwilling to offend him, unexpectedly returned, and found the lady-evangelists in the house. His harsh voice was heard, "What, again! again! after all that I have said, these Missionary ladies are here again!" The frightened pupils, like timid doves, fled away where they could to hide themselves, and the teachers were left to try the force of the "soft answer that turneth away wrath." Still, rather than surrender opportunities of improvement, the sweetness of which they had just begun to taste, these poor females, so ardently and yet so fearfully struggling towards the light, prayed their teachers to continue to meet them, although it must needs be in a close and inconvenient apartment. "Our husbands," they said, "are resolved to put down this movement, and we are equally determined it shall not be put down: if you will only not desert us now, but put up with a few inconveniences, we shall carry it through yet, and we are not without hope that soon we may get leave to return to the former place. When our husbands see we are determined, they will cease to raise objections."

Then, again, there were rays of encouragement thrown in to cheer onward those who were engaged in this difficult removal of Hindu prejudices. "A very rich native gentleman," wrote Mrs. Mullens, June 28, 1861, "invited us to-day to visit his zenana, with a view to make arrangements for the instruction of the ladies. This Baboo lives, not at Bhowanipore, but in the heart of the city. My daughter met him one day, when it occurred to her to ask a gentleman in the company, who seemed to know the Baboo, to mention to him that we were always happy to teach native ladies. The gentleman did so: the Baboo professed himself delighted, and we went to-day for the first time. He received us in his drawing-room, where stereoscopes, picture-books, and

* Mullen's "Life of Lacroix," p. 152.

flower-vases were lying about in strange confusion, with a comb and brush, an old looking-glass, and a half-used bottle of hair-oil! I soon saw that he was too shy to introduce the subject of his ladies; so I inquired if they were ready to see us. He assented, and then conducted us through various intricate dark passages, first up stairs, then down stairs, then up stairs again, till we arrived at their secluded apartments. The Baboo's mother, his wife, and the two wives of his younger brother, were waiting to receive us: the man bowed politely, and left us at the door, it being contrary to Hindu etiquette that he should ever see the wives of a younger brother. The ladies were very lovely creatures, not at all dark; even the mother was still a handsome woman: but they were shy: it was with difficulty we got them to speak, and then we found that one could read a little, the others not at all; but they said they were anxious to learn, and very glad indeed to see us. After making arrangements for their weekly instruction, we left, the Baboo promising to procure the books and working materials I named as necessary. Before we took our final departure, he made us once more descend to his drawing-room to partake of sweetmeats, and insisted upon opening three or four bottles of scent for our especial benefit."

The educated clerks of the Government offices, and some of the leaders of Anglicized native society, were the first to welcome, timidly yet eagerly, the English ladies who had consecrated themselves to this work. Towards the close of 1861, twenty-two houses, containing 160 native ladies and 150 little daughters, were open, principally of the Brahmin, writer, and doctor castes. Native-female teachers were employed in sufficient numbers to enable each house to be visited daily, and instruction to be given for the space of three or four hours; while once a week the English lady visitor examined and supervised the results of the whole. The pupils consisted of grandmothers, mothers, and little children: nor did they receive secular instruction merely. Christianity was commended; Christian books were introduced; the Gospels opened, and conversation encouraged on the facts and truths which they contain.

Nor is it only in Calcutta that important movements of this kind are progressing. At Bangalore, in the territory of Mysore, zenana teaching is in action. Mrs. Sewell, the wife of the Rev. J. Sewell, of the London Missionary Society, has obtained access to several families of the better classes, and is assisted in their instruction by a native-Christian widow, named Lydia. A few extracts from the information which the lady has communicated to friends at home will be found interesting.

"*Sept.* 5, 1862—Visited K. S——'s family to-day. They sent a message last night to say that it was long since I had been to see them, and I therefore took the first leisure day to visit them. I was shown into a large room up-stairs, the drawing-room of the house, and a chair was brought for my use. The lady of the house appeared very promptly, and two or three more followed. Some others peeped through the windows and open doors. After I had repeated my desire to see them all, they ventured in. There were eleven women and about six or eight children of different ages. K. S——'s brother-in-law and a nephew persisted in remaining in the room. They all sat on the carpet, and, after a little chat, I showed them some pieces of fancy work, which they much admired, and which I offered to teach them to execute.

"I find their Canarese is limited, as they always speak Hindustanee to each other. Once they were conversing so earnestly, that I expressed regret that I did not understand Hindustanee so as to join them, when they said, 'We were just discussing the question as to what would become of the house if we were to sit and occupy ourselves with work of this kind. This gave me a fine opportunity of explaining my views on this subject. Giving to domestic duties their full importance, and advocating the most scrupulous attention to household affairs, children, and servants, I yet contended that, by early rising, method, and diligence, two or three hours a day might be secured for mental improvement and fancy work. One of the gentlemen (in Hindustanee) evidently objected to their women doing this, and the lady of the house, his sister, pleaded for it, and cited Saraswati as a proof that it must be both proper and honourable. I told them, that if they supposed that European women considered themselves justified in spending their time over books, &c., to the neglect of their tables, wardrobes, children, and servants, they were most mistaken, and that I believed no nation in the world had so much home comfort as Englishmen. To this, one lady said, 'What can you have to do in the house? you do not cook, and you have ayahs for your children.' I smiled and said, 'I will just tell you, my friend,' and then ran over the ordinary daily claims. They soon looked aghast, and confessed that we, too, had household cares.

"We then resumed, reading this time the parable of the Prodigal Son, which they could not fail to understand, and I left, promising another visit ere long. At the bottom of the stairs the brother threw open a door, and showed me a large display of gaudy and tinselled idols, with Ganesha in the centre, and the image of a dancing-girl on either side. I walked up and made some inquiries about the figures, and then spoke to them of the absurdity of worshipping such a being as Ganesha. They were mortified and irritated, and would only reply, 'It is true for us, and whether true or false, we must worship it....'

"As three of the pupils were widows, I read them a few passages from the Bible concerning widows; the first few showing God's displeasure at injustice and oppression practised upon them, and his threatenings against it; then a few on his kindness to them; his commands with respect to them; his instructions to them, with the promises attached; and the conduct of God's people in the early church towards them. This was contrasted with the harshness and contempt they receive from their own people. As I read Jeremiah xlix. and 11th verse, the tear stood in R——'s eye; but, trying to repress her feeling, she said sceptically, "Has a God a mouth? and have you heard him say these words?" Her manner indicated, 'if so, then one might believe.' I replied, 'God has no mouth: He is a spirit, and you know we cannot see a spirit with our bodily eyes, nor can these ears hear his voice; and so He inspired holy men to write words of truth, of warning, and of promise, and to make known to us something of his own nature. You will say it is easy to assert this, but how are we to know that this is true? I will tell you, my friend No one has ever found a word of this revelation untrue. I have believed it myself many years, and my faith is strengthened in it every day. I have found all its promises true; and King David, of whom you have heard, and who lived nearly 3000 years ago, testified that none who trusted in the Lord in his day were ever ashamed.' R—— interrupted me. 'You speak of God's great love and mercy; but where are your children? You are a righteous person. Was it a kind thing of Him to let only one of your children live?' I said, 'My good woman, our Creator and Preserver has a perfect right to dispose of us and ours as seems best to Him; and what is more, being perfectly wise and infinitely loving, He always does what is wisest and kindest. Think now, where are my children? In his presence, where there is no evil or suffering. Is it not better for them that they should be there than here? And with respect to myself, I can show you that it may be better for me also. You know when we have all that we wish we are often proud, and forget God.' The elderly widow said, 'True, remember (addressing R——), when your husband and child were living, and you had every thing to make you happy, you were so proud, indolent, and perverse, and very different to what you are now.' 'Yes,' I added, 'you would not hear me then.' Poor R—— did not try to deny this. 'Well,' I then went on to say, 'if the loss of my children made me remember my sins, and turn to God in more humble penitence, seeking his forgiveness and mercy, and if found mercy and rejoiced as one of Christ's redeemed ones, and an heir of the never ending bliss of heaven, should I be esteemed a gainer or a loser? Suppose my children had all lived, and that I had enjoyed all the happiness in their society and affection that a parent could wish, how long could this have been enjoyed by me? Perhaps twenty or thirty years, at most not more than fifty. But the higher spiritual blessedness of heaven will continue throughout the countless ages of eternity.' I tried, by a simile or two, to make them realize the shortness of time and the duration of eternity. They were evidently impressed; the colour came and went in N——'s expressive and downcast face. Enough had been said for this time: other subjects had to be discussed, during which an increased trust was manifest, and a sort of clinging to me. Oh that they would only transfer this to One who could be a friend indeed!

"While this was going on in one little room, there were women in another who would not venture near me. Two were strongly tempted by a stereoscope which I showed, but fear of the taunts of *their* world prevailed over their curiosity. There is one aged widow in that house who has not shown me her face for two years. She often partly opens the door of her room to have a glimpse as I pass, and if I notice it the door is instantly shut. I send her messages of kindness, but receive none in return. I hope my visits occasion thought, and perhaps bring to her recollection some of the Christian truth of which she heard much before. That woman knows far more than is needful for her soul's salvation, if the Spirit of God work with it."*

Hindu widows, desolate as they are, by the

* See Missionary Magazine of the London Missionary Society for April last, pp. 87—92.

cruel law of caste excluded from the sympathy they so much need, ought to be specially considered in efforts of this nature, and that not only because they are afflicted, but because, if Christianity lays hold on them, they are peculiarly fitted to become the teachers and instructors of their countrywomen. Once liberated from the law of caste, they have no ties to bind them, no near relatives to consult. As widows, they have been neglected and uncared for, and, if won to Christianity, are free to become active agents in its propagation. There are two or three of this class thus preparing for usefulness at Calcutta. One of them had long been seeking, amidst the delusions of Brahminism, for that rest which she could not find, until, through the agency of Mrs. Mullens, she was enabled to find it in Christ. To her the death of her Christian friend has been a severe trial. At first she seemed overwhelmed, and, in the low voice of heartfelt mourning, exclaimed, "What shall I do? What! shall I have no one left?" But after a little the Gospel came in with its undying consolations, and she could say, "Yes, God is mine: I have Him yet."

The following document will show us, that if we are insensible to the importance of the widows of India, their comparative accessibility to instruction, and their suitableness as materials for an important agency, others there are who are keenly alive upon the subject. The earlier part of the document is such, that one casually taking it up might naturally suppose that it had emanated from the friends of Christian Missions, and towards the end the disguise is thrown off, and we see the Church of Rome discerning the importance of native widows, and adopting such measures as may enable her to appropriate them to her own use.

"Every one is familiar with the barbarous custom of Sutteeism, or burning of widows, which existed a few years ago in India, but which the wise benevolence of the British Government has rendered impossible at the present day. Whilst, however, the energy of the Government has been successful in preventing these ghastly spectacles, the social condition (of which Sutteeism only forms a part) still remains untouched, and but few Europeans know the terrible state—the more than moral death—to which widowhood is reduced in Hindustan. The following account, therefore, of the fearful degradation and sufferings of the widows of India, with suggestions for their amelioration, will be interesting to the mind of the philanthropist, and will not fail to kindle sympathy in every Christian heart—

Young girls are betrothed as soon as they are five or six years of age, and married when they are not more than ten: without any regard to their inclinations, they are often consigned to husbands five times their own age.

"As soon as these ill-assorted marriages are consummated, the poor girls are expected to fulfil rejoicingly all the duties of a virtuous wife, and what those duties are, according to Indian notions, may be gathered from the following extracts from the "Padma-Pourama," one of their most esteemed books of moral precepts—

"'A wife must consider that on earth she has no God but her husband; he must be her only object of devotion.

"'To him she owes unreasoning obedience.

"'Whenever she is in his presence her eyes may rest on no other object, nor turn aside from gazing on him—ready to anticipate his orders from the merest glance from him.

"'She can only take food after his meal is ended: if he should fast she must go without also.

"'If he should be out of temper with her—should threaten, insult, or even beat her (and that without cause), she must not raise her voice against him, much less run away from him. She must take his hands and kiss them, entreating his forgiveness in a low and meek tone of voice.

"'When her husband receives a visit from his friends she will bend her head and withdraw, or go on with her work without taking the least notice of the interruption.

"'Whenever he goes out she will watch for his return, meet him at the threshold, welcome him into the house, hold ready a carpet for him to sit down upon, and hand him the dishes which she will have ready for his repast, prepared strictly in accordance with his peculiar taste.

"'It follows that her husband, being more to her than all on earth, more than her children, much more than her jewels, her enjoyments, her own life even, a perfect wife will offer herself to be consumed on the same pile with him.'

"The sketch depicts the degraded condition of woman as wife in India, but its consequences to the individual are less deplorable than those by which it affects the whole of Indian society. Of course, family feeling has no existence, and there is no chance of the true development of the moral qualities of the young, where their great exponent and cultivator, maternal care, is dethroned from its natural office, and the mothers themselves

are debased in the eyes of their own children. But far more terrible is the fate of the Hindu woman when she becomes a widow. Although not permitted to mount the funeral pile of her husband, her future life is, nevertheless, enshrouded in the darkness of death; even worse, she is looked upon as an abject thing, despised, and from whose presence everybody shrinks, as popular superstition ascribes to it ill-luck. A whimsical and imperious custom, from which there is no appeal, forbids a woman to aspire to a second marriage, but dooms her to mourn in desolation the husband she has lost. As soon as his obsequies are concluded, the family assembles once more to celebrate the death (according to law) of the wife, burying her, as it were, alive. The Taly, or golden ornament, the pride of her married life, is torn from her dress, her head is closely shaven, and she sinks into the abject and odious condition of widowhood!

"All refinement in clothing and food is forbidden her; she is shut out from all participation in family rejoicings or public solemnities. If she has no children her state is still more deplorable. She is repelled both by her husband's family, to whom she has given no heirs, as well as by her own parents, who look upon her as a useless burden, and at every turn she hears herself stigmatized as *Mounda*, or 'bald head.'

"The early ages at which marriages are contracted, the cruel law which permits a man to marry several times, but forbids the woman a second marriage (often leading to a man sixty or seventy years old being united to a girl of tender age), together with a climate where cholera regularly decimates the population, especially the young and the old, these have all tended to fill India with widows. A Catholic Missionary cites, as an example, one village in the province of Madura, where, in sixty families, there are seventy-six widows, many of whom are quite young. It frequently happens that these unhappy widows, crushed by a sense of humiliation, as well as by the insulting annoyances incidental to their state, are driven to commit suicide, or sink into shameless profligacy.

"Moved by the recital of these sufferings and miseries, an order of nuns newly established in France, but composed in great measure of English ladies, the foundress of which (Baroness d'Hooghvorst *née* Countess d'Oultremont) is herself a widow, have determined to undertake the work at once of ameliorating the condition of these widows, and of using them as instruments to civilize and christianize India. The enlightened and benevolent action of our Government has for many years past endeavoured to grapple with this crying evil, but with most discouraging results; and philanthropists have offered large inducements to the men of India to forego their prejudice against marrying widows, but without success.

"The plan, however, proposed by the community above referred to is the establishment, in the large towns of our Indian dominions, of refuges for the protection of these unhappy and innocent victims of a melancholy superstition. Already they have established one house at Trichinopoly, and a great number of these poor widows, brought to feelings of resignation, desire to unite themselves in religious communities, or congregations, which would be employed (under the guidance of English nuns) in the instruction of children and orphans, and undertake the direction of hospitals for the poor, infirm, and sick.

"Besides the house of Trichinopoly, which has been established about two years, the community desire to establish immediately two other houses in the province of Madura, one at Madura, the other at Negapatam, to act as centres to this great work. Each house will include an asylum for widows, a hospital for the sick, day schools for Hindus, and also an orphanage for Indian children, each of these being superintended by an English nun.

"It is in this way that the community, taking as their first idea 'the rehabitation of woman, that is, the raising her to the place assigned her in the Gospel,' thus creates an instrument for the spread of truth in the midst of heathen families, out of what is at present only a corruptiug element in Hindu society. Trained in the holy order of religious discipline, and in the practice of the peculiar virtues of their position, the devout and blameless lives of these widows must win the esteem of their countrymen, and remove the prejudices attaching to other widows not united with them, and who might still find suitable partners. To every friend of India, and to every heart longing for the alleviation of human sufferings, this work will recommend itself, whilst its grandeur and comprehensiveness is only equalled by the simplicity of the means employed. Carried out by those who joyously devote their lives to the amelioration of the teeming population of India, the success which they have already experienced must continue to attend their efforts, and that success will be in proportion to the means they can bring to bear upon the work.

"It is calculated that with a sum of ten thousand pounds, the three houses at Trichinopoly, Madura, and Negapatam can be fully established. And to supply the means necessary to carry out these plans, the community must rely in great measure upon the voluntary contributions of the benevolent, feeling assured that none who take an interest in the great work of civilization, or whose hearts are touched by the sufferings of others, will refuse to aid in such a cause of charity.

"Contributions for the furtherance of this object are therefore earnestly solicited, and remittances will be thankfully received by Miss ———, and by the Superioress of the Convent of Mercy, ———, London."

We must not allow ourselves to be anticipated in this or any other branch of service by the Church of Rome. All that she gains will be used for the purpose of propagating error. Shall we have less zeal for the reality than she has for the counterfeit, less wisdom in devising plans, and less energy in their prosecution?

THE DERAJAT.

Our readers are aware of the trials with which we have been visited in the Punjab. Sickness and death have sadly reduced the number of our Missionaries, and that at the very moment when the opportunities for usefulness were being enlarged, and prospects were full of encouragement. Nor is it only in the Punjab that our arrangements have been broken up, and that we are reminded of our complete dependence upon God. In the Derajât, also, there has been disappointment, and the experienced head of that Mission has been compelled to leave the work in which he takes so deep an interest, and that while it is yet in its infancy, and struggling into existence. We have just received from Peshawur some deeply-interesting communications, together with some photographic views, which will shortly appear in our Numbers, we trust, in the form of engravings. But in this Number there is just space left us to introduce the Rev. T. V. French's statement of what he was enabled to effect in the Derajât during the time of his residence there.

Let us premise something respecting the geography of the places referred to. The Dera Ismael district is divided into two halves by a range of hills running at nearly right angles from the Suleiman range to the Indus. The passage from one part of the district to the other is through the Peyzoo and Mulezye passes, which intersect the range. Advancing through the passes from south to north, the traveller enters Murwat, inhabitated by a fine race, of striking appearance. Again, to the north of Murwat lies the valley of Bunnoo, through which descends the river Khorrum, which, flowing through Murwat, enters the Indus. In Murwat stands the fort of Lakki. Sheik-bood-deen occupies an elevated position in this interesting range overlooking Murwat to the north, and the Dera plain to the south.

The Wuzeerees are one of the largest and most important of the mountain tribes. They occupy the rugged and lofty hills adjoining the south-west portion of the Kohat district and the north-western border of the Dera Ismael district, that is, the valley of Bunnoo and the plains of Murwat and Tank.

The birth-place of the Wuzeerees would seem to be the snowy range which runs to the south-east of Cabul. They are noble savages, of pure blood, pastoral habits, fierce diposition, and wild aspect. They could muster, probably, were the whole tribe united, as many as 20,000 or 30,000 fighting men. Many of them live in tents, or in temporary dwellings resembling tents; in the winter frequenting the more genial climes of the lower ranges, and in the summer retreating to feed their flocks in higher altitudes. Some of them encroached on the weaker tribes, engaging in cultivation during the colder months, and, as the heat approached, reaping their crops and retiring to the mountains. But the disposition to settle in the plains grew stronger, and, driving the aborigines of Bunnoo before them, they occupied pasture grounds on the western border of the valley. Every effort has been made by the British authorities to conciliate the cultivating Wuzeerees, and detach them from the wilder portion of the tribe, and thus many of them have become British subjects.

The most remarkable grades and classes in the Dera Ismael district are the Raieeses, or hereditary Khans of small subdivisions of the district; the class of Pathans of good family, not belonging to the soil, but who have been long resident in the district; the small landowners or yeomen, the religious classes, the mercantile classes, and the actual cultivators of the soil.

Mr. French's letter contains also a reference to that remarkable class of people, the Povan-

dahs. The caravan, or body of men who, uniting for mutual security, make their way through the rugged hill districts from the uplands of Asia to the plains of the Derajât, is called a kirree, the head or superintendent being designated a mullick. These mullicks are often men of great consideration, wealth, and stake, in the prosperity of their particular line of commerce. On reaching the plain country of the Derajât, a large portion of the men go into Hindustan with the camels and merchandize, leaving the breeding camels, and women and children, with a few men, encamped on the plains.

Mr. French's letter, read in connexion with these prefatory remarks, will enable our readers to understand how varied and interesting a field of labour is thrown open to us in the Derajât. May the Lord send the men to occupy it! Then may we hope to make our way through the mountain passes to the upland regions of Central Asia.

"In consequence of my removal from the Derajât Mission through ill-health, my report, unhappily, can only extend from April 1862 to January 1863. It is my duty, however, to record, for the Committee's information, the most marked events which occurred during that short period in connexion with the Mission.

"During the months of May, June, and July, I was occupied uninterruptedly in the study of Pushtoo and the cognate languages, and in public preaching in the streets and bazaars of the town of Dehra Ismael Khan. Though the language spoken there is not pure Hindustanee, yet the mass of the people understand it when addressed to them; and the thorough acquaintance I had gained with the language during my eight years' residence in Agra and the neighbourhood, enabled me, without loss of time, to enter on the direct work of my Mission, and to present the Gospel message to the people in the house, by the road-side, and in the market-place. Mr. Bruce joined me in June, and we had much happiness in our joint labours. He had a special advantage in being better acquainted with the Punjab language than myself, from which the languages of Mooltan and the Derajât have largely borrowed. Though we had a few visitors, both from among Sikhs, Pathans, and Hindus, yet, on the whole, we were disappointed at the shyness of the people, and their unwillingness to avail themselves of the open house we kept for them. I think we had reason to be well satisfied with the number of hearers, and the attention they bestowed in general, though we experienced here, as elsewhere, bitter and scornful rejection of our message on the part of many. We hailed with rejoicing every opportunity presented of following up public exhortation with private instruction. The river-side was one of our favourite haunts, as, during those three months, and until Lieut. Garbett's skilful engineering prevailed upon the Indus to withdraw itself from its dangerous proximity to our station, a fair number of cotton boats and other craft was constantly moored against its banks, the crews of which, in many cases, belonged to tribes and races never visited hitherto by Christian Missionaries. During this period we were further able, through the constant advice and assistance of the late lamented Major Nicholls, to fix upon a spot of ground, which Government allowed us to purchase at a very moderate cost, for the Mission house and the houses of schoolmasters, not very far from the walls of the town, and so widely removed from cantonments as to invite native, rather than European society. The plot of land contains an excellent well, and a few trees, both of which are great blessings in so bare and desolate a region as that which stretches out far and wide from Dera, whether one looks to the Indus eastward, or the noble monarch of the Suleiman range, Takhti-Suleiman, westward.

At Colonel Reynell Taylor's suggestion, and being in want also of proper shelter during the hot and unhealthy season, Mr. Cooper and myself spent August and part of September at a small station, elevated some 3000 feet above the Dera plain southward, and the Marwat plain northward, called Sheikh-bood-deen. Major Campbell, a kind friend of our Mission, placed a little cottage at our disposal, which supplied a quiet and healthful retreat, where the study of the new language could be pursued to great advantage. Mr. Bruce remained at Dera (with the exception of a few days which he spent with us) to superintend the building of the Mission house. As some of the civil officers from Dera and Bunnoo transferred their courts for a part of the hot season to Sheik-bood-deen, and public works were in course of progress upon the hill, we laid some foundation there for knowledge of the Pushtoo colloquial. Pathans, waiting to have their causes decided, would stop by the way at our little house, and enter freely into conversation; and the poor Marwatis, employed in building the prison, would gather around us, and make out as much as they could from our painful efforts to express those truths which our hearts burnt to give utterance to. It is a hard, but most needful part of the process, by which the tongue-strings become at length loosed to speak plain in a new tongue the wonderful works of God.

"I was too impatient, perhaps, to leave this cramped sphere; and, before the end of September, I started for the plains of Marwat, which were spread out beneath our feet as far as the eye could reach—dreary sand wastes, relieved by dark patches of vegetation, hardly eked by laborious irrigation out of a thirsty soil, in the neighbourhood of villages. After various disappointments from failure of camels, which involved much (otherwise) unnecessary exposure to a blazing sun, I was fairly embarked in the work my heart was set on, that of making known to the Affghans God's great plan of redemption, which was for them thus far a hidden mystery. The Khans, or chieftians of the village, were usually the first to call, and try to discover the object of our visit, which was rather a puzzle to them. One of the first questions usually was, whether I had known "Neecholsayn Sabib" (General Nicholson), with whom they seemed to associate all that was great, noble, and terrible, in the English character and rule. The next question would generally be, whether the English ever prayed, implying, in fact, 'whether they had any religion;' for religion, and the five stated seasons of prayer, are almost synonymous in the Affghan mind, and, beyond this, doctrine and practice seems little accounted of. The rest of the people ventured very little into my tent, but could often be met with in considerable numbers in the 'chaunk,' or large hut of mud and straw erected in the centre of each village for the reception of strangers, and for the village gatherings, when any matters required joint public deliberation. Here the Mullahs would come forward and prove themselves far abler champions of Mohammedanism than I had looked for in districts lying so far from the world's great thoroughfares.

"At Lakki, the head-quarters of a native magistrate, and containing, probably, outlying villages included, between 3000 and 4000 inhabitants, I spent more than a week in preaching and private intercourse with inquirers, in one of whom, a Hindu ascetic, and having, I thought, a real and hearty thirst for truth, I was greatly interested. The English Deputy Commissioner of the district happened to be encamped near me two or three days; and my endeavour to surround myself with natives was much facilitated by the great gathering of Khans or chiefs, who, after duly paying their respects to the Commissioner, came on to see who I was, and to hear what I had to tell them.

"From thence, following the course of the Koorrum river, and visiting the principal villages which lay on its banks, I came to Bunnoo, consisting of a large fort and walled bazaar, in the centre of ten or twelve Affghan villages, some of them with a large and industrious agricultural population, making the most of their river and little hill streams which they intercept and distribute in countless and murmuring rivulets through their fields. Every Friday there is a large cattle-market, to which the Wuzeerees, and others perhaps of the wild hill tribes around are invited, and encouraged to bring the produce of their rocks and valleys. It is well frequented; and, thanks to the restraint of British law, all is as orderly and peaceful as an English market, and here, perhaps, next to the preaching among the Povandas, is a fine open field of labour to the Missionary, where the word of truth may go forth, and be echoed from steep to steep of those mountain fastnesses which have heard no sound but of war and bloodshed.

Though I met with much rancorous opposition and contradiction in Bunnoo, yet I had a few intelligent, and, I trust, truly anxious inquirers, who frequently visited my tent to hear the Scriptures expounded more fully. These were Sikhs and Pathans. Many sensible and thoughtful questions were asked, and the answer supplied in God's word, received often with surprise and delight, so that my heart was much drawn out towards them. Especially a native officer, a judge and magistrate in Bunnoo, interested me greatly in the kind of questions he asked; desiring first to hear whether there were any real prophecies of Mohammed in the Scriptures, and afterwards wishing to acquaint himself with the chief Messianic prophecies of Holy Scripture. He is a man most highly respected. In Dera Ghazee is a Sikh officer, advanced to a little post of honour, with his wife, who was baptized four years ago by the chaplain, and, with his wife, leads an exemplary life, regularly attending the service in the little church there.

"On my way back to Dera Ismael in search of the Povandas, I turned aside to the banks of the Indus to visit a place of some consequence called Isakhail. I was gladdened this first day by the silent and patient attention my message received; but the three following days all short of personal violence was tried to drown the very sound of the Gospel, and to exasperate the audience against the preacher. I have seldom witnessed such an exhibition of fiendish malice. A Mullah, who led and incited the tumult,, brought forth a Gospel and a copy of one of Dr. Pfander's works, out of which he read passages to be fuel for the mockeries and blasphemies of the people. "Even so, come, Lord Jesus," was one of them. The Arabic word *rabb*, for "Lord," he regarded as the height of blas-

phemy in its reference to our blessed Saviour. At Panieyala I had a better reception, and had hoped often to be able to visit it again. It is a remarkable village, on the extremity of a range of hills, nearly parallel with the Indus, with hot and cold springs, which never, in the driest seasons, quite fail, and palm groves, of most refreshing and picturesque appearance, clothing the gentle slopes. I will transcribe a short account from my journal of what occurred one morning there.

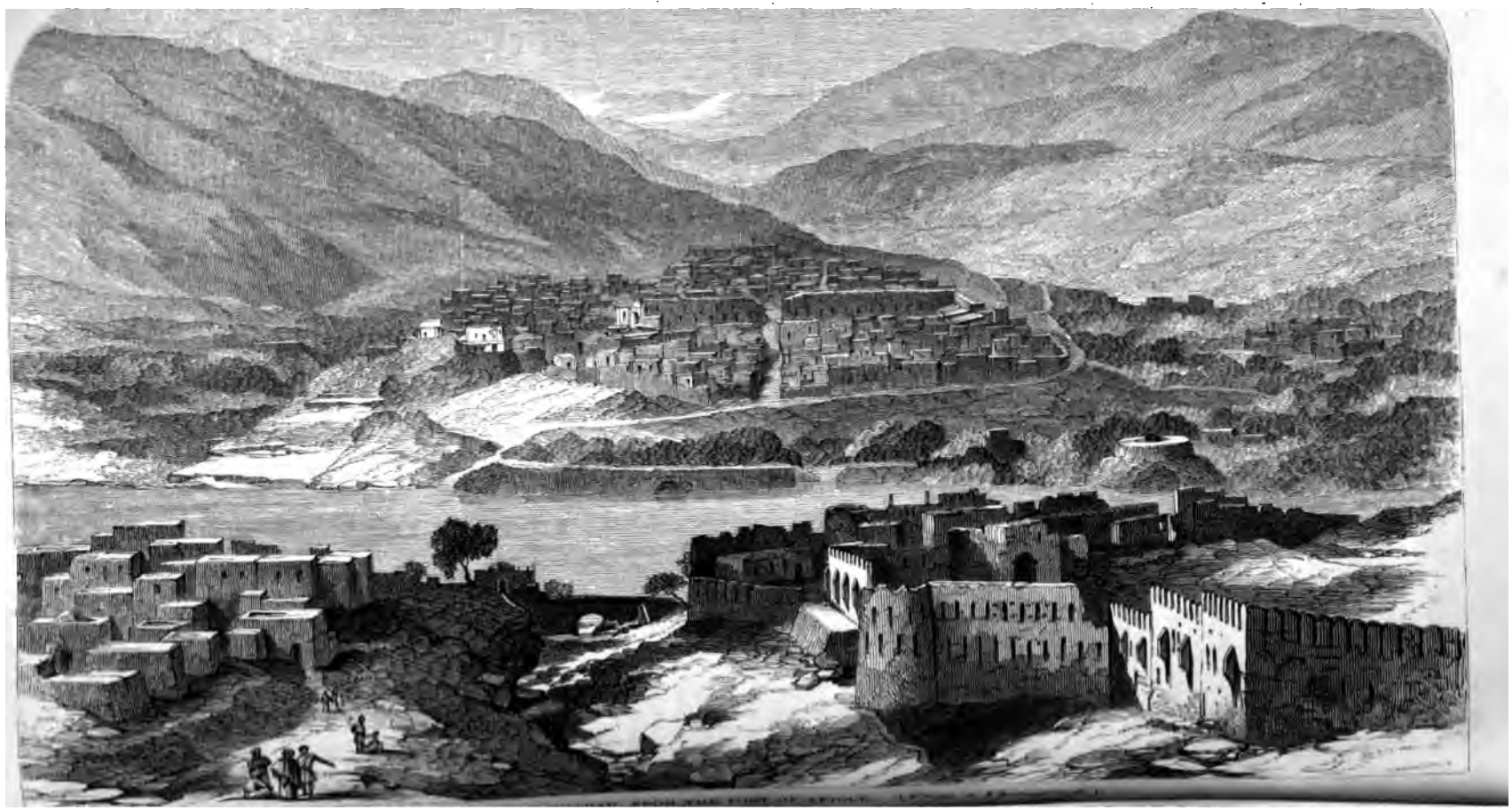
"'Thence I went on, and met some Hindus, to whom I preached on idolatry, and return to the true Husband and living God. They brought up the old couplet.

"'*Akashat patitum Toyum yatha gacchhati sagare*, &c.;' *i.e.* 'As the water fallen from heaven takes its course into the sea, so all worships are merged into the one worship; of the Supreme;' the counterpart, in fact, of Pope's famous lines. I talked with these till I was almost voiceless; but a little further on I found some forty Affghans seated, who greeted me very friendly, some having met me at Sheikh bood-deen, and they said I must stop and sit with them. In vain I pleaded utter inability to speak. They would take no denial, so I sat down, trusting I should be strengthened to get on; and I addressed them, answering also many questions for about three-quarters of an hour. Never have I had before, in Pushtoo, such a highly-respectable and attentive audience, or been able to give so full an outline of the main feature of the Gospel, as concerns sin and repentance, and the work of the Son and the Spirit. God be praised! May his word reach and wound, and then heal, the hearts of many! A poor man came for his fevered child. I gave him the little quinine I had left: he seemed very thankful.

"Constant attacks of fever and other sickness of the country, made my work after this very broken. On reaching Dera, I found the number of Povandas daily arriving or passing on into Hindustan very large. The streets were, in parts, even the broadest, choked with the camels and bales and bulky frames of the stout, swarthy Affghans. The caravanseras, and the pathuns, or ferries across the Indus, as well as the corn and wool-markets, were their great gathering-places, and our preaching-places. When sufficiently restored, I set out to visit them in their strange, but not uncouth villages, erected afresh year by year within their brushwood enclosures, and composed partly of boughs of the nearest shrubs of the desert, and partly of black blankets literally, "tents of Kedar with curtains of Solomon.' In some of these villages I was received with true Affghan courtesy, and was able to maintain lengthened and friendly conversation with the chief men, who were sometimes of princely bearing and noble person. In others, the Mullahs would neither hear nor let hear. A few copies of single Gospels, with which I was furnished by our Peshawur brethren, were accepted, and will, I trust, find their way across the mountain-barrier to the west, which those Povandas annually cross, the door at which the Gospel has hitherto knocked for admission in vain.

"After so short an experience, it is premature to hazard an opinion as to the probable result of Missions to the Affghans. There are many special points of interest connected with that Mission. They seem far more open to warmheartedness and friendship, and genial, loving sympathy, than the Mohammedans on this side the Indus. They do not seem to breathe that bitter spirit of antipathy and antagonism which perpetuates estrangement too commonly between the Missionary and his Mohammedan hearers in Hindustan. The wide diffusion of the tenets of Soofeeism, which numbers twelve sects, among them, some being systems of the wildest scepticism, and others of the abstrusest mysticism, has induced a free-thinking spirit among them, which, though not favourable to depth of conviction, yet renders them not indisposed to hear, to tolerate, and even to examine. I think I have discovered traces also of a higher view of the character and work of Christ than is common among Mohammedans. It is a circumstance full of encouragement and hope, too, that not a few servants of our Government, civil and military, in the north-west, take the deepest personal and practical interest in the establishment and progress of this Mission, and watch over its infancy to cherish it with their support and their prayers. I feel a pang of deep regret at being withdrawn from that work. It has been begun in great weakness, but under prayerful auspices, and on the highest and most scriptural principles. None can say how important a bearing its future may have on the entrance of 'the light of the glorious Gospel of Christ' into the regions of central Asia.

"Mr. Bruce writes me word that the school-house, for the site of which ground had been obtained opposite one of the chief city-gates, was about being commenced. It was probable that Mr. Cooper, the junior Missionary, would render help in the school work during the time which could be spared from his hard work at the languages."



IRRIGATION WORKS IN INDIA.

A BRIEF extract in our last Number from a Calcutta paper directed attention to the new administration designated the Central Provinces of India, a vast area, extending from the Nizam's dominions on the south-west to the frontiers of Bengal on the north-east, and from the borders of Khandeish westward across to the Masulipatam district and the mouths of the Godavery on the Coromandel coast. At its extreme north it comprehends Saugor; skirting round Malwa it touches the Western Presidency on the borders of Khandeish; and extending along the north-eastern frontier of the Nizam's dominions, it reaches, at the delta of the Godavery, the Madras Presidency. Thus centralized in the midst of the three great Presidencies of India, it occupies a prominent position, and claims at the hands of those who, from philanthropic motives, desire to make themselves acquainted with that great peninsula, thought and investigation. Its elevation as the great central table-land is manifested in the number of rivers, which, having their sources in its mountain ranges, direct their courses east and west, and north-eastward, and south-westward. The Sone and Nerbudda rise in the mountainous region of Ummurkuntuk, lying some 120 miles south-east of Jubbulpore, a place of pilgrimage to Hindu devotees who fulfil their penances and celebrate their orgies at a temple dedicated to Parbuti. Close by the shrine is the fountain of the Nerbudda, and at a little distance that of the Sone, the one, after a course of 800 miles, flowing into the Indian Ocean; the other, one of the great tributaries of the Ganges, pursuing a course of 465 miles before it merges in the mightier stream.

From the same elevated region the Weingunna rises, flowing from north and south, with a deviation westward in the direction of Nagpore, so as to receive the contribution of the Kanhan river, but soon resuming its former direction from north to south, until it unites with the Wurda, which, like the Kanhan and Taptee, has its sources in the vicinity of Deoghur and Beitool. These two rivers, the Weingunna from the north, and the Wurda from west by north, form the Pranheeta, the united stream having its confluence with the Godavery at Sironga. Besides these may be mentioned the Mahanuddy, also having its origin in that portion of the Central Provinces which lies south-west of Bengal, and which, flowing eastward through Orissa, enters the Bay of Bengal below Cuttack.

This vast area, with its mountain ranges, its forests and inaccessible jungles, its obscure tracts, to a considerable extent, never yet explored, has been the retreat of the aboriginal races from the floods of Arrian invasion, which swept over the more open and sea-coast country. Here are Kols on the north-east, Gonds to the east, and Kois to the south-east, while of the more settled races Mahrathi, Hindee, Urdu, Bengalee, Ooriah, and Telugu are the spoken languages.

Throughout the westward section of this area, where the Mogul Emperors had their viceroys, and the Mahrathas had sway for a season, there are many and important cities—Saugor, Jubbulpore, Nagpore, Ellichpore, Narmulla, together with the two great cotton marts, Oomrawattee and Hingenghat. On the Wurdah and its affluents lies the great cotton region of Central India, that river, for 300 miles, pursuing its way through the heart of a country which is one sheet of cotton, flax, and wheat. Oomrawattee is situated on the road from Nagpore to Arungabad. It is a place of great commercial importance. "Several considerable firms are established here; and most of the influential merchants of upper India, as well as those of Bombay of any note, have either correspondents or branch houses at this place. The subordinates of these firms spread themselves over the cotton-growing districts, and make advances to the cultivators, or assist them in paying their kists, on the agreement that the produce shall be at the disposal of the employer. When picked, the crop is transferred to Oomrawattee, where large warehouses are prepared for its reception, and where it is cleaned and re-packed for exportation." Hingenghat is on the Wunna, a branch of the Wurdah, a fine open country extending between them. The valley of the Poornah, whose head waters closely approach the affluents of the Wurdah, presents, for 200 miles, a country of the greatest natural fertility. "Only two things are wanted," observes Sir Arthur Cotton, who has recently traversed these regions, "the natural water and the water of life, to make it a garden indeed;" but at present it is only a scene of death, sloth, poverty, and misery of every kind. Throughout the whole Commissionership of Berar there is to be found not one minister of the Gospel, and the physical state corresponds.

We shall refer to the measures in progress for the correction of this unhappy state of things, and, reserving for another article

the account of those Missionary efforts which are being put forth on the Upper Godavery district, proceed in this paper to sketch the physical improvements which are being executed in order that the waste of the natural waters may be prevented, and the floods, too long permitted to extravagate and injure, be controlled and reserved for the purposes of irrigation against the time of drought. The skill of the engineer is overcoming difficulties, evading or removing barriers, and rendering these broad streams and rivers highways of commerce, by which the bulky cotton may find a cheap transit to the coast, and the productions of other and more civilized lands be accepted in exchange.

The improvement of the great rivers of India is of paramount importance. They are the natural veins with which that vast territory is intersected, and are thus providentially placed there, that man, by skill and energy, may subdue them to his use. Their advantages when so dealt with are two-fold: they irrigate and fertilize the land, and afford the means by which, its resources being developed, it may yield forth its treasures of fruitfulness; and then they afford the means by which the surplus produce may be transferred at a cheap rate to other lands, where, from various causes, the cereals grown are not proportioned to the necessities of the population, and where extraneous supplies are absolutely needed.

The experience of the North-West Provinces affords valuable testimony as to the importance of an effective system of water supply. These provinces have been subject to droughts having a rough cyclism. In the ninety-one years which have elapsed between 1770 and 1861, there have been six droughts, variable in the extent of the areas they have influenced, and in their destructiveness of life and property. The average period at which they have occurred is about fifteen years, the actual periods ranging from thirteen to twenty-three years. It is remarkable, that in every instance they have been preceded by three or four years' of great climatic irregularity, terminating in a crisis of a complete suspension of rain. Two of these have been selected by the late Colonel R. Baird Smith for comparison, the drought of 1837-38, and of 1860-61. As to the first of these "the area of the greatest intensity was unquestionably on this occasion in the districts of the Lower Doab. North of Allyghur, the pressure, though sensibly felt, did not approach to any thing like famine, and was far inferior to that in the southern section of the tract. The districts of Agra, Muttra, Etawah, Mynpoorie, Futtehghur, and Cawnpore, were the seats of the extremest misery, and the most pitiable mortality. In Futtehpore the suffering was great, and in Allahabad considerable, but mitigated. Below Allahabad the pressure was but little if at all felt. Oude generally escaped, and is represented as having furnished some surplus supplies to the districts west of the Ganges. The northern Doab, including the districts of Bolundshur, Meerut, Mozuffurnuggur, and Saharanpore, were then exporting districts, and sent such surplus produce as they had by the river routes, or by the ordinary native roads to the southward."

In the afflicted districts the suffering was extreme. In that of Agra its measure is indicated by the following figures—

Population before 1837-38 . . .	155,135
After . . . . ditto . . .	92,548
Emigration and mortality due to the famine	60,587

or very nearly 40 per cent. The daily burials by the police at Agra averaged nearly 400, while in the Cawnpore division the profusion of dead bodies near the river was such, that a general order was issued, directing the commissioned officer in charge of the Suddar bazaar to hire a boat, with a small establishment, for the purpose of removing them to a distance below the station. The deserted houses and abandoned lands in the Etawah district, three years subsequently to the famine, proved too plainly the reduction of the population. The mortality throughout the entire famine tract is computed at not less than 800,000. "In all the material conditions by which intensity of suffering is decided, 1860-61 was fully equal to 1837-38, while in some of the most important, as price of food and mass of population, the latter was decidedly in a worse position than the earlier period." The actual sufferings of the community ought, therefore, to have been greater. "Yet this was very far from being the case, whether the degree of intensity be measured by the sacrifices entailed on the State, or by the proofs of misery visible among the people." The effects on the revenue were not so serious; society did not become so disorganized; nor did the people die in such terrible proportions. The total of population affected by the famine of 1837-38 must have been between eight and nine millions; while the population of the districts within which the suffering was greatest and the mortality highest, has been roughly estimated at 5,000,000. In 1860-61, the area of the famine tract did not differ materially in extent; but from the increase of population

the numbers affected must have risen from 9,000,000 to 13,000,000, yet the circle of intense suffering was not more extended than before, and remained limited to 5,000,000.

The mitigation of suffering remains to be accounted for, and, generally, it may be stated, that "society in North India had been so strengthened during the interval between the two famines, that it was enabled to resist with far less suffering the far heavier pressure from drought and famine in 1860-61. The causes of this are enumerated by Colonel Baird Smith; and the first place is assigned by him to the admirable settlement accomplished by the late R. M. Bird, Esq. "A great man," observes Mr. G. Campbell in his work on Modern India, "a member of the Board of Revenue, arose to carry through a settlement, of which Regulation VII. of 1822 was the groundwork, but which could not be said to be seriously taken up until the Regulation IX. 1833, of Sir William Bentinck. Its progress, as it advanced, became accelerated: from 1838 to 1842, one district after another was finished, till, in the latter year, the settlement was completed through all the provinces—twenty years after it was first designed." Instead, therefore, of a great and unequal pressure of public burdens, hopeless confusion, ambiguities of title and payment, and frequent and arbitrary interferences, there had been introduced into the north-west, assessments rarely heavy, generally moderate, and, in many instances, extremely light; titles minutely recorded and easily understood; long leases, and the guarantee of the enjoyment of all profits during the currency of such leases." One fact is significant as the result of such improvement. In 1837-38 the poorer landholders suffered bitterly; so much so, that among the 80,000 paupers employed or supported at Agra, a very large proportion consisted of small proprietors; but in 1860-61 the great body of these men did not collapse under the heavier pressure of that period.

The second cause of social improvement is the development of the irrigation system which had happily marked the period between 1837-38 and 1860-61.

Two canal systems existed in these districts in 1837-38, the Eastern Jumna and the Western Jumna canals; and we have to compare their relative efficiency at the time of the two famines. With reference to the Western Jumna canal, the total watered area was, in 1837-38, 308,045; and in 1860-61, 458,291; while the total protected area had increased from 924,135 to 1,374,873 acres.

During the same period the capacity for irrigation of the Eastern Jumna had been raised from 96,000 acres in 1837-38 to 261,000 acres in 1860-61, that is, an increase of 172 per cent. on the watered area of the earlier time, while the protected area had risen from 450 to 1225 square miles, equal to about half the area of one of the first-class districts of the Doab. But, besides these, a new system had come into action. A magnificent scheme of irrigation connected with the Ganges, as the two previously mentioned canals are with the Jumna, was laid down by Sir Proby Cautley, comprising a main trunk line, running through the centre of the Doab, with a connecting line at Cawnpore, and branches so arranged as to extend the fertilizing process to every village in the Doab. The mutiny, and the fiscal embarrassments caused by it, had sadly interfered with the prosecution of this great work; so much so, that when the suspension of rain, which caused the famine of 1860-61, occurred, none of its great branches were in action. All expenditure had been of necessity suspended. It was only as special famine relief works that two of them were resumed: even the execution of the minor distributive channels had been suspended from the same cause. Yet the area watered during the famine year was 334,088 acres, while the area protected from the effects of drought amounted to 1560 square miles.

Let us see what were the results produced by so large an area of country, through the joint operation of these canals, being protected from the effects of drought, and thus secured from the desolating action of famine. "They mitigated the pressure of famine on the agricultural classes in bad localities by affording them temporary means of employment and subsistence in villages belonging to their respective brotherhoods or clans." Thus, for instance, the Eastern Jumna canal traverses the north-western sections of the districts of Sharunpore, Muzuffurnuggur, and Meerut. It supplies water to about 850 townships or villages, containing approximately about 350,000 souls. Into these villages there immigrated from bad parts of the famine tract nearly 10,000, with their cattle to the number of 6000 and upwards. Of these, 3426 were cultivators, the number of cattle giving nearly one yoke, or pair, to each cultivator, thus adding to the ordinary area of culture several thousands of acres, as the result of this peculiar movement of the population of the famine tract. The largest transfer was from among the Rajpoots, whose brotherhoods seem very ready to help one-another under difficulties. The immigration

towards the Ganges canal was still greater, while the Western Jumna canals exercised a like influence. The total of immigration has been computed at 80,000, giving about 48,000 men and 96,000 cattle to the increase of cultivation.

"To appreciate the full effect of the mitigating influence thus developed, it is necessary to bear in mind that at least one-half of the immigrants would bring with them into these places of refuge their wives and children. Assuming the average number of such families to be four, we have an aggregate of about 160,000 souls thus sheltered and protected against the worst effects of the famine. But for the existence of these fruitful canal tracts, which run through the famine districts as rods of iron run through tottering buildings, bonding and strengthening the community, these 160,000 people must have been supported by charity, and supposing this necessity to have existed from January to September 1861, it will be found that upwards of twenty-five lakhs of rupees must have been spent for the purpose. Not only has this quarter of a million been saved, but the agricultural produce of the good parts of the famine tract has been largely increased, and a sensible influence has been exerted on the general market by the additional quantity of grain—not less than one and a half million of maunds in the aggregate, and worth from thirty to thirty-five lakhs of rupees—which has been thus thrown into it."*

We have referred to the Doab canals, because the facts connected with them are so recent and peculiar; and with such facts before us, the desirableness of a prompt development of the system of water irrigation is obvious. The Punjab authorities have been fully alive to this, and not only have the Mooltan canals been enlarged and improved, but the Great Baree Doab Canal has been, to a great extent, carried out, and is dispensing abroad its fertilizing influences. But the Sutlej, which has the characteristics of a first-class irrigating river, remains to be made available for the districts of Umballah, the Pattiala territories, Hissar, and Bhuttiana. A large portion of this section "is bleak, wretched, and without water, a most sterile land. The wells are so deep that artificial irrigation from them is almost impossible; the water is so brackish and impure that none save natives of the tract can drink it with impunity; rains are scanty and precarious; vegetation is presented by a few stunted thorn bushes, or a temporary crop of grass, scattered over the great parched plains. Under circumstances so ungenial, the population is necessarily scanty and lawless, deriving their subsistence from herds of cattle, and addicted to the marauding habits common to pastoral tribes."

Let us now look to the Southern Presidency, and see what is being done there to supply to India this prime necessity of irrigation, and, collaterally with it, such opportunities of water conveyance as, in combination with railroads and ordinary roads, may throw open the interior and secluded districts of this great country.

"Those who dwell in the temperate zone cannot appreciate the importance of abundance of water to bring forth the fruits of tropical agriculture. In Europe we have constant moisture, and no oppressive heat: in the tropics there is intense heat and drought for several successive months in the year, without a shower; while at one season the clouds collect, the atmosphere is charged with a steamy vapour, almost intolerable to Europeans, and the rain descends in torrents for days together, discharging in a few hours more water than falls in England during a whole year. At such seasons the rivers overflow their banks, sweeping away occasionally whole villages, with their inhabitants and cattle, and frequently inundating the surface of the country for miles around, when villages are isolated, and communication can only be carried on by water. On these occasions the mighty flood rolls on majestically for days and weeks together, pouring its waters into the sea by many mouths.

"The intelligent natives of India, however, early discovered a means of intercepting and laying up this valuable element as a provision against the long droughts of the rest of the year. Wherever a situation was found favourable for the purpose, and the drain of a considerable area ran into a valley and passed through unequal surfaces of land, an artificial mound, frequently of some miles in length, was thrown up, and the lake or tank thus formed supplied the proximate fields with irrigation during the dry season."

The labour and expense "which the ancient Hindus devoted to the great reservoirs to which allusion has been made, were essential to the cultivation of rice, sugar-cane, and other the most valuable products in the torrid zone. These reservoirs have been denominated by us tanks, but they are in many instances lakes, formed either by the damming up of deep valleys lying in the midst of mountains, or by the intercepting

* Report of Col. Baird Smith.

of streams, and in some places large rivers, near their source, where, after having filled one lake, the river is suffered to escape over a weir lower than the main embankment, and to pass on till another favourable position occurs further down the stream, where it is made again to pay tribute for the same purpose."*

Yet although it is calculated that the amount of capital invested in these works could not have been less than 15,000,000*l.* sterling, they had from malconstruction and neglect become so inadequate to the object for which they were designed, that the greater part of the flood-waters of the rivers were turned to no account, and vast bodies of water flowed annually into the sea, which might be made use of to fertilize hundreds of thousands of acres surrendered to jungle and waste, adding thus to the substance of the people and the wealth of the Government. One district, indeed, had been especially cared for—the low, level, alluvial region of Tanjore. The superfluous waters of the Cauvery have been conserved for its advantage. A vast number of watercourses distribute them in every possible direction, and the result is, that in fertility and productiveness this district is excelled by none in India. Of this the revenue that it yields affords an unmistakable evidence, the average yield of the other districts of India being about 200,000*l.*, while that of Tanjore is 630,000*l.*

At Rajahmundry, about 250 miles north of Tanjore, are the works on the Godavery. This river, like the Cauvery, flows to the sea, through a flat alluvial delta, which for many years had been partially and imperfectly irrigated from the river; but the works having never been laid out on any comprehensive plan, and having been besides neglected, the revenue declined. So long ago as the close of the last century the facility with which the Godavery might be made to irrigate the districts on its banks had been brought to the notice of the Government, and they were advised to throw an *anicut*, or dam, across the river, so as to raise the water, and make it available for that purpose.

For half a century, however, the prospect was allowed to sleep, until "at length it was revived by Colonel Arthur Cotton, chief engineer of Madras, in 1844; and after considerable delay, both at home and abroad, it was ordered to be carried into effect in 1847, when the work was commenced. The river Godavery takes its rise in the Western Ghauts, near Nasik, at an elevation of 1600 feet above the sea, whence following an easterly course for about 500 miles, it is joined by the Wurdah, and then proceeding in a south-easterly direction for 400 miles, enters the Bay of Bengal, at the port of Coringa, by many mouths. The country drained by its waters Colonel Cotton estimates at 130,000 square miles. The extreme discharge at its mouth is calculated at 150 millions of cubic yards per hour, and in the driest season at least half a million. The difference, therefore, unless made available either for irrigation or navigable purposes, is entirely lost in the ocean.

"The project was of a gigantic nature, and apparently the most difficult part of the work was the construction of a wier or dam of great length across the bed of a river having no other foundation but loose sand. Fortunately, Colonel Arthur Cotton, who had previously accomplished the repair of the Cauvery dam, had learnt the mode of overcoming the obstacle, from the ancient practice of the natives, who carried similar works over fathomless sands, by an ingenious but simple method. In order to obtain a foundation, round pits of three feet diameter are built in the bed of the river, into which earthen cylinders are sunk, one fitting into the other, as the sand and water are removed: in this way each cylinder is built up to the surface, till it has penetrated from twelve to fourteen feet. The cylinder is then filled in with rough stones and clay, by which means a solid pillar of the requisite dimensions is established, which, by the equal pressure of the sand on every side, keeps it firm and upright. These columns are more substantial and durable than any ordinary wooden piling. In order to obtain the stone requisite to construct the dam, it was necessary to bring it sixteen miles, from quarries whence it had been excavated, and a tramroad was constructed for the purpose. Some notion may be formed of the labour and superintendence required, when it is stated that 10,000 workmen made and laid 200,000 bricks per diem, and consecutively for four months, in order to be prepared to meet the vast body of water that pours down during the season of the floods."*

The following paragraph, from a recently-published pamphlet, will exhibit the results attained at the present time at the Godavery and the kindred works at the Kistna—

* Briggs' "India and Europe compared," pp. 99, 100.

* Briggs' "India and Europe compared," pp. 104—106.

"North-west of Madras are the Madras Irrigation Company's works, which are calculated to water a million acres from the Toombudra.* These works are in full progress, and about twenty miles of the main channel is finished, with the head-works. A million has been subscribed for this under a guarantee; and another million is proposed, without the guarantee. This project includes more than 1000 miles of improved river and canal navigation of the first class, opening up the whole basin of the Kistna to the east coast, and it may easily be connected also with the new harbour of Sedushegur or Beitkal, in the centre of the west coast. About 200 miles north of Madras begin the Kistna Delta works, now in full progress, and to some extent in operation. They unite with the Godavery Delta works, one line of river and canal extending from 100 miles up the Kistna to Cocanada, a distance of 180 miles, now open. The whole of these works in the two deltas will irrigate two million acres, and provide about 2000 miles of navigation. The results of these together thus far is shown by the following statement of revenue for the last five years. The tract was formerly divided into three districts—Guntoor, Masulipatam, and Rajahmundry: it is now formed into two, viz. the Kistna and the Godavery districts. Revenue of

1856-57	£632,000
1857-58	615,000
1858-59	719,000
1859-60	691,000
1860-61	776,000

Increase in four years 147,000*l.*, or 24 per cent. These works have been continually interrupted, but the officers are now again supplied with money, and they are being vigorously prosecuted. There is every prospect of the two districts now yielding 1½ million, being an increase of about a million a year since the Godavery works were commenced: these are Government works.

Respecting the Upper Godavery, and the other rivers in that part of the country, we have the following information—

"The Upper Godavery has a moderate fall of only two feet a mile from Nasik close to the Western Ghauts to Neermal, and is, consequently, either now navigable, or could easily be made so. Between Neermal and the mouth of the Wurdah there is a great fall of 700 feet; this part of the river has not yet been examined by an engineer, but I have seen part of it, and have reason to believe that a canal might be cut by the side of the part where the great fall is, so as to complete the navigation from the ghauts to the sea.

"The Weingunna, which comes from the north and unites with the Wurdah, has also a moderate fall of about two feet a mile from within no great distance of the Nerbudda, nearly 300 miles, and could therefore be easily improved. Whether it is possible to connect it by a canal with the Nerbudda has not been ascertained, but it is a very great point, for if it could it would connect the coal mines of the latter river with Coringa, than which hardly any more important point could be found for a coaling station.

"Another branch of the Wurdah runs to within eight miles of the Poorna, and there are no hills between, so that there is no reason to believe that the navigation of that river, which flows into the Taptee, and which again flows to the western coast, could not be connected with the Godavery. The point between the two rivers is about 1000 feet above the sea, and the fall of the Poorna and Taptee is therefore about two and a half feet a mile. The lower part of the Taptee has been navigated by an officer sent by the Bombay Government at nearly the end of the dry season, when it was at its very lowest. From the moderate fall there can be little doubt that the cost of improving the navigation up to the watershed of the Wurdah would not be excessive. If this were effected, the communication would be complete from the west to the east coast on a line about 900 miles long."*

Notwithstanding delays arising from difficulties in obtaining necessary funds, these works on the Godavery river have made great progress, and the effects have been marvellous. Before their commencement, in 1845, the Godavery used to run bodily into the sea, leaving little behind it but a desert. In the time of the freshes, it would flow fiercely down, and sweep all before it. But the furious torrent is now converted into a ministering angel, bringing mercy to millions. The whole delta is watered, the people paying the Government two and a half rupees an acre for irrigation. Sounds and sights connected with commercial enterprise are around. Iron steamers are on the stocks; the noise of the hammer is heard on the anvil; and crowds of artisans move to and fro, recalling the dockyards at

* The Toombudra, a river of Mysore, formed by the junction of the Toonga and Budra, falls into the Kistna in lat. 150° 58′, long. 78° 19′.

* "Fraser's Magazine, and the Godavery Irrigation." A Pamphlet. Barnstaple, 1862.

home. "My opinion is," observes Sir A. Cotton, "that there is now in Rajamundry not less than three times the amount of human labour that there was before the new works, with the same population. The change is there palpable in the amount of work done by a population in a state of despondency, miserably under-fed, and without capital, and that done by the same population abundantly fed, working with hope and spirit, and provided with capital. This is a most important fact. Latterly we used to find full double the amount of work done by gangs paid by the piece that we did at first, solely because they were well fed and full of hope. And again, for want of capital every thing was poorly done, and multitudes, for some months in the year, were doing nothing of any consequence, and barely kept alive.

"From what I have seen there, I am confident that, with its present population, Nagpore will raise three times the produce it now does, as soon as it is thrown open to the markets of the world, so that the farmers get a certain sale, and improved price for their own produce, and are enabled to obtain their salt, rice, and many other things that they require, from other countries, at accessible prices.

"The following statement of the exports of Rajahmundry will show what a change may take place in a district in the amount of its produce. Exports of Rajahmundry average from

1836 to 1845	£ 57,000
1846 to 1849	114,000
1850 to 1853	154,000
1854 to 1857	205,000
1858	403,000
1859	320,000
1860	502,000

This is by sea alone, and custom-house valuation. There has been a great increase by land also, and, in actual value, the increase of exports must be at least half a million sterling, or seven times the former average. From the improved condition of the people, also, the consumption of produce within the district has enormously increased. Where did all this vast increase of produce come from? the increase of population will only account for a very small portion of it. It has been solely the fruit of irrigation, cheap transit, the improved food and clothing of the people, and the new spirit which has been infused into both employers and employed, by the wonderful change in their circumstances; in fact, solely 'by our trying to be wiser than our predecessors,' by doing that which their want of ready capital, science, energy, &c., prevented them from doing. It is as certain that Nagpore will undergo the same change, or a much greater, if it is opened to the world by a cheap carriage."

And it is with the object of throwing open Nagpore and other interior countries which connect within the water system of the Godavery, that improvement-works are being pushed up that river. There are three barriers to be overcome, and in connexion with these, masonry weirs, tram-roads, and canals are requisite. But a year ago "the tramroad at the first barrier was about half done; about 350 yards of the masonry weir across the river was built; about two miles of the canal were three-parts completed. At the second barrier the tramroad was approaching completion, and may be opened next month. At the third barrier they are merely making a practicable road, and building boats. The transport of goods was to commence immediately, and 125 tons of cotton were ready for shipment. There are about ten steamers on the river, one above the third barrier, which can run to near Hingenghat, to a point on the Wurdah 450 miles from the sea, the others being distributed between the barriers and below the first."

But it will be said, What has all this to do with the object of this periodical, the communication of Missionary intelligence? In many ways, much. The British public knows very little of India: its geography to many is a myth, and even the names of its provinces are unknown. Yet we ought to be familiar with these names, for every name represents a section of a vast population, for whose improvement we are responsible. Each name of each city claims our consideration on behalf of tens and hundreds of thousands; and each name of each province on behalf of millions. There are the more ostensible districts ranging along the coast, by whose produce England has been enriched and Europe benefited, as well as the more retired and less known ones. Are these populations to derive no religious improvement from this intercourse? can it be said that they need none? The moral condition of these masses is intensely low, and yet is it surprising that human character is debased when there prevails throughout the land such a destitution of the waters of life? The human element needs to be cared for, in order that "the wilderness and solitary place may be glad, and the desert rejoice and blossom as the rose." Without the renovating influences, which Scripture truth only can

afford, it becomes as a blank and sterile tract, yielding only briers and thorns. The vain devices of the people to provide for their spiritual necessities, and meet the conscious need which they have of something to raise them out of their depressed condition, are like the temporary wells which they dig, or the village tanks which they rudely construct to conserve the precious fluid against the time of drought. But when that time comes these rude devices fail. When the scorching influence of drought comes they are dried up, and the light leathern bag, let down at the end of a long lever, proclaims by its dryness its unsuccessful mission. What support can heathen idolatry afford in the hour of sorrow, in the season of fierce temptation, or in the solemn crisis of death? How different the population would become if placed under Christian teaching and having Christian opportunities! The contrast is great between the irrigated and unirrigated tracts of India: the eye at once discerns it. The improvement wrought by the Godavery irrigation works is thus described by Mr. Lushington, the Collector of Masulipatam—

"No estimates of the quantities of food that have been produced through irrigation—no mere return of increase of revenue realized in an irrigated district in a year, where such heavy remissions of taxes have been found necessary in other less favoured tracts—can convey an idea of the benefit which has accrued both to Government and the people, at all to be compared with that derived from actual observation of the effects in travelling through the district. No one could have witnessed, as I did, the wretched condition of the people and crops on the Kistna side of the district, the difficulty of obtaining the smallest supply of even moderately pure water, and then have passed to the Godavery side, and witnessed with delight the contrast—the abundance of pure water, the splendid crops, and the comfort of the people—without being sensible that no words can at all convey a true idea of the priceless blessing which the waters of the Godavery, brought by means of the weir and channels through such an extent of the delta, have conferred upon the people. In May, I was encamped at Avenguddah, on the banks of a large branch of the Kistna, then a bed of sand. The cattle were dying of starvation in numbers; no signs of vegetation were apparent; the water was wretched; and I hope I may never again see so much poverty and wretchedness. The month of June was passed by me at Akeed, more than thirty miles from the nearest point of the Godavery, but there water and forage were abundant. The water of the Godavery, which had passed through the head-sluice, more than fifty miles up the channel, flowed past my tent, and numerous boats, laden with the produce of the neighbouring lands, passed to and fro."

Are the waters of life less powerful to reclaim the moral, than the streams and rivers the natural soil? Are there none amongst us that can bear testimony on these points, and who, in the experience of their own hearts and lives, have proved the renovating power of Gospel truth? Then why are not the waters from the sanctuary permitted to flow deep and strong into the moral wilderness of India, that on the largest scale may be accomplished the most glorious of transformations? Alas! our Missionary efforts, how puny, how meagre, when compared with the necessities of the case, and the grandeur of the results which might be expected? So feeble are they, that they can only be compared to the action of the minor rivers when attempted to be used for irrigation purposes. Some of these "retain a small part of their volumes under severe droughts, and the percolation from their beds is sufficient to keep narrow strips of low-lying land, with their valleys, fit for culture." This precisely describes the measure of our efforts and results; narrow slips of land, minute spots, are improved and brought under cultivation, and on these the eye rests with pleasure; sometimes too much so, for in the gratification they afford there is a danger of forgetting the vast deserts beyond. They show what Missionary effort of the right kind is capable of effecting. But why not the same results on a larger scale? Why are not our undertakings like the great works on the Ravee, or Ganges, or Godavery? Are man's spiritual interests of less importance than his physical condition? Even in a temporal point, would not the improvement of man recompense us more largely than the improvement of the soil that he inhabits? We quite admit the possibility of arousing a heathen man from apathy and stagnation, and introducing him, though still a heathen, into a condition of industrial activity, and so far there is improvement. But as a heathen his improvement must be limited, and he cannot rise beyond a certain low level. Improve, however, his character by Christian teaching and influence; give him the truths of revelation, so that, by the grace of God, they become influential principles, restraining from evil and stimulating to what is good, and then there can be no limit to his improvement.

If India were evangelized, won over to the recognition of scriptural Christianity, would that vast dependency be less susceptible of good government, or less remunerative to those under whose tutelage she has been for a season placed? But are there not higher considerations, and shall not those souls be cared for which shall survive, when empires, with their seasons of prosperity and their reverses, shall have passed away? Is there no recompense for faithful efforts in the direction of eternity? And if there be a glorious opportunity for the prosecution of such efforts in connexion with India, and a great harvest of souls may be gathered in, why do we not, in the promotion of greater interests, imitate the indomitable energy of those men who are engaged in organizing and developing, for the purposes of irrigation, the great river-systems of India? It is clear that if the rivers which are expected to supply the various channels of irrigation are themselves liable to be exhausted, no trust can be placed in them, for when there comes the pressure of a protracted drought, they will fail just at the moment when they are most needed. The true irrigating rivers are those whose sources lie beyond the influence of ordinary, and, in some very sensible degree, beyond even those of extraordinary seasons; and can our stream of Christian benevolence be regarded as deriving itself from permanent sources, if its volume be ever variable, sinking unexpectedly below its previous level, and disappointing the expectations of those who looked not for diminished but increased supplies? The sources of the Ganges and the Jumna are of great elevation, and, connected as they are with those inexhaustible reservoirs which are formed by the perpetual snows of the Himalayas, insure the country they traverse against any such catastrophe as that of complete exhaustion. Are the sources of our Missionary efforts sufficiently elevated? Do they indeed connect with those inexhaustible supplies of grace and strength which are to be found in Him who is most high? Would our efforts be feeble, variable, uncertain, incommensurate with the greatness and grandeur of the undertaking which we have proposed to ourselves, the reclaiming of the millions of our fellow-men, who are living without God in the world, and the transformation of earth's widernesses into a garden of the Lord, if indeed we had penetrated to the true sources of supply, and had learned to draw from their abundance? This may be done: we may rise higher. We may become ourselves more spiritual, more holy, more devoted. We may get nearer to God, and receive more directly out of his fulness. Thus supplied with more grace, and more entirely devoted to our work, we shall imitate the energy of the men who, in the prosecution of material works, have contended so successfully with difficulties, and go forward to construct comprehensive systems of Missionary enterprise, which, with their main channels and subordinate branches, may serve, not merely to fertilize narrow slips, but to irrigate and render fruitful great districts of country.

THE KOI MISSION.

In a previous article we described the efforts which are being made to develop the resources of the Upper Godavery districts, and the great irrigation works which are in progress for that purpose. Let us now state what is being done to introduce among its population the waters of life. The two subjects may suitably be connected, inasmuch as the engineering operations on the Godavery have introduced those of a Missionary character. It is a happy thing when the men who are entrusted with the duties and responsibilities of high official positions in India and elsewhere are actuated by the highest of all motives, and when their desire is, whatever they do in word or deed, to do all to the glory of God. While conscientiously and effectively discharging the duties of their station, they will then have regard to the higher interests of man and the glory of their divine Master, and seek to promote the knowledge of that Gospel truth which they have proved to be so beneficial to themselves, and which they know to be capable of conveying to their fellow-men around the choicest benefits. Influenced Christians are the true philanthropists. They know the great need of humanity, and the alone means by which it can be relieved; and in India, where the demoralizing influences of idolatry are producing effects so wide spread and disastrous, the sufferings of their fellow-men move them to effort. Amidst the dense population, they are zealous for Christ, and wise and prompt in devising means by which his saving name may be made known. Is man living under

the power of his sin?—is he degraded, unhappy? Let him be brought under Gospel influence and he shall be changed. Does the parched land need streams and rivers of waters to be spread around? Still more does the human soul need the Gospel; otherwise how shall it become fruitful?

The chief engineering officers employed on the Godavery have been men of this stamp. On reaching the upper Godavery they found themselves on the threshold of a vast country as yet almost untouched by Europeans, so much so, that not only no Missionaries, but no Europeans, were resident between Raipur, in the basin of the Mahanuddy, and Warungah, south of the Godavery; nor between Vizianagaram, east, and Chandah, west. They found themselves more especially in communication with an aboriginal race, the Koi people, chiefly occupying the finest country of Gondwana, belonging to the same family as the Gonds, Khonds, Kols, and Santhals, and without systematic religion or caste. They did what they could. An appeal was made for Missionaries to the Church Missionary Society, and a prayer-meeting commenced at Dumagudiem, the centre of operations on the upper Godavery, amongst some of the engineering officers and their men, in which the divine blessing was besought on the undertaking. The Rev. F. W. Alexander was the first European Missionary by whom the new district was visited. The hill region of the Godavery is described by him as especially beautiful. The hills presented many attractive scenes: they were covered with brushwood to the very top. Sometimes they came down to the river's brink, and then retreated a little inland; while at many places the mountains formed a complete circle round the stream, giving it all the appearance of a lake. Vegetation was in extreme profusion. On every side were trees covered with creepers, brushwood, plants, and wild flowers in the greatest luxuriance. Sometimes rich plains presented themselves, stretching away to the distant hills; and at other times they saw, not jungle, but shrubbery, the trees growing at an easy distance from each other, and between them the most luxuriant grass. Indigo, rice, and the cassia-tree grew in wild profusion. Peafowl, wild-duck, deer, and other game were abundant; the bellowing of the wild buffalo was heard, and the path was crossed by the tracks of wild boars and tigers. The country might be called a land of waters, little rivulets and small streams abounding, and the water trickling over the fine meadows without any care from man.

Dumagudiem appeared to be a good centre for the work. It had been a Koi village until the arrival of the engineering staff, when the Koi community moved away and erected a new village two miles distant.

A native agent was next given to the infant Mission. The head purveyor at Dumagudiem, a responsible post, where 2000 men are to be fed daily in a country which, in its present uncultivated state, does not produce enough to feed them one day, was brought to a saving knowledge of Christianity through the instrumentality of Captain Haig. After his baptism at Masulipatam, in August 1860, he gave himself zealously to the work of bringing the poor stray sheep around him to the fold of the good Shepherd. He built, at his own expense, and at the cost perhaps of about 200 rupees, a large room, in which Christian worship might be held, and on Easter Sunday, 1861, our Missionary, the Rev. W. J. Edmonds, was privileged to baptize three young men, the fruit of Razu's labours. Not all alike, yet alike all showed that they had found a joy and a possession, to which all their previous life they had been strangers. They gave up their caste and their friends with great firmness, though the mother of one of them came a long way from Vizagapatam to see him, and, finding him bent on becoming a Christian, declared that the moment she heard that he had received baptism she would throw herself into the Godavery.

Razu is a man of high caste, a Kshettria. Converted in mature life, he quite exemplifies the saying of Mr. Leupolt, "Men converted in mature life make the best native agents." A man of more than six feet high, and of gentle but dignified appearance, he inspires confidence and commands respect. He has passed through a test of character to a native of India especially searching, and, by God's grace, has been kept from falling, a lakh and three-quarters having passed through his hands, and yet not a man can charge him with taking a pice. Mr. Edmonds says of him, "He is the Missionary here, and night after night, in the building which at his own expense he has erected, and which is our church and Sunday school, he receives Hindus of all castes, and preaches, and persuades, and prays, till midnight. A Brahmin, a writer, said to me one day, 'I live opposite to the church which Razu built, and being anxious to improve in English, I thought I would try to go on reading, and long as I heard Razu preaching and praying,

but I had to give it up: I could not keep it on so long. He goes on till midnight, and yet at four o'clock in the morning he is at it again.'"

These are the men we want for India; men from amongst the natives themselves; men of ability and of entire consecration to the Lord's service; men who have experienced a great deliverance themselves, and who cannot but speak of it to others; men who, in the untiring character of their work, shall attract the attention and excite the wonder of the natives around them, but the secret of whose perseverance lies precisely in that point to which Paul refers, when he says, "As we have received mercy we faint not." We want men who shall first prove their fitness for the ministry, and then enter officially upon its duties; who shall evidence their disinterestedness by preferring the purely spiritual work with the less salary, to the secular work, with a great superiority of pecuniary advantage. This Razu has done. He has given up his purveyorship, although worth fifty rupees a month to him, with a certainty of increase in a brief period to eighty or one hundred, and having offered himself as a native agent to the Madras Committee, has entered on the work of an evangelist at twenty-five rupees a month. We want such men, natives of India, inured to the climate, conversant with its languages, identified with their countrymen in national habits and peculiarities, knowing their mode of thought and the action of their minds, and capable of speaking to them intelligently and effectually. And cannot God give us such men? If one, why not others? But it is that our faith is so weak and our views so contracted on the subject. The idea has become prevalent that the natives of India, even the best of them, are not qualified to stand alone, and are fitted only for subordinate action. We keep them in leading strings, and seem afraid to trust them out of our sight. Instead of teaching them the secret of that self-reliance which has its root in reliance upon God, we make them dependent on ourselves, and then wonder that they are so. We have no great expectations on the subject, and thus are straitened in our prayers. But does not God reprove us for our incredulity, and encourage us to more large-hearted views of what He can make the Hindu to be, and of what the Hindu can become under the influence of divine grace? Does he not at once rebuke us, and yet, by this and kindred examples, stimulate us to prayer—prayer to "the Lord of the Harvest to send forth labourers into his harvest; not labourers from England only, but men of the soil where the harvest has grown and where it waits to be gathered in, who shall go to work at once? Let Missionary Societies be assured that herein lies the hope of deliverance from the straitness of an agency numerically inadequate to the greatness of the work—more of the prayer of faith.

There is no doubt that Razu's having been of high-caste gives him acceptability to heathen of the same grade, and that, in consequence, opportunities of access are afforded to him which would be denied to another man. Thus, for instance, two Brahmins, one a younger brother of Krishnayya, one of Mr. Noble's converts, and a master in our Ellore school, coming to Dumagudiem on a visit, were offered shelter for the night by Razu. At first they demurred, but, on referring the matter to some Brahmins, were advised by them to accept the invitation by all means.

As regards the Kois, Razu's help is of great importance. He is known and trusted by them, and in former evil days they found in him a friend and helper.

Mr. Edmonds, soon after his arrival at Dumagudiem, desired to go amongst the Kois, and visit them at their villages; but, inexperienced as he was, it was of importance that the native brother should accompany him. A month's leave was asked from his duties, no slight demand on Captain Haig, who felt that his post would be most difficult to supply, so much so, that he knew not where to look for a successor; yet he gladly surrendered him, and the following brief notes of this itineration, selected from a journal of Mr. Edmonds, will show how useful Razu proved to be, and how encouraging are our prospects of usefulness among the Kois—

"Our first evening was spent at Gongole, a place about a mile from this. Here the engineers are engaged in finishing a tramway intended to convey merchandise from the deep water below the rocks, which form the first barrier, into the deep water which is found above them. This tramroad will soon be superseded by a good canal, which will act as a loop line does when the main line is blocked up, only in this case the main line is permanently blocked up.

"We arrived at the Koi village after dark, so as to allow them to finish their evening meal. Our constant plan was to go to the headman's house, tell him our business, and request him to assemble the whole village after supper. We then made ou own arrange-

ments for spending the interval, if there was one, being always provided with a native cot to sit on; and when they had all come we preached to them. Gongole is a small village, and some of the Dhoras (lords, as the Kois are called) were absent: about twenty came, however, and listened very attentively. They remembered a visit which the Peddha Dhora Garu (the great Dhora Garu, viz. Captain Haig), had paid them three years ago, but remembered little more than that he had talked to them about God. Early in the morning we got the coolies together, and my companion had an opportunity of addressing some sixty or seventy before the gong summoned them to work. They did not listen so attentively as the Kois. As we were so near home, and as, generally speaking, the Kois are only to be addressed with satisfaction in the evening, we returned home to spend the hotter hours, taking a small village on the river bank in our way. There were two weddings in process of celebration, one in a family of the herdman caste, and the other in a Mala, that is, a Pariah family. In the wedding booth of the former we assembled a good many people, and had a quiet opportunity of preaching the Gospel. The bridegroom and bride were distinguished by a piece of cardboard on the forehead of each, marked with a triangle. What significance this special kind of mark has I did not ascertain. In this wedding the ages were very unequal, the girl being quite a child: in the Pariah wedding, almost next door, the ages were suitable.

"*June* 25—Nardegudem. We started this afternoon for Nardegudem, the largest Koi village in the neighbourhood. We were expected by them, and were well received. There are at least thirty houses in this village. Four houses built in a square, with the enclosed space well covered with a grass roof supported by poles, form an excellent place for hearers to assemble, and for the Missionaries or other travellers to shelter.

"No fewer than fifty men, perhaps rather more, came, and first I, and then Razu, had a most satisfactory opportunity for preaching. The listening, as afterwards and on many other occasions, was good and intelligent. My own part was much less apprehended, I think, than Razu's. It is difficult at first to 'find the range:' one's words, being pitched too high, fly over their heads. Razu, who knows them well, got down to the level of their capacity, and the lesson was, I hope, profitable to me. Our speech and our preaching was usually of the simplest kind, being of one true God, and seemed to be more or less clearly believed by them. We earnestly endeavoured to fix them in this, and to make known our Lord Jesus as the way to the one true God.

"It would not, however, be correct to say that their belief in one true God, Creator and Governor, is such as one can build upon at once: it needs to be brought afresh before them, and disencumbered of what has grown around it. Moreover, it requires to be restored to its proper glory, and in attempting to do this how confidently we may look for God's own help. The homage paid to Korra Razu, their guardian from tigers, the commonest form of worship among them, does not seem to me, if I may with so little experience hazard an opinion, so indelibly fixed, or so tenaciously held, as the superstitions of the Hindus about Rama or Krishna are. Yet if a Koi or two were carried off from a village in which we had recently preached, I much fear it would bring great terror upon them, and make it difficult for us to obtain their confidence. After preaching, we found the people indisposed to separate, and a few questions were asked by them. Of these the chief was, Why they should leave the way of their fathers? The answer to this was given by Razu, and, pleased with its reception, he repeated it in nearly every village, I am bound to say with great success. 'You want to know why you should leave the way of those who have gone before you?' Well, I will show you. It is now the beginning of the rainy season: what will the winged white ants do?'

"'They will come out of the holes and fly about.'

"'And what will you do?'

"'We shall make dzunzalu' (flames which last a moment or two) 'and they will fly in, burn off their wings, and we shall catch them and eat them.'

"'Yes, you will. Now, when the foremost ones are burnt, don't those see which which are behind?'

"'Yes, they do.'

"'Well, when they fall in, suppose an intelligent insect were to say, What are you doing? Don't you see the fate which has befallen the others? If they were like you, they would say in reply, Oh, yes, we know; but our fathers and mothers, our grandfathers and grandmothers did the same, and we wont fail to join them—lap a lap, whim.'

"In this way Razu always answered that question; and though there is something in the question which would prevent one from

answering jocosely onesself, I could not help feeling that it was a good answer to them, and one likely to remain in their memories.

"*June* 26—The rain which had fallen had most thoroughly soaked the ground. My poney could not carry me, and great holes, three or four feet deep, had opened in ground which, a few hours before, was a good walking road. A vágu, or mountain stream, was running impetuously, and we had to make a long detour to avoid it. The rain now threatening us again, we most opportunely arrived at a single Koi house. They belonged properly to another village, but owing to some disagreement they were living thus alone. The rain ceasing, we continued our journey, and arrived at the village in which we intended to pass the night, viz. Maredubaka. The men were out, and the women were very uncivil, making room for us with a very ill grace. My companion did not seem to mind it, and we settled down. Presently the men came in, and were more civil, the head Dhora procuring us what we needed, and promising to assemble the village after supper.

"In the evening about twenty adults came, and gave us good attention. That the attention was good, we were able to believe, for next morning we heard the head Dhora giving an outline of what we had said to some friends who had just called in from another village.

June 27—After breakfast we started for our next village, Singaram. For some distance our path lay through the jungle, which here had lost all the shrubs of which it is often composed, and was rather what we should call coppice. Between the trees the fresh green grass was springing, and streams of water were running: our path was very good.

"After a mile or two of this sort of scenery we came once more into open ground, when, to my great astonishment and delight, a perfectly English scene presented itself. In the foreground on either side was a beautiful clump of tamarind trees, in this case resembling in shape, though of course not in colour, the English beech. The space between them was filled with cattle grazing. It was one of those pictures which are common enough in England, and are often the subject of our artists' pencils; but in this country a large and gently undulating park of many acres, covered with rich grass, adorned with groups of trees and a fine herd of cattle, is a sight seldom met with. It was so startling to me, that if a fine English mansion had appeared at the other end, it would for a moment rather have explained the park than itself have demanded an explanation.

"Close to this is Singaram, appropriately so-called 'the Beautiful.' It lies far out of the way of roads, and therefore I was not surprised to see some women rush into the concealment afforded by some thick trees as we approached it. On entering, however, we were well received, cots were placed for us under the broad eave of a house (there was no shed in this village), and we made ourselves comfortable. In the evening the people came about us. We found them extremely friendly, ready to impart information, and willing to hear us. We had about thirty, I think, all men: some women appeared to be listening at a little distance. Everywhere we find no difficulty in setting forth the claims of the great Creator, Preserver, and Governor, and nowhere has any one objected to our statements about sin. The common phrase, 'Who knows what sin is?' has apparently no place in their vocabulary, so that the great hindrances to preaching Jesus which the Hindu religion throws in the way do not exist, or, at least, in nothing like the same degree. Still my little experience shows me that they are too near such great centres of Hindu corruption as Badrachellum and Tarmasala to escape altogether.

June 30—This afternoon we set out again for Dubbanuthulu. This is a large village of at least thirty houses. It supplies very much of the grass for thatching, which is one of the commonest articles of trade between the Kois and the Government. It is built, not as the Koi villages usually are, tolerably compact, but very straggling.

"About thirty men assembled in the evening and gave us a good hearing. One may of course be much deceived as to whether what seems a good hearing, is really so; but since my return I had a little conversation with a Dhora, who was present on the occasion in question, and on my asking if he had forgotten what we preached, he replied, 'No, Sir: ever since your visit, when we rise we call God to mind, and when we go to bed we call Him to mind, and also when we sit down together.' This is not rising to the idea of Christian prayer, but it is, if true, a first step to it, which one may well hope will end in attaining to it. To those brought up in a Christian country it may seem easy enough to pray; but to these poor Kois a good many lessons will be needful before they learn that they may have real intercourse with the one great God, not the offering and acceptance of

a sacrifice, but the speaking their own words in God's own ear, by virtue of a sacrifice already offered and accepted.

"*July* 1—We went this evening to Madepuram, a smaller village than the last, about two miles on the right of it. Here we had about twenty-five to hear us. One cannot at all be surprised at the prevalence of the worship paid to Korra Razu. He is their Kapudari, or protector, from tigers. Just as we had finished preaching, a number of Kois bounded away from the place, and, on inquiry, I learned that at that very moment a dog had been carried off from the door of a hut, within fifty yards of where we were assembled. The men succeeded in frightening the animal, which appeared to be a hyena; but the poor dog, when brought back, appeared to be dreadfully bitten on the neck. Once or twice in the night I was awakened by the rushing of the oxen, which, frightened by a tiger, had got out of the enclosure, and were running away into greater danger. The Kois, however, are on the alert, and will soon bring them back.

"*July* 4—Four miles more next morning, and I reached Gangileru. This is the place where the path turns off to the Sebiree; but as Mr. Alexander had come over that ground on his way to Dumagudiem, we decided to go further away to the north, as our time would allow. There were three things I noticed about this village. We saw a few palmyras. Common as they are down about Masulipatam, they are quite rare here. We should be able to have our bread made here as well as there, but for the almost total absence of these trees; secondly, the women were all better dressed, both in quantity and quality; and, thirdly, these Kois, with the exception of one family which dwelt apart, were all of the Siva religion. The old man, the father of the village, wore a lingum round his neck, and they did not eat or intermarry with the other Kois. Moreover, they were considered, and claimed to be, slightly superior to their brethren. They told us that there was just one other such a settlement on the other side of the river. It would be not a little interesting to find out how it came about that these two families of Kois should thus have become Sivaites, and how it happens that only two families have done so. Here I was again joined by Razu, who had reached me by a forced march.

"*June* 7—Arrived about eleven at Raigudem, a village of eight houses. To my astonishment they proved to be, not Kois at all, but Naicks, a respectable caste of Sudras. Their houses were built like the Kois; they and their women dressed like the Kois; nevertheless they were utterly distinct. How lonely such a village must be, in the depths of the jungle, strangers in religion and in social customs to the Kois, who share with them the solitude of the wilderness. But we were very pleased with their attention: we received the same hospitality from them as from the Kois, and they rendered us great service afterwards in going far with us to carry our baggage. Twelve of them heard our message. Razu thought they listened very thoughtfully. They were a curious instance of the stereotyped nature of social life in India. Out of eleven men, only four were married, whereas there is not a young unmarried man to be found in all the villages of the Kois, their neighbours. We inquired the reason. 'Oh,' said the man, 'with them the expense is a matter of a few quarts of corn: we require fifty or sixty rupees for a wedding.'

"Our Naick friend brought us on some six miles to Paidigudem, a Koi village of eleven houses. We reached it just in time. One of those grand rain clouds, which are to be seen in India in the monsoon time, was rolling up from the north-east. It came up over the sky as a great atlantic wave rolls in upon the western coast. Its dull opaque slate-colour would, if transferred to canvas, be thought most untrue to nature by any one who never saw the deep clouds of the Indian monsoon. On it came, a line of cloud-wave, till, rolling over and over, as the wave when it breaks, it descended in torrents on the hills and plains around us. We were very thankful to reach a shelter thus opportunely. All through our journey we were provided for in the same way, a sheltering village was always reached as it was needed. Ten men came together in the evening, and we had a nice opportunity for preaching. I noticed that the headman, who was rather a talker, laid great emphasis upon the word Yélévarde (He who governs). That the Governor of the world must be the true God, was as clear as daylight to him. This is more or less the case with them all, and it seems to me a very hopeful thing. Given a moral governor over a sinful world, they will surely soon see that it is required to find a Saviour.

"*July* 9—We turned back into the jungle again, to visit a Chinta Goppa, which lies to the left of the track which we had taken. Although it was very small, we obtained a good deal of interesting information. There happened to be two Kois from a distance

staying there for a time, and with them Razu entered into a conversation on their religion and on some of their social customs. Mr. Alexander mentioned in his journal that weddings were conducted something like the weddings of the remnant of the Benjamites in the time of the Judges. If fair negotiation fails, then the damsel is carried off by force, and the wedding proceeds, but this is not resorted to until more amiable methods have been tried. Moreover, the ceremony is as he described it: the couple kneel, the woman with her head lower than the man, and water being poured over both, the marriage is complete.

"'Do your widows re-marry,' I asked. 'Sometimes they do, sometimes they don't. When my father died he left two children and a thousand rupees, but my mother remained single for our sakes.'

"'What worship do you practise?'

"'We make offerings to Korra Razu: he is our Kapudari (protector), and our fathers delivered that to us; but we don't worship Velpu, for our fathers did not so instruct us. The Kois, who have charge of the Velpu, have sent word that they are going to bring him into our part, but we have no such practice.'

"This is evidently what Mr. Alexander refers to, as the worship of Wishani—'A god, something like an umbrella with a flag to the handle part.' There is a word 'Nishan' in Hindustanee, meaning flag or banner, and most likely that is the source of the word which Mr. Alexander heard. Velpu seems rather to refer to the person represented, and Nishan to the form in which he is represented. I have not met with any one who could answer the question, 'What mean ye by this service?' The custodians of this rude divinity do not seem to be a 'guild of priests,' whose existence and honour are bound up with the worship of the image in their charge. Our information is not complete, and a more extensive tour would no doubt help to settle many such questions. I ought to mention that this was a very dirty village, built below the level of the ground around it, quite a fever-producing place I should think. The smell was most disagreeable; the decaying pods of the Ippa tree, which the rain cannot carry off, lie all around the houses and impregnate the air. We had rather an uncomfortable night, and, for prudence sake, I should avoid passing another there if possible.

"*July* 10 — Veerabadravaram. This is a small village nearer to Dumagudiem, very pleasantly situated between two hills. The women were much better dressed than elsewhere, and there was quite an air of prosperity about the place. Very great astonishment was expressed at my companion's eating with me. Here and everywhere else no surprise was expressed at my eating with him, but always at his eating with me. He is known to be a high-caste man, and it quite perplexes the Kois. How it influenced them I could not discover. So far as I could form an opinion, it seemed to impress them unfavourably; yet it was always pleasant to think that every such meal had a silent, indirect, but certain effect. It was a commentary on what sounds in England like a truism, but which has great freshness and power in this land, viz. 'Meat commendeth us not to God, for neither if we eat are we the better, nor if we eat not are we the worse?' The Telugu translation of this verse is full of force. I was sorry to see that drinking was indulged in this village. One man was evidently under the influence of strong drink. We were followed out of the village by two Kois, who, of kindness and goodwill, brought to us a measure containing arrack, and leaf cups for us to drink it. I was sorry that we could not show our appreciation of the kindness, as we expected they should.

"*July* 11—We set out this morning for a village a little beyond, and, after some difficulty, found it. It is called Bandi Revu, or Cart landing-place. This name would be suitable enough if the village were placed some half mile from where it is now, for there the road crossed a wide vagu. The village may have been removed a little. It was with great difficulty that we got the people together, some ten in number. They were timid and suspicious, and, lying in a remote corner, were evidently not accustomed to see a European come into their village. Yet when we had gained their attention, I think I never saw it exceeded, or a more interested man than one in particular appeared to be. He placed his hands together, and seemed to be drinking in every word. This, in the case of a simple people who do not mimic what they do not feel, was truly cheering. It must have made a great impression upon any one if he had been looking on, even if he did not understand a word. We were nowhere less cordially received, but nowhere more hopefully listened to. It was the work of the Saviour which seemed specially to interest the man—his love in dying for us; the efficacy of the work He wrought; and the freeness of it all. It was quite a different

expression of face from that evoked by a stricture on their worship.

"*July* 12—We returned this morning to Dumagudiem."

The information and experience derived from this itineration are summed up by Mr. Edmonds in the following remarks—

"There are, it appears, at various times of the year, difficulties in getting at the Kois, arising from the nature of their occupations, or from the weather, which do not exist at this period. When the crops have grown a little more, each family goes to live on the manché, which, in every plot of ground, is put up as a secure place from which to fray away wild animals or birds from spoiling the crops. This manché appears to resemble the tower in Scripture, built in the vineyard. At this time, however, the Kois are readily got at.

"They are extremely timid, as indeed one would expect. I, however, being accompanied by Razu, who is so favourably known amongst them, found this no difficulty, though possibly, if I had not thus been, as it were, certified for, it might have affected my reception.

"As a set-off against this difficulty, I may mention that they appear to be, when satisfied with our *boná fides*, confiding, and likely to become attached to those who may be called to work amongst them.

"There is, in the lower sense of the words, an open door: we saw no symptom of opposition; I mean such opposition as is founded upon settled dislike. There is, therefore, every reason to hope that the opening may be effectual, and, in the higher sense, a door may be opened to us by the Spirit.

"Not a man or woman can read or write. A few days ago I had occasion to buy some grass of them for thatching an out-building. I took thirty bundles at two annas a bundle. I offered them the right money, viz. Rs. 3.12.0. This seemed to them a mistake, and it was not until they had taken up from the ground thirty little stones, and arranged them in groups of eight each, that they at all became satisfied that the money was right. The process occupied fully a quarter of an hour.

"With respect to their religion, I have noted down, in the journal as I gathered it, the information afforded by the tour. To this I hope to add from time to time.

"With respect to their language, I must be understood to speak only of the villages which we visited. I say this, because there are villages higher up the river where the Koi language is utterly unknown or forgotten; nay, where it is rather looked down upon. I did not meet with any instance of this kind, but in nearly every village I had reason to think that the Koi language (as they knew it) is not at all adequate even to their present wants. Captain Haig kindly placed at my disposal a little vocabulary which he had made, and two or three verbs of which he had been able to get the principal parts. I was able to verify most of these. *Undithánu*, 'I will hear,' was not known in one village, though quite familiar in another. It was quite a common answer when I asked what such and such a word was in Koi, 'Oh, we use Telugu to say that.' However, a word or two spoken in Koi always pleased them; but whether it was pleasure at hearing their own language, or surprise, is, perhaps, a question.

"In every village we visited, Telugu was thoroughly understood by the men, and, I think, by the women also.

"I noticed, also, that some of the words which the Kois considered to be purely their own, were contained in Brown's Dictionary of Telugu, but they were words not in common use by the Telugu people. The construction, too, of both the languages is very similar, and shows them to be closely connected. All this seems to show that, with respect to the best way of being prepared for work amongst the Kois, the Committee have already been wisely led. A knowledge of Telugu is indispensable. That can be gained to far greater advantage in Ellore or Masulipatam than here, where the Telugu spoken is not of the best, where there is no munshi to help you, and where, if one's own health is spared, the moonshee is most likely to break down."

How much this infant Mission is indebted to Captain Haig it is impossible to say. Mr. Edmonds, on his arrival, found nearly finished, at least sufficiently to be habitable, a comfortable and healthy Mission house, the erection of which was superintended by Mrs. Haig, and this was at once presented with a noble liberality to the Society. But it is not merely the outward appearances of the Mission for which we have to be grateful, although these are sufficiently important, but the spiritual work has been cared for, the foundation-stone laid, the first converts gathered, and these decidedly men of a superior stamp, well qualified to recommend Christianity as taught by scriptural Missionaries to the heathen around, as having power to purify and elevate the character, and render those

who have embraced it different from, and superior to, their former selves. A Brahmin, a writer, remarked of one of these converts to Mr. Edmonds—" 'Why, Sir, that lad was a regular clown before he became a Christian, and now he can read fluently, and behaves as properly as any one can.' This is quite true: he did not know his letters even, and now he takes his verse in turn at the Bible class, and has made great progress."

Thus in the Upper Godavery country a commencement has been made of the most hopeful character. It remains for the Society and its Missionaries to carry on the work with the same diligence, not slackening prayerful effort until there be raised up a system and centre of spiritual irrigation, from whence the waters of life may flow forth to fertilize long-neglected Gondwana and Berar.

An important letter from Captain Haig to the Committee, dated Dumagudiem, February 2nd, 1863, may suitably close these remarks. Reference will be found in it to a new element of interest and effort, for the first time brought within reach of our Missionaries, a class of people distinct from either Hindus or Kois, the Brinjaries or Lombardies, the gypsies of India, upon whom Dumagudiem, with its staff of engineers and labourers, is entirely dependent for daily rice. The men on the works consume seven tons daily, and the bulk of this is brought on the backs of Brinjarry bullocks. They never live in towns or villages, but, with the peculiar instincts of their race in all parts of the world where they are to be found, lead a roving, wandering life until they die. These people are coming under instruction, and beginning to attend the adult Sunday school in considerable numbers. The following is Captain Haig's letter, Feb. 2, 1863—

"I have for some time past been wishing to write to you about the Upper Godavery Mission, but I am so much occupied with my own business that I find it difficult to get time for any correspondence not immediately connected with it. As I come to you now with a begging petition, I must first tell you my tale, and perhaps an account of the state of the Mission here, from an independent witness, may not be without interest.

"Mr. Edmonds' journals and letters have doubtless kept you informed of the progress of the Mission work since he was sent up. When he came, early in 1861, there was one Christian, a man recently baptized at Masulipatam, but who had learnt the truth on the Godavery, having been resident at this place, and employed in the works since 1855. Shortly afterwards, about half a dozen Baptist Christians came up from Madras, found employment on the works, and, with one or two Christians (churchmen) from Masulipatam, formed the nucleus of a little native church under Mr. Edmonds' pastoral charge. Since then I think fourteen in all have been baptized, of whom four are children. The church now consists of about twenty-two or twenty-four men and eight women. It is, on the whole, in a satisfactory state. We have reason to believe that those who have been admitted to it here by baptism are living Christians. For the most part they adorn the doctrine of Christ by consistent lives. One of the men who came up from Madras fell sadly some months ago, but we have hopes that he, too, is not without some penitent sense of his sin. All are under regular instruction, and Mr. Edmonds is now making arrangements to bring two of the most promising of the young men under still more constant and systematic teaching, by having them near himself, with a view to their hereafter becoming, if the Lord is pleased to call them to it, assistants in the work of preaching or of evangelization. These are both interesting young men, and I hope they may yet prove valuable agents in the great work.

"There is a Telugu service, conducted according to the Church of England ritual, on the Sunday morning. This is usually well attended, I cannot say exactly by what numbers, but I think by about fifty or sixty persons. Then in the afternoon, at four o'clock, we have a Sunday school, in which the attendance is so good that our great difficulty is to find teachers. There is also a Telugu service in the evening. Besides the Christians, who, with the exception of two or three employed in teaching, form my class (and a very delightful charge it is), there are at least forty others, usually about sixty; and now for a few Sundays past there have been as many as 150; so many, indeed, that besides the classes inside the church, which quite fill it, there is quite a congregation outside, under the pandal, who are addressed by Mr. Edmonds, or one of the Christians. There is no more important part of the work, in my opinion, than this Sunday school, natives are so pre-eminently in need of catechetical instruction. It must be line upon line, precept upon precept, with them, and that most emphatically.

"It is most encouraging, too, that the heathen should come to the school in such

numbers, and among them it is always a subject of peculiar interest and thankfulness to me to see, almost every Sunday, a number of Brinjaries, I should think not less than ten to twenty, sitting round Razu the senior native Christian, as quiet and well-behaved as so many Christians, listening to his simple and forcible teaching. The fact that hundreds upon hundreds of this wandering tribe of carriers are now brought regularly two or three times a year, for ten days or a fortnight at a time, within reach of Gospel teaching, is to me a most hopeful and encouraging indication in connexion with the establishment of this Mission. It does seem to me as if God had, in his wonderful providence, opened out a way for bringing these wanderers under the sound of the Gospel, by the establishment of this Mission in connexion with the Government works in progress along the Godavery, such as was never enjoyed before.

"We have now about 12,000 or 13,000 souls to feed at this barrier alone. The neighbouring country only furnishes food enough for its own scanty population, so that all our supplies for the workpeople have to come from a distance, from eighty to 200 miles, and the Brinjaries are our chief suppliers, and on them we chiefly rely. Last year they brought us about 1000 tons of rice, and this year we hope for at least as much. Thus you will readily understand that large numbers of them frequently visit and camp in the place for days together; and how remarkable it is that God should have provided the means of proclaiming the Gospel to them, and that not merely occasionally, but, in consequence of their frequent visits, regularly, almost systematically. I do not suppose such an opening for the evangelization of this wandering, but fine and manly tribe, ever existed before.

"There is a Telugu prayer-meeting on Thursday evenings, and, in point of fact, there is a service every evening or night in the week, for Razu never ceases to teach and preach, but has, every night, ten to twenty, and even forty people listening to him till ten or eleven o'clock; but I must speak about him more particularly by and bye.

"Mr. Edmonds conducts our English service on Sunday evenings, and a prayer-meeting on Wednesdays. There are about a dozen Europeans in the place, besides their families, and it is of course visited by others from time to time, from the different stations where work is in progress.

"I cannot express to you the sense I have of Mr. Edmonds' value to the whole community, European and native. He is peculiarly fitted for his position, and commands the thorough respect of all, and, I believe, the affection of not a few. His ministrations among us I feel to be a great privilege, and will, I am sure, be much blessed. He is the greatest possible comfort and help. He has acquired a very good knowledge of Telugu, and now speaks and preaches in it with fluency.

"I should mention that Mrs. Edmonds has a little girls' school, which, however, is at present, I think, without a mistress, owing to the late mistress (one of Mrs. Sharkey's girls) having been taken away by her perverse and impracticable husband.

"Next I must mention Razu. Mr. Edmonds has doubtless told you what a help and comfort he is. He has for two years past held the highest appointment a native could hold in the place, being at the head of the supply (or commissariat) department. He has been here, as I said, since 1855, and gradually rose to his present position. He is a man of considerable natural ability, one fitted to command and influence others. Since his conversion, three years ago, he has conducted himself in a manner which has won the admiration and respect of Europeans and natives too. He has been a bright and shining light, a living unanswerable argument for the truth of Christianity. Placed in a most trying position, one which, of all others in this country, affords the best opportunities for peculation, his character has been spotless; not a stain or a suspicion attaches to it. And from his having to procure supplies from all the country round for great distances, he is better known, and has far more influence among the Kois and the Brinjaries than any other man.

"Since first he received the truth for himself he has never ceased to tell it to others. The whole influence of his position has been thrown into the scale of Christianity. It would scarcely be hyperbole to say, that ever since he believed he has worked at his calling all the day, and preached half the night. It is he that gathers the Brinjaries to the Sunday school, and throughout the Koi villages he is received with a degree of respect and welcome accorded to no other man. They know him by some years' experience to be a man kindly as well as upright in his dealings, truthful, and who never takes a bribe. So you may imagine the influence he has acquired among them. He has long wished to resign his appointment, and to

devote himself to evangelistic work, and Mr. Edmonds will have told you that he has been accepted as a native agent by the Madras Committee. In another week he resigns his appointment, now worth fifty rupees a month to him, and which would soon have been worth eighty or a hundred from an increase of the salary, for the work of an evangelist at twenty-five rupees a month. I do hope that in him the Lord has raised up a special messenger to the Kois. It is to them that his heart seems most drawn out, and it will naturally be to them that his efforts as an agent of this Mission would be directed. He starts next week (D.V.) along with Mr. Edmonds, on his first tour, and I look upon it as quite an era in the history of the Mission.

"I think that, on the whole, your Committee must feel great encouragement about this Mission from its results hitherto, both in regard to the once-disputed question of establishing a Mission at such an outpost, instead of strengthening the positions already taken up in the Telugu country, and also respecting its future prospects. God has blessed it, and that, I think, in a marked manner; and I rejoice greatly in this for your sake, for you must feel it as a seal of his approval of the step you took in establishing it. Is it not also a call to strengthen and enlarge it? Let me ask you to look at the present state of the Mission. The native church has already grown to a size that would make it almost a separate charge in itself. Besides the regular services that have to be conducted, there are young men and children to be regularly instructed, and all are spiritually babes, requiring incessant care, watching, and help. But it is not a Koi church: there is not a Koi in it yet: and though it of necessity occupies much of Mr. Edmonds' time and attention, it must do so to some extent to the detriment of the work for which he was specially assigned, viz. to carry the Gospel to the Kois. How is he to look after this church and to conduct the duties of an almost purely itinerant Mission at the same time? Yet who else is there, as yet, to look after these few sheep in the wilderness?

"Thank God, we have Razu now to take the Gospel to the lost sheep of the Kois, but that, which is the work to which he seems evidently called, must effectually prevent his taking any pastoral charge of the native congregation. I ought not to omit to mention that inquirers are continually coming forward, who need instruction also.

"Again, this station alone is a most important sphere of Missionary work. We have now collected at this barrier about 5000 men, besides women and children. They come from the coast districts, from Hydrabad, Warungal, Mahadupore, Chanda, and other points of both the Hydrabad and Nagpore states, where the name of Christ has scarcely ever been heard. Here they may be brought under the sound of the Gospel. Often I have had to make the inquiry, in the most literal sense, 'Whence shall we buy bread to fill so great a multitude?' And though we have twice been on the verge of famine, from failure of our supplies (the consumption of rice is about six tons daily), yet He who once fed a similar number in the desert has not failed us in our times of need, but from some quarter or another has sent what was wanted. But now about the spiritual wants of this people. Such a golden opportunity of preaching Christ to thousands who have not heard his name before cannot be allowed to slip, and yet, if it is to be improved, how is Mr. Edmonds to attend to the work for which he was appointed?

"In fact, as yet the Mission has been chiefly, almost entirely, one to the Telugu population of this place and neighbourhood. Cannot you send us another man, or rather two more? There is work for one at this place alone, an abundance of most interesting work, and at least two should, in this feverish country, where one may now and again be laid up, go to the Kois. Hitherto Mr. Edmonds' health (and Mrs. Edmonds' too) has been mercifully preserved, but scarcely a man escapes fever sooner or later. On what a hair has the existence of the Mission been hitherto dependent! How necessary, then, to give him some helpers, if possible.

"I know you have constant applications of this kind, and almost as constantly the pain of refusing them for want of men. The claims on the Society are many and great. From every Mission comes the cry for more labourers. It has at least this advantage, that it doubtless leads to more prayer. I shall be very thankful—many I believe will be so—if the Committee should see their way to sending a reinforcement here. I have told you the present state of the Mission, its encouragements and requirements, and must leave the matter in your hands.

"I have said nothing about new stations, though there are many most encouraging openings up the river; and is there not some special encouragement in the history of this

Mission to press forward boldly into the regions beyond?"

One concluding word respecting Razu. It may be thought we have assigned to him in this sketch too prominent a position. But when Paul repeated the circumstances of his marvellous conversion, he stated this to be the effect on those who heard of it, "They glorified God in me." Let it be so now: let God be glorified; not this man or that man, who is nothing except what God has been pleased to make him, and who can hold on only as God enables him.

The Lord has hitherto enabled him to walk consistently and to recommend the Gospel by his own example. We will pray for him that grace may be given him to be humble, watchful, distrustful of self, and reliant upon the promised strength of an ever present Saviour. May every effort which he makes be done in the spirit of David, when he said, "Uphold my goings in the way that my footsteps slip not." It does not become us to speak too confidently of any man. When the good fight has been fought, the course finished, and the faith kept, then we can, without fear of injury to a brother, or of disappointment ourselves, award the meed of praise, and recount the faithful efforts of the Christian warrior who has entered into rest. But over all yet upon the field of battle we rejoice with trembling, and the cautionary words of the Apostle need to be remembered, even by the most advanced, "Let him that thinketh he standeth take heed lest he fall."

OUR MISSION WORK IN THE PUNJAB.

THERE are several points of interest connected with this important province which require to be noticed. They are not points which could with facility be blended into one article, and we shall therefore place each separately before our readers. The first point of interest is the condition of our own Church Missionary work in the province, and the need which exists of prompt and powerful reinforcements to supply the place of those labourers who have been removed, and to strengthen the hearts and hands of those who yet remain, and who, few in number, are bearing the heat and burden of the day.

The second point is the great Missionary Conference at Lahore, in December last, the bringing together of Missionaries of different denominations, the topics discussed, and the practical good effected.

The third point has reference to the energetic action of the Government of the Punjab in the department of education, and that as well in the prosecution of their own peculiar system, as in the indirect help afforded to scriptural education by grants-in-aid to Missionary schools.

And first as to that in which we are most interestedly concerned, our own Church Missionary work.

Our readers are already aware of the rapid removal, by sickness and death, of valuable labourers from this Mission-field. The Rev. Robert Clark, in his annual letter, dated Peshawur, February 28th, 1863, refers to these bereavements—

"You are aware that, in this Mission, we have had much change, and I have been called to endure great trials. At the beginning of last year we were a strong Mission, with four Missionaries, three of whom were married. By God's mysterious providences I am the only one now remaining. First, Mrs. M'Carthy, with her two little children, and then my wife, with our little one, were obliged to return to England in consequence of severe sickness. Then Mr. Tuting was removed by death; next, Mr. M'Carthy was prostrated by dangerous illness, and had to leave India for England immediately after the departure of Mrs. Tuting and her children; and, lastly, my own dear brother has been taken from us to his home above. Mr. French has been also obliged to retire from Dera Ismael Khan to England; and the loss of this able and devoted Missionary from the Trans-Indus Missions has been felt at Peshawur, as well as at Dera Ismael Khan.

"Mr. Tuting and my brother (or rather their remains) lie now side by side in our cantonment burial-ground. They were faithful to their Master in life; and after serving together on earth, they are now engaged together in a higher ministry above. They had no fears in their death, and no regrets that they came

forth to preach Christ's Gospel to the Affghans. We wait now for the Lord of the vineyard to send forth more labourers. There are openings everywhere—in schools, in bazaar preaching, in itinerations, in translations and publications. A few converts have been given, earnests of many more to follow. The commencement has been made, and the foundation been laid by many devoted Missionaries, some of whom have been removed to other spheres, and others taken to their heavenly rest. The work has now not to be maintained merely, but to be enlarged. We have already agencies at Peshawur, Nowshera, and Khairabad; and they should be extended to many tribes of Pathans, who are living all around us, amongst whom no efforts have yet been made, although the way is quite open to make known to them that Gospel which we have been sent to preach. The country every year is becoming more quiet and more open; prejudices are being lessened; and there is no longer the same violent opposition which was at first experienced.

"The commencement of last year found me with the Muzabees at Khairabad. I left them to return to Peshawur, on the departure of Mrs. Clark to England, and Mr. M'Carthy took my place. Six adult men, five women, and five children, have been baptized at Khairabad during the past year, four of the men being Sepoys.

"Our boys' school at Khairabad has always given the greatest encouragement, and many of the pupils have shown signs of spiritual life. The girls' school has of late been, I regret to say, unavoidably suspended, in consequence of Mr. M'Carthy's departure, and the illness of David's wife, who superintended it.

"David himself, throughout the year, has given the greatest satisfaction, and has continued to labour faithfully amongst the Christian flock, although greatly tried by sickness both in himself and in his family. In a most kind letter to David himself, the Bishop of Calcutta has urged him to 'devote himself with renewed earnestness to the service of the Saviour, and show forth the glory of his grace, not only in his preaching, but in his Christian example, without which all his preaching will be worse than vain.'

"The 32d Native Infantry is now much scattered. A part of the regiment is with the head-quarters at Peshawur; part is to go across the Indus to make the new road from Mukkhud to Attock; and a part is to make the new towing-path on the bank of the Indus. It is yet uncertain whether the works on the Attock tunnel will be recommenced. Whenever they are, the whole regiment will probably reassemble at Khairabad, and possibly be joined by other Muzabees. The state of David's health, and that of his family, is such, that it is very possible that they may have to return immediately to Umritsur. We have no one to supply his place; and the eighty or more native Christians will be left without instructors. Umritsur is, I believe, unable to send help. We will still retain the Mission buildings at Khairabad, in the hopes that some one may be sent by our Calcutta or Home Committees (should the regiment return to Attock) to carry on the work. In the mean time we will endeavour to continue the school, which is progressing very satisfactorily under our Christian master, Yuhanna. In the case of the return of the regiment to Khairabad, some definite arrangement should be made for it. We have given hitherto our senior Missionaries to it, and our work here has suffered immensely in consequence. Missionaries to the Affghans cannot superintend a Mission to the Sikhs with any advantage, without being so much taken away from their work as almost to cripple them. The element is altogether a different one—the language, religion, customs, ideas, are perfectly distinct. The Sikhs should be rather in connexion with Umritsur than with Peshawur. The Affghan Missionaries should be for the Affghans, and the Sikh Missionaries for the Sikhs.

"As regards the Peshawur Mission, much encouragement has been received during the past year, although but little fruit has seemed to ripen. The schools which were under the superintendence of my brother Roger, have been more numerously attended, and the state of efficiency has continued to increase. The public examination was held at the close of January last, and was attended by a very large number of English and native visitors; and the prizes were given, and the pupils and the native gentlemen present were addressed in a speech full of important matter, by the Commissioner, our President and kind friend, Colonel Taylor. We have received great help during the year from many Christian friends in Peshawur, some of whom, since my brother's death, have taken an active part in Missionary work, and visited the school regularly, and taught in it.

"We have now a little native congregation of twelve converts, all living in the city, and all of them the fruits of this Mission; and they have uniformly, by word and action, given much cause for thankfulness on the part of their teachers; and they are, I believe, all of them living Christian lives. They are the representatives of many countries. We

have Christians from Candahar, and from Cabul, and from the Eusufzie country in the Peshawur valley, from the Punjab, and from Bengal. Only two adult baptisms have taken place in Peshawur during the past year; one of them that of a Mullah from Eusufzie, and the other a Bengalee, who, after many travels in different parts of Asia, and after having been forcibly made a Mohammedan in Muscat, has at last found refuge in the faith of Christ. One of the converts has, during the past year, been enabled to esteem the reproach of Christ greater than riches, and a greater honour than all that his native village and his friends could bestow, and has left wife and wealth and home for Christ's sake.

"On my arrival in Peshawur from Khairabad I took up my abode in the city, occupying the quarters above a native gateway where Mrs. Clark and myself spent the spring of 1860. I am thankful to say that the way has been made plain for the erection of a permanent Mission house in the heart of the city, in close proximity to the above-mentioned gateway. The Government has most kindly made over to our Mission a part of the Gurkhutri for the Mission house, at a nominal rent of ten rupees a month. The Gurkhutri is an old royal serai, a large square, raised on the top of a hill considerably above the city. It is the place where General Avitabile dwelt, and from which he governed this country, and, by his iron and cruel despotism, was, under the Maharajah Runjeet Singh, the first to break the spirit of the Pathan tribes of this valley, and to prepare the way for the stable and mild government of our British Queen. It is in one corner of this large square serai that the Mission house has been built, on the top of the old serai walls, which are of the strongest brick masonry. It is thus not only elevated on the top of the hill, but it is a second storied house, with the old serai native buildings beneath it. The whole valley of Peshawur, from the Khyber to Attock, and from Swat to the Khuttuck Hills, is stretched out at our feet. The plain, at this season of the year, is covered with a green carpet of sprouting corn, with clumps of trees and villages scattered in every direction. The valley is bounded, first by the lower range, of which some of the hills are still white with snow, at a distance of from ten to twenty miles, and then by the whole far higher range of the snow-clad Hindu-Kush, which rise behind them, stretching out in a wide amphitheatre from the Sufeid Koh, beyond the Khyber, to where the distant mountains melt into the horizon in the direction of Kaghan and Cashmere.

"The foreground of our view is the wilderness of houses which lie immediately around us in the Peshawur city. We have thus the great advantage of living in the midst of the people, and are yet secured from the unhealthy influences of a native city by the height we are above it. The situation of the house is considered by medical men to be more healthy than the cantonments. Even in the native quarters above mentioned, and in the hot season, living for the most part entirely above, with cholera raging around me, I always enjoyed the best health.

"I would here record my sense of gratitude to Him who preserved me, together with Mr. Briggs, our schoolmaster, and all our native flock, from the pestilence which, during the last hot season, made such ravages, both in the city and cantonments. I was living alone during a great part of that terrible time, with the cries of the people ringing in my ears as they perambulated the city by night, reading the Korán, and then all together raising their voices in loud and discordant notes. Mr. Briggs was also living at a distance from all other Europeans, in another and worse part of the city. Our servants, and others in our employ, did not escape; but death appeared, sudden and awful, close to us. Well in the morning, strong men were carried to their graves at night. A second visitation of cholera occurred afterwards when I was in Cashmere; and my brother was living, also alone, in the Gurkhutri, and he too was preserved, but only to see his colleague Tuting die, and then to be carried to his own grave a few weeks afterwards. Of our native flock, one only was seized with the epidemic, and was very near to death, but he recovered. The mention of God's mercies to us is not, I think, out of place in an annual letter, although many in cantonments were in much greater danger than ourselves, especially the chaplains, Messrs. Horsburgh and Birch, in their almost hourly visits to their hospitals, which were filled with dying English soldiers.

It was towards the close of August that I visited Cashmere, in company with Mr. Phelps, the chaplain of Rawul Pindee. One object in going to Cashmere was to see whether any opening presented itself in that country for an itinerant married Missionary for a few years. When, however, we arrived in Cashmere, and witnessed the vast population and the openings which appeared for direct and settled Missionary labours, the original object

was at once laid on one side, for it was plain that, independently of all considerations of a private kind, it was the church's duty to extend her help to that country, and to begin to preach systematically in it the Gospel of Christ. On our return from Cashmere, a sermon was preached at Murree with this object, and collections were made at many stations. The greatest interest was everywhere expressed, and already have 13,500 rupees been subscribed for a Church Mission to Cashmere. The Lieutenant-Governor, and all the leading men in this province, have already written to you to appeal for Missionaries, whom they will endeavour to aid. This letter will, I think, be considered by you to be one of the most remarkable Missionary documents that have ever appeared in the history of Indian Missions, when the character and position of those who have forwarded it, and also the peculiar circumstances of the case, are taken into account. A Committee, of which Mr. Phelps is the Secretary, has been formed, and is now carrying on its work. A second Committee has been also formed to promote the establishment of a Medical Mission in Cashmere, in connexion with the Edinburgh Medical Missionary Society. It is believed that the appointment of a medical man together with Church Missionaries "will do more than any thing else to conciliate prejudice, disarm opposition, and obtain a permanent entrance for the Gospel in Cashmere." The work has been begun, and is being carried on, in prayer; and the eyes of many are now turned to your Society, to appoint and send forth Missionaries.

"Personally I have no wish to remain in Cashmere. I have hitherto spent a great part of my time in India in learning languages. I find the greatest difficulty now, amidst the pressure of engagements, in acquiring them, and the Missionary who remains in Cashmir *must* learn Cashmere. Independently of languages, I have no present wish to settle down in that pleasing country, and amongst that race of people. My thoughts, and prayers, and sympathies, are with the Affghans. I have a restless, eager, often burning longing to remain with them and push onwards amongst them. I have now, for several years, lived for them. On the other hand, my own health is now not strong, and it may be desirable for me, to be for a time away from Peshawur. The future we may leave entirely with Him who orders the affairs of his church, and chooses his own instruments for each sphere of labour as He will. My most earnest prayer, especially since the death of my colleagues, and the removal of a third, has been for health, that I may be permitted, nay, privileged, to remain to witness God's will in this land, and take some part, however small, in its onward progress. You will have heard that Mr. Smith, of Benares, has kindly consented to commence the work in Cashmere during the approaching wet season; and a better person in all India could not be found.

"As regards the future of the Peshawur Mission, I beg earnestly for reinforcements. You have but little idea at home of the importance of Peshawur. What Umritsur is to the Sikhs, what Benares is to the Hindus, that is Peshawur to the Mohammedans. From Bokhara, Balkh, Candahar, and Cabul—from Swat, Boneir, Bajour, and every Affghan tribe—from villages and towns in the whole Punjab—do young Mohammedan men come every year to be educated in Peshawur. It is the head-quarters of Mohammedan learning and influence; and Missionaries must be selected for it. They must be men of gentle manners, who are not easily excited when in contact with irascible Pathans; men who carry weight and influence with them; men who can learn languages; and men of strong physical health. We need a far greater number of Missionaries, and we must take far greater care of them when we have them. You must not mind their going away for six months at a time, or even for a year or two. Officers require these changes, and they cannot live here without them; and Missionaries are men of flesh and blood as others are. I think, from past experience, you will agree with me that risks cannot be safely run in a climate like this without great injury to the Mission cause. Whenever general weakness and ill-health appear, the Missionary must be sent away at once to Cashmere or elsewhere. If he remain, he will gradually become worse, and be predisposed to every kind of illness. A change, taken in time, will generally restore him perfectly, and fit him for renewed labours. The climate of Peshawur is such, that it appears that it is not the part of wisdom to incur risks which may safely be endured at other stations.

"As regards the number of Missionaries for the Affghans, two or three men are amply sufficient for the city, unless others are engaged in literary labours. But the Affghans are not in the city. The Affghans invariably occupy the villages; and there it is that openness of character, comparative freedom from vice, and honest intelligence and liberality of opinion, are mostly to be found, mixed up,

alas! with many failings and many sins. We are now building a school-house in Nushera, with a Mission house attached. The Yusufzies, Momunds, Afreedis, Khalils, Daudzies, Oruckzies, and Khuttaks, are altogether neglected. We have as yet come but little into contact with Affghans. We need, therefore, many Missionaries, especially as some will probably be always absent, engaged in Missionary duties elsewhere indeed, but not always amongst Affghans."

Further information respecting the state of things in the Punjab will be found in a more recent letter from Mr. Clark, dated April 20, 1863.

"I have just returned this morning from a visit to Attock, and have the pleasure to enclose four photographs, one of which contains the Mission-house at Khairabad, which, perhaps, you may be able to make some use of. I have been there to see the native Christians and the school. You will have heard ere this, that the regiment is now scattered, and we have some seventy native Christians scattered with it, many of whom, I sadly fear, will soon sink down again to the level of the heathen around them, unless they are cared for. We have no one here to send to them, and from Umritsur little can be obtained. David has gone back to Umritsur, where he has been appointed native pastor. In consequence of the stoppage of the tunnel works, Khairabad is nearly deserted, and the number of the scholars is only twenty, four only of whom are learning English, and three out of the four are spelling. I am very anxious indeed about our native Christians, but I see nothing at present that can be done for them; and yet unless something is done, the consequences will be very serious.

"I am told that the probability is, that the tunnel will be recommenced in a few months, and that the whole of the 32nd Native Infantry (*i. e.* the old 24th) will return to Attock, and another Muzabee regiment will be sent also. Should this be the case, I should most earnestly plead for another Missionary (if possible a married one) for them. The house is there, and David's house too, and the schoolroom used on Sundays for a church and girls' school; only I must beg that it may not again be a Peshawur Missionary. The Missionaries, even in the North-west Provinces, are far more connected with the Sikhs than we are, and a few months' removal of a Missionary, when he is just beginning to learn the language and know the Pathan people, is almost fatal to his usefulness at Peshawur. Should the Khairabad Mission be re-established, perhaps some one from down the country, who knows Urdu and Hindee, could be appointed to it. He would be much better fitted for the work than we are, and our own work would not be crippled.

"I was truly thankful to welcome Mr. Wade a few days ago. He has already commenced his work at the school, where, I trust, he will be greatly blessed. He now occupies my dear brother's room. I trust that next cold season we may be strongly reinforced. There is work everywhere, opportunities present themselves on every side. As Archdeacon Pratt, in a letter received this morning, says, 'The remedy is, more men, and men of the right stamp. . . . What is wanted is the real work between the Missionary and the natives, and for this we must have men. I doubt not that the Society at home will do their utmost to supply them, and that the prayers offered up to the Lord of the harvest will be answered."

We trust that Mr. Clark's appeal may take effect on some at home, and that his heart may be cheered by our being enabled to inform him that men are offering themselves for the Punjab—men qualified for so important and encouraging a field of action; men of God, not counting their lives dear unto themselves, if so be they may finish their course with joy, and the ministry which they have received of the Lord Jesus to testify the Gospel of the grace of God. Nothing would do the Church of England so much real good as the examples of men who, having fair prospects at home, and much that is valuable to leave behind them, surrender all, that they may go forth to the foreign Mission field, because they feel that *there* they are most wanting. It would be the commencement of a reaction for good, and the hesitation in the minds of many to the home ministry would be overcome, if they saw many men of noble heart surrendering themselves, without hesitation, to the greater difficulties of the foreign work.

THE PUNJAB MISSIONARY CONFERENCE.

THE MISSIONARY CONFERENCE in the Punjab, held at the close of the last year, first claims our attention. In several points of view we regard it as specially important. Its catholic character, so many sections of evangelical Christianity having been represented on that occasion; the union in the Conference of native Christians with European Missionaries, and the full opportunity afforded them of expressing their sentiments; the presence of so many Christian laymen of high official position, as deeply interested in the cause of Missions as the Missionaries themselves, and giving it all the help in their power; the importance of the topics discussed and the permanent practical results which have been secured; all these invest with peculiar interest.

We shall not at present adventure ourselves into an analysis of its proceedings, nor of the various topics discussed. On great points there was unanimity. In the application of admitted principles, and in the details of practical working, there was that difference of opinion which was to be expected, and without which mutual edification could not have been attained; "for as iron sharpeneth iron, so the countenance of a man his friend;" but iron does not sharpen iron, unless it be brought into contact with its fellow, and one be made to act sharply and keenly on the other. We hope soon to have in our hands an official and reliable report of the proceedings, and we reserve until then a close investigation of them. But we think that we may so far anticipate this, as to introduce to our readers an abstract of the public meeting, held at the close of the Conference, on the morning of New-Year's Day, and presided over by D. F. McLeod, Esq., C.B., Financial Commissioner.

Mr. M'Leod, on rising to open the discussions of their closing meeting, remarked upon the solemnity and thankfulness with which the members of the Conference, and those who had taken part in its proceedings, must review the engagements of the past week, and the share allotted to them, as witnesses for Christ in the midst of the heathen. They had been greatly favoured throughout their consultation; a spirit of brotherly love and charity had been generally evinced, notwithstanding differences of opinion, which could not have existed if the Spirit of God had not been present with them, and much useful information, and very valuable suggestions for the effectual carrying on of the work of the Lord in this land had been elicited, which would, in due time, be communicated to the public in a printed form. God's blessing still resting upon their labours, it could not be doubted that important and permanent benefits must result in many ways, and that the members of Christ's Church, of different denominations, would be drawn together, and enabled to co-operate more effectually than heretofore.

He then briefly reviewed the several topics that had been discussed during their several sittings, for the information of such persons present as had not regularly attended them, and expressed a hope that before the members of Conference finally separated, they would be able to come to some practical resolutions for enabling lay members of the community more effectually to aid their Missionary brethren in their work, and to relieve them of secular matters, which at present are sometimes a cause of irritation, as well as needlessly occupying their time and attention; for adjusting differences of opinion that might occur between different Missionary bodies; for establishing a Bible and Tract Society for the Punjab, in connexion with the Loodiana press; and for adjusting other matters having more or less important bearing on the spread of the Gospel, which had from time to time been suggested during the meetings of the past week.

He then called upon Mr. Barton to address the meeting.

The Rev. J. Barton, M.A., of Agra, said "he thought that every one present must feel thankful for this Conference. Whatever opinions might have been entertained previously as to the practical value of such a Conference, he felt sure that every one who had listened to each day's proceedings would admit that it had been good for us thus to meet together; and he believed that many who had never before taken much personal interest in Missionary work would henceforth regard it from a new point of view, and be stirred up to take an active part in the extension of Christ's kingdom in India.

"He felt sure, also, that the reflex influence of the Conference upon the church at home would be most beneficial, and make them realize more the practical difficulties of Missionary work. But there was another and more immediate result of this Conference, for which he could not but express his deep thankfulness. He referred to the oneness of

mind and feeling which had been exhibited by all the members of the Conference, representing as they did so many different branches of the Church of Christ, in discussing the important subjects which had been brought before them. He did feel that this, more than any thing else, betokened the presence and blessing of Almighty God in their midst.

"There is nothing," said he, "which seems to me so to indicate the presence of the Holy Spirit amongst us as this drawing together, heart to heart, of all the Lord's people in the prosecution of his own work. Differences there must be, and always must be, so long as the human mind remains constituted as at present, upon many important and deeply-interesting questions which concern the external organization of the visible church; and much as we may regret those differences, as sad proofs of man's fall from his once high estate, and especially when they serve, as is too often the case, as doors by which Satan and all his hosts may enter in, yet we may take comfort in the thought that God has, in his providence, overruled these very differences to the wide diffusion of his glorious Gospel; and that so long as we are in abiding union with Christ, so long will his members on earth be in union with each other, whatever be their form of church organization, or whatever be the work assigned to them in the Lord's vineyard. The nearer we live to Christ, the nearer we must be to each other. Perhaps some present may have noticed, as in days gone by they paced one of the rocky shores of our own native land, those deep pools left by the receding tide, fringed with sea-weed of every hue, and encrusted with bright sea-shells. That rocky shore seems to me to represent, as in a picture, the condition of the church. To each shrimp in such a pool, his foot depth of salt-water is all the ocean for the time being. He has no dealings with his neighbour shrimp in the adjoining pool, even though it be only a few inches of sand that divides them. And so is it with the church. When the tide is out, when religion is low, the narrow barriers of external differences separate those who love the same Saviour, who look forward to the same heaven, who have the same hopes, the same fears. Their aims, their desires, their capacities, are all contracted within the narrow sphere of their own communion. But wait awhile, and watch the rising tide as it leaps over the margin of each pool,—as the spirit of life and love flows and runs into the church,—then heart joins to heart, saint joins to saint, and each one, whose own heart has been filled to overflowing by that glad tide, rejoices to find, that if his own little pool has perished, it has not been by the scorching sun of summer drought, no, nor by the casting in of earthly rubbish, but by the inflowing of that ocean tide whose glad waters encompass eternity, and in whose wide depths the saints above, as well as God's people on earth, have room enough to range.

"But more particularly with reference to ourselves and our work, whether as ministers or laymen, we must, I think, all feel that our Conference has excited many new thoughts and new aspirations in our minds, which will prove, I trust, of lasting benefit.

"Our Conference has suggested to my own mind a few practical points.

"I. To Missionaries.

"1. We must guard against the evil effects of European society in raising an additional barrier between us and the people. The climate obliges us to have many things which would be regarded as luxuries at home—houses, servants, horses, &c. Let us watch against these tendencies.

"2. Let us care more for what is real than what is showy. Let us not draw exaggerated pictures for the sake of pleasing the public at home. Let Christians at home be made to feel more what our real difficulties and trials are. We all know how much less romantic Missionary work is when viewed on the spot, than it is sometimes represented to be in England.

"3. We should not attempt too much. Whatever be the work which we feel best adapted to our tastes and capabilities, whether schools, or itinerating, or bazaar preaching, or the training and pastoral charge of our native-Christian brethren, let us seek to do that thoroughly well. We shall thus exercise a far more lasting and deeper impression upon the great mass of heathenism than by attempting to do every thing. 'The reason I do so much,' once remarked an eminent minister, 'is because I don't do more.'

"4. The Conference must have taught us, that besides zeal and earnestness and love for souls, we greatly need a spirit of love, gentleness, and forbearance.

"II. With reference to Laymen.

"1. Take a more personal, individual interest in Missionary work. Then it will become interesting.

"2. If laymen do not do their part, Missionaries will not do theirs. Missionaries are only men: they want stirring up, to be kept from getting indolent or extravagant. Inquire what they are doing; bring pressure from without to bear upon them.

"3. Help them in translating and editing

vernacular books adapted for the native mind.

"4. Above all, lead Christian lives. Let not the reproach exist any longer that a religious man should be called a 'padre,' as if ministers were the only people who were to be religious."

Lieut.-Colonel E. Lake, Commissioner of Jullundur, next addressed the meeting as follows—

He said—"If we carry back our thoughts to the time when Maharajah Runjeet Singh and his successors ruled in this city with more than oriental splendour, we cannot fail to be surprised, and we ought to be grateful for the change of circumstances which has rendered possible the meetings which we have held here from day to day. And if we strive to picture to ourselves the glitter, the pageantry, the barbaric magnificence of the native Durbars which were formerly held here, how striking will appear the contrast of our quiet gatherings. The contrast, however, does not end here; for while the short-lived splendour of the Sikh power in this capital rapidly passed away, we have met to advocate the interests of a kingdom which is eternal, and which shall never pass away. This is the kingdom we desire to establish upon the ruins of the Sikh empire. How little did its founder suppose that it would so rapidly crumble to pieces like a house built upon the sand; enforcing again the lesson so impressed upon us in holy writ, and in every page of history, 'that the glory of this world passeth away.'

"The human heart is so slow in learning this lesson, that it will be useful to reflect how it has been taught us in the Punjab. How strange, moreover, the mysterious overrulings of Providence by which the successor of Maharajah Runjeet Singh now lives in the land of strangers, and finds a solace for the bitterness of exile in the consolations of the Christian faith!

"If we turn from the Sikh chief to the Sikh people, we shall find that they have changed with the times. Formerly the Sikhs, as a class, considered it unmanly to acquire learning, and despised those who were able to read and write. Now they are anxious, not only that their sons should read and write in the native language, but also in our own. When we see these Sikhs standing at the doors of Mission chapels, and round the Missionary in the bazaar, hearing the word preached, we can scarcely believe that they belong to the same race and the same faith as those who, in 1809, attacked the escort of the English Resident at Umritsur because their religious prejudices had been excited. Again, we may ask what has become of those fierce, turbulent soldiers who sold the highest offices of the state, and then murdered the chiefs they had themselves appointed. Their cruelty even went further, for when the widows of one of these murdered chiefs ascended the funeral pyre, determined to commit Suttee and burn, the solemnity of the occasion could not restrain these butcher soldiers, who plundered of their jewels and rich attire the women who were agonized by the cruel death awaiting them.

"When we compare with such incidents as these the peace and good order we have been permitted to enjoy in the Punjab, we must recognise God's providential dealings in so ordering affairs that his word has now free course throughout the land. At the same time it is a cause for humiliation that we have not done more to glorify his word. Humanly speaking, we owe a deep debt of gratitude to the Sikh nation, which we can best pay by looking to their immortal welfare. In our greatest crisis they rallied round us. Among those who did distinguished service for us was one whom I am glad to have seen present at many of our meetings, the Rajah of Kapurthala. I have thanked him repeatedly for those services which have been acknowledged by Government, but I thank him again, and in doing so I may mention how promptly he decided on taking part with us; and how, having decided, he threw all his resources into the British scale. I trust he may have wisdom given him to follow the same whole-hearted policy in the still greater battle which is now raging between the powers of darkness and the powers of light. May I who speak, and you who hear, all receive the same wisdom, and then indeed the triumph of the Gospel is not only certain, but will be immediate. If we adorned more the doctrine of God our Saviour in all things, the nation would be more ready to embrace the faith, and God would not withhold his blessing, for we know He is more ready to give than we are to receive. We want chiefly in Missionary work that spirit which has created a large force of volunteers in all parts of England, and which has extended even to this capital. We have, so to speak, a standing Missionary army in India which is totally inadequate to its wants. We must supplement these insufficient agencies by a volunteer force, which must be recruited chiefly from the lay members of the church. Much of the work now devolving upon Missionaries must be done by laymen, or the work of evangelization will be greatly retarded. We

have considered a great variety of subjects in Conference, and a great diversity of opinions has been expressed upon these various subjects. Still on one point we are all agreed. The lay element in this country, which now chiefly hinders the work, may be largely used in promoting it. Do we wish to see preaching more powerful to the saving of souls? Let our preachers be relieved of secularities, that they may give themselves unto prayer and the ministry of the word. Do we wish to see itineration more successful? Let laymen be more consistent, God-fearing, Christ-loving men, so that Missionaries may be able not only to point out what Christians ought to be, but what Christians are. Do we desire the native brethren to love us? Let us show them how we love each other, and let us hold out the right hand of fellowship to all native Christians who are Christians indeed for the Lord's sake. In thus sharing the labours of Missionaries we shall imbibe some of their Missionary spirit, and we shall do good, not only to the souls of others, but also to our own. Let no one refrain because he thinks he can do nothing. There is this blessedness in labouring for Christ, that He measures not our labours by their results, but He has Himself told us that a cup of cold water even, given in the name of a disciple, shall in no wise lose its reward. And we know that the widow's two mites were more valued by Christ than all the gold that the rich men poured into the treasury. He will honour every effort, however humble, if it is done to the glory of God.

"If the result of this Conference should be to give undue prominence to any department of Missionary labour, I for one shall lament it.

"There are some who would confine the labours of our Missionaries to preaching and itineration, and who consider teaching in schools as so much time lost to the great cause of evangelization. It is argued that no converts are made in our schools; but, with all due deference, I do not consider this argument a forcible one. When we come to consider the long chain of circumstances by which, humanly speaking, men have been led, step by step, to embrace the Gospel, who shall say how much the early training in a Christian school has paved the way for the final decision of the convert to give up all and follow Christ? Of the native brethren now present in this room, almost all attended Christian schools. The day will come, I hope, when lay agencies will be prepared to undertake the Christian education of the people, and when that day comes, the Missionary may retire with honour from that field; but to retire now would be to give up the rising generation of India to a system which makes them infidels. To disparage teaching in schools is to reflect discredit upon eminent men like Dr. Duff and Mr. French, and many other earnest Christians who undertook the drudgery of teaching, not because they had any special liking for it, but because it was the department of labour into which God's providence had called them. The lesson which I have learnt upon this, as on every other point discussed in our Conference, is, not to attempt to generalize too much. Missionary efforts are still in their infancy, and we have not sufficient data from which to deduce certain inferences to work by. I am not of the number of those who think that Missions have failed in the Punjab: the number of converts is as large as we had any right to expect. With regard to the agencies employed, and the hindrances to the work, I do not think sufficient stress is laid upon the difficulty of preaching in a foreign tongue. When we remember the discouragements which often attend for years the ministrations of a faithful preacher at home, we ought not to be surprised that, for a long time, not much impression is made by the preaching of Missionaries. In the first place, the preacher has little or nothing in common with those whom he addresses; his tastes, his habits, his feelings, are all different. In the next place, those whom he addresses have lived for years without the least regard for truth; they are satisfied with the ceremonial observances of their own faith, and to abandon that faith involves a sacrifice of every thing which makes this life dear to them. In spite of apparent discouragements, we may rest assured that the same faith which has planted Mission stations in the Punjab will make them, in God's own time, successful to the winning of souls.

"It is something to have a Mission station at the head-quarters of every division in the Punjab Proper. The natives of the Punjab acknowledge the energy and activity of the British race, because they see a turbulent race brought under subjection, metalled roads and canals intersecting the country, the cultivation of new products like tea, and the opening of railway communication. Let more of this energy and activity be displayed in the Christian field of labour, and the Punjab shall be known, not only as the country of the five rivers, but as the land in which the waters of life flow in abundant everlasting streams."

The Rev. W. Fergusson addressed himself,

in the first instance, to a subject of primary importance, and which had very intensely engaged the attention of the Conference, "the relations between the Missionaries and the native Christians," and the dangers to be guarded against on both sides, so that, those relations being scripturally understood and faithfully discharged, the Missionaries might enjoy the confidence and sympathy of their native brethren. He first dealt with the native-Christian element, and more especially the highly-educated and English-speaking portion of it. It was here he seemed to think the danger of undue expectations, and of consequent disappointment and dissatisfaction, lay, and he cautioned them against intellectual training being permitted to preponderate over the moral and religious element. "The growth of a man," he observed, "should be as the growth of a tree; the trunk and the branches should keep pace with one another; and that is the best specimen of a Christian, whose mental, moral, and religious faculties possess the highest symmetrical beauty. If there must needs be an excess, it were better to have the heart outstrip the head." If native Christians entertained undue opinions of themselves, they would form an undue estimate of what they had a right to expect from their European brethren, and demand from them a proportion of their time and attention, which, consistently with their great duty as evangelizers of the heathen, it was impossible they could give. He then exhorted the native church to more zeal in the cause of Christ. "It must be observed that most native converts have made great sacrifices for the sake of the Gospel: but they ought to know that their reward for this is not to be looked for in this life. Let them not forget, if ever they knew it, that they ought to be the lights of their country. He would ask them what they are doing for Christ, who has done all things for them? It is to them we look for the spread of the truth among their still benighted countrymen. But we feel constrained to ask, where is the light which is said to be in the native church? Where are the efforts of native Christians, individually or collectively? Let them unite for the maintenance of religious ordinances among themselves, and for the spread of the Gospel around them. This is their immediate and bounden duty. They cannot say they are too poor for such a thing, when it is well known that not unfrequently three or four syces, with only five rupees a month each, maintained their own priest."

He then enlarged upon the duties of Missionaries to the native flocks, and the love and earnestness with which they ought to be discharged. "They should be among their native flock like parents among their children; they should seek to know all their weaknesses and wants, and the spiritual state of each should be the pastor's constant care. He should frequently catechize them individually as to their growth in spiritual things. Herein we pastors all come exceedingly short."

Mr. Fergusson next referred to the paucity of agents. "There was still," he said, "a great lack of Missionaries. He had hoped that one result of the glorious revivals of religion in the west would have been a great increase to the Mission staff, and he still hoped that many were now being trained in the Theological Schools of Europe and America, whose hearts were in the Mission field. It was the church's duty to look out for qualified men. But, after all, God must give them and qualify them for his own work. It was ours to pray the Lord of the harvest to send forth more labourers, and he thought most, if not all, churches were much to blame here. When they wanted men, and when they wanted funds, why did they not send up to God one grand united petition for both men and money? The Church of Scotland, for example, at this moment could not get the men required. It was lamentable to think so few were found willing and ready to serve the Lord that bought them in foreign lands; a large stipend made men willing to run anywhere, but devotion to the cause of Christ was rare. Why were there not prayers ascending night and day from the one end of Scotland to the other, that God would qualify and send forth Missionaries? Men did not believe, and therefore they did not pray. We had all much to learn in this respect. We had need to say, 'Lord increase our faith.' We required to realize our divine commission. Every Missionary and minister of religion ought to go forth feeling the presence and authority of Christ with him with as much confidence as if he had miraculous power. Oh, for that holy enthusiasm which is the result of a large baptism of the Holy Ghost!

"The paucity of agents in the Mission field led him to speak of the benefits of true lay co-operation. Much our lay-brethren could do in lending a helping hand in money and skill. The mere secularities of every Mission was a heavy weight on the energies of the Missionary. The preacher should be relieved as much as possible of all those things, such as funds, buildings, and the like, which in this country are so unavoid-

able, and involving so much time and thought. And he did not doubt the Lay Committee to be formed as an earnest of this Conference would do much to help in this respect. But the best co-operation which any layman could give his Missionary brethren was to be a Missionary in his own sphere and among his own household. Every person who truly loved the Lord must love to tell others of Him. It behoved all the followers of Christ to be Missionaries. To be a Christian and not have a Missionary spirit was next to, if not an impossibility. If every professed Christian were to be a Missionary to his own servants, each household a domestic Mission, how vastly increased would be the staff of Missionaries. It is frightful to think how we in general neglect our servants. Even Missionaries, it is to be feared, learn sometimes to forget that we live and move among heathen. These men, who wait upon us every hour of the day, and without whom we should feel it next to impossible to live in this country, have surely great claims upon us. Has not God placed them within our reach for their souls' sake? This is the lay co-operation we most needed. Let us begin to teach our servants the way of life. This is surely our bounden duty, and so long as it is undone, we are not only keeping back what is due to them, but we are robbing ourselves of a valuable and powerful aid to self-discipline. The reflex advantages of religious attention to our servants was hinted at by one of the speakers. As Dr. Farquhar had remarked, if we teach them to do their duty from religious motives, we shall feel bound to set them a good example. If we tried to do good to our servants spiritually we would take care not to seem irritated before them. In short, if we really wished them to learn Christianity from our teaching, we should take care to live it, as well as teach it. He urged his lay-brethren to taste the luxury of preaching Christ to needy sinners. Let them give their wealth, that was needed. There was much too little given to the Lord. A hearty consecration to God was a rare sight. How few dedicated their all to the Lord! But giving what men could well spare was a small thing. Let their work cost them more of self-denial. He would repeat it—this is the kind of co-operation which Missionaries most desire, and should most value. Every follower of Christ should be a Missionary. It was not to the office-bearers, but to the whole church at Philippi the Apostle said—'That ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.'

"In conclusion, he would say a word or two on the desireableness of union among Christians, and among Christian Missionaries in particular. The unity and harmony that had pervaded the whole proceedings of this Conference was a strong testimony to the sanctifying power of the truth of God's word. We have heard a beautiful Essay* this morning on the desireableness and practicability of 'an Indian Catholic Church,' with the sentiments of which he entirely concurred. *But after all it was not really required. Unity could be had without it, as this Conference had demonstrated. The unity wanted was that of the Spirit—not in the bond of outward form—but in the bond of peace.* This is the scriptural idea of a militant church—'Diversities of gifts, but the same Spirit; differences of administration, but the same Lord; diversities of operation, but it is the same God which worketh all in all.' 'The unity of the *Spirit* is the bond of *peace*.'

"Nothing had more arrested his attention in the New-Testament accounts of the early Christians than their love for one another. This was, and ought still to be, the grand badge of discipleship, 'Hereby shall all men know ye are my disciples if ye have love one to another.' Among Orientals greater outward expression should be given of internal regard.

"Missionaries are perhaps at fault here in receiving their native brethren. If there be real love for them, let them see it: our cold western habits did not suit eastern people. We were ashamed to let our friendship and love for one another to be seen. It was not so in New-Testament times."

E. A. Prinsep, Esq., followed Mr. Fergusson. "The events," he observed, "of the past week suggested much cause for thankfulness. Survey this crowded room. It is refreshing in India to find that so many of our countrymen do really take an interest in the things of Christ, and when a great occasian comes upon us, like the present, to consult together as to the best way of advancing his kingdom, we are all ready to act together. Nothing could have been more convincing of the fact that the Christian cause in India is a common cause than the harmony and brotherly love which has prevailed throughout our deliberations. With the exception of the feeling on the part of some of the native brethren, who have very properly

* By the Rev. J. Newton.

been encouraged to speak out their minds regarding the estimate they hold of Missionaries in general, there has been no jar or disturbance of the unity of the Spirit, which was so essential for conducting the business of this Conference. When we look around, and see so many ministers of the Cross of Christ assembled from different parts of India, all here to learn fresh experience, to tell us of how the work is carried on in their vineyards, and to ask in what way they can do that work better; when we reflect that they belong to separate Missions, representing separate denominations, that they have laid aside their different views, and not one single event has occurred to show that they do hold any different views at all;—I say it is matter for earnest congratulation to find we can all meet together in this way. It is the Lord's doing, and to Him be all praise! I am sure if the members of this Conference were to speak out what is passing in their minds as I speak, one sentiment of grateful joy would burst forth from the hearts of all, and they would join with me in saying, 'Glory to God in the highest and on this land peace: goodwill towards all men.'

"These are remarkable times in which we live, and the present is an era in the history of this province. There is a stir for Gospel truth. Go out where you will, and you will find that the heathen are asking about the Christian religion: where there was opposition before, now there is a willingness to hear its truths. The effect, then, of a meeting like this must be good when all Missionaries have been seen worshipping their common Lord together, and laymen have come forward gladly with the right hand of fellowship to work and walk with them; and there can be little doubt that one great step has been taken to elevate Christianity in the mind of the native public. But is it to stand right with *them* that we have to strive for? No, there is a higher aim than this, and would to God that we all believed it, and, believing, acted up to our convictions. The Englishman does not come out here of his own free choice: he is *sent* here. Whoever he may be, he has a solemn responsibility. The Christian in exile here has the same Mission work to do that he has in England, viz. 'to glorify his God.' I exhort you, then, my friends, to ponder well over this; now is the time, when your minds are full of new and holy resolutions: this day—the beginning of a new year—and God grant it may indeed prove to be, with many here present, a happy, because a new year; this day I call upon such as have not given themselves wholly to the Lord, to come out boldly, and stand up for Christ. 'Choose you this day whom ye will serve.' And may the response of your heart be, 'As for me and my house, we will serve the Lord.' If there is one thing above others that must have impressed itself on the minds of the regular attendants at the past meetings, it is this, that the harvest is great, but there are few labourers, and these few have great and trying difficulties coming daily across their path. One chief cause of sorrow, and, indeed, drawback to their work, is the fact that positive harm is done to the Mission work when Christian Englishmen live unchristian lives. This is a sad and serious charge; let us see to it,—you—I—all of us,—we are each and all centres of influence; have something to do, and can do that something. However small the effort, remember it is for Christ, and He will help us to do it. Individually and unitedly, then, I beg of you to think it well over, and to resolve, in God's strength, to go forth. We can teach our servants to read the Bible. If they cannot read, we can teach them the Roman character, and in this way they will be able before long quickly to read the Urdu language in which it is written. We can give away more Bibles and tracts; we can help the native Christian, and work with the Missionary, or into his hands. There are hundreds of ways—by purse, advice, active co-operation. It is personal religion that binds Christians thoroughly together, and if we are diffident in coming forward, there is prayer, that wonderful means for doing any thing, which is in every man's hands. Were there time I could tell you some strange grand things prayer has done, even for the Punjab, or through the Punjab, for other countries. That still small voice, which went from Loodiana, has indeed done great things. It went about in the form of an appeal, asking men to set apart the first week of the year for united prayer. It found its way all over the world. In England, Ireland, Wales, America, the believing people of God *did* meet, and they prayed for the Spirit to come down with manifestation and power, and the prayer was heard. There are many here, perhaps, who could tell you of the numberless places which were privileged to witness the glorious sight of lost souls brought safely into the fold of Christ.

"During the time I was in England I came across three such places; at Edinburgh and at a lonely village in Devonshire, and again, at Halifax, I either saw, or was informed, of the great effects resulting from the arrival of this appeal for united prayer. It was a glo-

rious sight; and who is there that has seen or been instrumental in bringing a soul to Christ that does not know the feeling of holy joy that it imparts? To think that the invitation came from India, that it went forth from this very province! It was printed at Loodiana, and God put it in the heart of one of his servants, who belongs to a Mission which is fully represented at this Conference, to think of this. Do we not see here how the hand of the Lord has visited this remote corner of India, that she should be blessed to stir up Christians in other countries, and the movement eventually lead to a great ingathering of volunteers for Christ. And may we not hope that God will make these events react upon us, in an increasing number of Missionaries being sent out to India? I put it, then, fairly and unflinchingly to you, shall we be doing our duty if we give not a hearty co-operation to such of them as live in the same station with us, and, as we have learnt during this Conference, our assistance and sympathy in several important ways. Before these Missionaries, who have come from distant parts, shall leave us, I think it behoves us to assure them that our sympathies do go with them. It has afforded us all special delight to see them here, and I know I am only stating the feeling of all present when I say, that when they go back to their fields of labour, and to their homes, our prayer shall follow them. Let them work more earnestly, more faithfully, to the pulling down of strongholds, for we are helping them with our prayer. I know of no better way systematically to ensure this, and seek for ourselves the strength that cometh from above, than to fall in with the Loodiana appeal, viz. for Christian men and women to unite more often in prayer to God. I suggest a weekly prayer-meeting be held here at Lahore and invite all to attend. It can be done, and, if done, I believe we shall see yet greater things than these, when many shall come out from both city and cantonments, asking what they shall do to be saved. If this can be added to the other practical benefits, which all good men and true desire to see result from this Conference, it will be the best thank-offering Lahore can offer, and the best which earnest laymen and ministers can put forward, locally, to extend the interests of Christ's kingdom. A strong nucleus will be formed; the communion of saints will be more complete; personal religion will grow up; the inquiring native will be led to come and see, and the hearer and answerer of prayer will not withhold the blessing. I for one believe that a wonderful movement would be the result if we met in love, and our prayers were earnest and our faith unshaken."

The Rev. W. Butler, D.D., Superintendent of the Missions of the American Methodist Episcopal Church in Oude and Rohilcund, was announced by the Chairman as the next speaker.

He said,—"Though I have not felt it necessary that I should occupy the attention of the Conference during its sessions by any remarks beyond the very few which I have made, this arose from no want of interest in the important subjects which engaged our attention. I have, on the contrary, been intensely interested. But as the Mission which I represent has been but lately established, and we have but little experience to bring to the elucidation of these great themes, and also as we have had presented to us the views of a number of Missionaries, whose present labours and long acquaintance with the subjects discussed entitle their opinions to all attention and respect, I felt it was more in my place to be a listener and a learner, rather than to take up the attention of the Conference by any thing that I could say.

"Being called upon, however, in this concluding meeting to address you, I trust I realize the importance of the occasion, and appreciate its import, and thankful should I be to be enabled to say something which might, in any manner, contribute to deepen or confirm the holy and blessed sentiments which have been so delightfully developed by this convocation of the Lord's people. My whole heart has gone with the prevailing conviction of these services, that it is indeed 'good and pleasant for brethren to dwell together in unity.' How acceptable to Almighty God, whose servants we are, must these developments have been, realizing, as they did to such an extent, the prayer of the Lord Jesus for his followers, 'That they all may be one, as Thou, Father, art in me and I in Thee, that the world may believe that Thou hast sent me.'

"Beyond any thing that I ever saw in the intercourse of the ministers and members of Christian churches in Christian lands, we have here, in the capital of the Punjab, surrounded by Hinduism, Sikhism, and Islamism, 'witnessed a good confession' in favour of the real unity existing in the hearts of Christian men, and which oneness has risen superior to all differences of creed, or colour, or nationality, or denominational distinctions, till we were at last enabled to exhibit before the unbelieving world, for the time being,

as full an exhibition of Christian union as probably that world has ever seen. We can never forget the days—'days of heaven' they were—which have been spent together; and who that has enjoyed them but must pray, with greater earnestness than he has ever done before, that the Spirit here developed may henceforth reign in the hearts and lives of all the ministers and members of the various churches of the Redeemer engaged in this and other lands in winning back this lost world to God?

"How delightfully has our faith in, and our love for, one common Lord been evidenced during the intercourse and services of the past week; how small did our differences seem to become; and how many and important and varied our points of agreement, till it seemed as if it were very excusable indeed had we forgotten what denomination we each belonged to, satisfied with the far higher assurance that we were 'all one in Christ Jesus;' and that has been realized without interference with each other's convictions or compromise of one's views. There has been perfect freedom joined with perfect love, for we have felt indeed that 'the greatest of these is charity.'

"Too often, at home, the professors of the Christian faith are like ships crowded in the harbour, their fair proportions marred, in a measure, by those unsightly buffers of hemp or long bundles of brush, which hang down their sides to avert injury from oscillation and friction; too often do they, whether from design or accident, get athwart each other's bows, and do injury to each other's rigging. But, when freed from such confinement, and chartered to go 'far hence among the Gentiles,' how grateful is a friendly sail, as we meet it out on this wide sea of heathenism! No matter what she carries, or from what port she hails; from the Germans, the English, or the American, the Episcopolian, Presbyterian, or Methodist; we welcome her with joy, and as we approach 'the stranger,' we salute her and the flag she carries: we will even go on board, also, if invited, compare our chronometers and bearings, share our hospitality, and, if bound for the same port, try to keep in her company. It was in such a spirit that the venerable Bishop Wilson took me by the hand, on my arrival in Calcutta, and said, 'So long as your church is faithful in preaching the doctrines of salvation as preached by good old John Wesley, so long will I wish her God-speed in her work!'

"Our sacramental service on Sabbath evening last was one of 'the signs of the times.' Those who shared in it can never forget it. Seven denominations, and many nationalities, then sat down, as they hope yet to sit down in heaven, without lines of demarcation, and celebrated 'the death by which we live.' Truly our Great Master was with us, and every heart could feel the appropriateness of the poet's language to such a scene, as the highest expression of the Christian union of the real followers of our Lord—

> "'Not by a party's narrow banks confined,
> Not by the sameness of opinions joined,
> But cemented by the Redeemer's blood,
> And bound together in the heart of God.'

"And how wonderful is it when one reflects that all this has been realized in the capital of the Punjab! What a change, what an advance does this bespeak! How strongly is this felt by one who, like myself, has been a fugitive in the great "Mutiny" five years ago? Those of us who were shut up in Nynee Tal felt that our lives depended, under God, upon the Punjab being held. How eagerly did we listen for every rumour from the west! How constant was the inquiry, whenever news arrived, 'Is the Punjab holding out still?' And hearty and lavish were the prayers which then went up to God for the distinguished men here, on whose prudence and valour the entire Christian life of India seemed to be suspended!

"These terrible scenes and anxieties have passed away. The Punjab was held; and, not only so, but was made, in the wonderful providence of God, a bulwark for the British power in India, a source of strength, instead of a weapon of destruction. God must have been in this. He here honoured those who had honoured Him, and I feel it to be one of the privileges of my life that I have been allowed to stand in this assembly, and here to meet some of those noble men to whom we, and every civilian in India, owe so much. It is doubly delightful to meet them on such an occasion as this; to see them no less zealous and valiant for their God than they have been for their Queen. And may we not expect that the Almighty, who has no doubt blessed the Punjab for their sakes, and made it a source of political salvation to India, will yet again bless it for these deeds of Christian decision and action which we this day witness? Who can tell but that redemption may soon come to the valiant Sikhs, and that they may be honoured of God to spread the faith of Christ far and wide over this land.

"This day we behold the opening of the new year: 1862 has gone! would that it had borne better record to God in our behalf.

But another year has begun: let us improve it. As Missionaries I trust we shall do more this year than has ever yet been done for God in India. We have learnt much of how careful and prudent we ought to be, especially in our intercourse with the rising native church in this land, so that it may take, from the very beginning, that shape and form which will be most in accordance with the will of God, and most promotive of good to the great people around us.

"On the native-Christian young men, who have said so much, and of whom so much has been said, a great responsibility devolves. Will they meet it like men? Will they show that, in desiring a higher and social position and large salaries, their motives in these desires are all Christian? Will the nobles show that the feelings with which Bengalee Baboos are regarded by some among the other classes of our native Christians are undeserved? Will they show by their conduct that they are not mercenary, that they are not ashamed of their country, of her habits and customs, so far as they are innocent and appropriate? They have a noble example of devotion and liberality in their Missionaries: let them show that they appreciate it, and can follow such examples. Let them look to themselves that they have the saving grace of God in them, and then let them 'honour the Lord with their substance, and the first-fruits of all their increase.' Let them hold prayer-meetings together to implore God to save their perishing countrymen, 'their kinsmen according to the flesh;' let them, if they have not a native pastor to support, support a catechist, or open some out-station or Mission; let them put their hands in their pockets, and give from their large salaries a tenth or fifth, 'as God has prospered them,' to help on that cause to which they 'owe their ownselves besides.' Let them give their labours freely in any department where they can help the Christian Missionary. Let them, I say, act thus, and the imputation of being mercenary will be rolled away from them. We shall bless God for such native-Christian brethren when we thus see in them the graces of purity, of liberality, of loving labours for their country's good. For such men we will desire all the temporal prosperity that the providence of God can confer upon them, and will ever rejoice to behold them and theirs consecrated to the service of their God and Saviour.

"And nothing will ever secure the favour of Christians here and at home but such a course as this. While what will be their responsibility at last, when they stand before the Judge of all, when God will require at their hands an account of the improvement they made of their Christian position, their education, their money, their time, and every other 'talent' which He gave them, not for selfish ends, but that they might therewith glorify God, and do good to their fellowmen. If we expect at last to hear the adorable Saviour say, 'Well done, good and faithful servant!' what manner of persons should we be?

"I have spoken of 'progress,' and notwithstanding the difficulties we have to meet, and the slowness of our action, there is progress. The power of Christianity is extending, and more rapidly than superficial observers are at all aware of.

"Some years ago I compiled statistics on this great subject, which were afterwards laid before the public, and it is surprising to contemplate the great aggregate of the agencies which the zeal of the Lord's people has already sent forth. One or two facts may illustrate this.

"Sixty years ago there was no Bible Society existing, and it has been estimated that probably the entire number of copies of the Holy Scriptures then in existence was not over 4,000,000, in less than forty languages. What has sixty years witnessed? The organization of Bible Societies throughout Christendom, the issues from which within that period have been nearly 70,000,000, in nearly 200 languages! In other words, within the past half century there have been probably more copies of the Scriptures given to the world than had been put into circulation in all the preceding 1800 years.

"Again, sixty years ago there were only two Missionary Societies in existence, the Moravian and the Gospel-Propagation, and they both had less than 100 Missionaries to the heathen, with a very few converts. Now, no church which holds evangelical views is without its foreign Mission organization, and the number of Missionaries is over 3000, with a body of native helpers more than equal to themselves. The converts are now beginning to be numbered by hundreds of thousands and scholars by millions. About thirty-six theological institutions exist in foreign lands for training a native Ministry, and over forty printing presses are pouring forth a Christian literature in their languages, while four Missionary ships are traversing the ocean, exclusively devoted to the cause. Never since the Redeemer issued his great commission has his church had such an agency as now exists. The sight of heaven never shone on as bright a day as our eyes behold. And

yet all this is but preparatory—a commencement. These agencies are doubling their number and power every twelve years, and the men are now listening to me who may live to see them multiplied fourfold.

"The scientific developments of the past forty years have been wonderful, but far more surprising has been the movements of God in his providence, preparing the world for his Gospel, and fitting his church for the work which He is evidently about to do on the earth. All thoughtful men feel that we are on the eve of great events. For 1800 years the saints of God have interceded for the coming of his kingdom, and all this great and growing preparation, this marshalling of the hosts, this accumulation of materials, the very siege we are laying to their outworks of sin, all betoken the mighty struggle which must ere long ensue. The resources of Him to whose command we bow are inexhaustible, and his oath is given for the success of his cause—'the whole earth shall be filled with his glory'—and a day hastens on when, from the rising of the sun to its setting, the idols shall be utterly abolished, and the Lord alone exalted in the earth!

"India shall be redeemed, and over the prostrate forms of her superstition, fallen never to rise again, shall the sons and daughters of India yet sing their Saviour's praise.

"A reference has been made to the devoted servants of God who have laid down their lives in this glorious enterprise. They lived not to witness the final triumph of their cause; but they will nevertheless be associated with the honour of its universality. They laboured, and we have entered into their labours. They went forth weeping, bearing the precious seed, growing beside all waters. They toiled to break up the hard, stubborn soil, and prepare it for the promised 'rain' which God is yet to 'pour out upon all flesh,' when 'the wilderness shall become a fruitful field,' and the face of the moral world shall be full of fruit. Honour to those venerable men! their labour may be overlooked, and even their names may pass from the recollection of their successors, but those labours can never die. The prayers they have breathed, and the tears they have wept for India, still linger round their memory, and are laid in remembrance before God.

"On the day when the Great National Exhibition opened in London last year, no heart in that vast assembly forgot him whose grand conception was then realized before them. It was fitting that he should be remembered then, and when the grand anthem, with which the proceedings opened, had uttered its invocation with praise to the Divine Author of all that is lovely and pure and good on earth and in heaven, the human instrument was next remembered. That choir and assembly turned, like the heart of one man, toward the tomb of the illustrious dead, and sang—

"'O silent Father of our Kings to be,
Mourned in this golden hour of Jubilee,
For this, for all, we weep our thanks to thee!'

"A grateful nation could not forget the Prince Consort, whose mind conceived the purpose that his hand was not allowed to bring to completion; others carried out his high design, but he did not lose the reward which was due to his memory.

"There is a day and a scene hastening onward to meet us before which all the glories of the International Exhibition would pale their fires, as the lesser lights of heaven melt away into the greater glory of the rising sun; and in that 'golden hour of Jubilee' every land will remember her apostles, the silent sowers of this hour, who are in their graves, after bearing 'the burden and heat of the day;' they will be remembered, and, while the praise and glory shall all be given to Him to whom it is due, each redeemed nation will 'weep their thanks' to those who first brought them the life, and laid the foundations of those institutions under which their country rose 'from darkness to light, and from the power of Satan unto God.' Yes, Sir, 'He that soweth and he that reapeth shall yet rejoice together,' and 'every man shall receive his own reward' according to his own labour in that glorious consummation.

"Who would not love such a godlike work as this? Who would not wish to share its triumphs? I would prefer to have my portion there rather than that of all earthly honours. Inefficient as I know myself to be, and helping, rather indirectly than directly, in this great work, yet in view of the coming future, I would rather have the lot and the reward of the humblest Missionary there, than to sit on the throne of the world now. For such a cause it is sweet to give and delightful to make sacrifices, and it is an honour to be allowed to do either, or to help its progress by any assistance, whether secular or spiritual.

"Reference has been made to providence in connexion with this enterprise. The entire history of Christianity is full of these providences. Allow me to refer to one of them,

brought to my mind by the past and present condition of the Punjab, and the hope that we cherish, that God will consummate in these provinces the intimations of mercy we already witness.

"Look at the importance to be attached to the fact that Julius Cæsar preceded, not followed, the Apostle Paul. Had the Apostle of the Gentiles been called a short time sooner to fulfil his commission, what impediments he would have found! Europe and Asia, divided into a number of separate nationalities, all jealous of each other, with divers laws and languages and restrictions on intercourse. Under such circumstances, what could even an Apostle's zeal have done, and how limited would the results of his labours have been! The Apostle needed a pioneer to sweep away these impediments, and open the world to his labours, and God provided one.

"Little did Julius Cæsar think, as he burst his way through all barriers, broke down these nationalities, opened roads and communications, gave common laws to all, and extended the protection of his country's power from the Euphrates to the Atlantic to every citizen of Rome, to go whither he chose with a freedom of movement that till then the world had never known,—little did he imagine that he was but preparing the way for one greater than himself, who so soon was to follow, and, in the glad use of all the facilities thus furnished him, was to preach the Gospel and plant Christian churches in all these regions.

"A thought or two more and I have done.

"In passing through London, on my way to India, I saw the celebrated Koh-i-noor, and as I mused upon it, it seemed to represent the political and moral condition of its country.

"What fortunes has that bright jewel seen since it first emerged from its unknown mine! How many hands have grasped that prize ere it found its way to its final resting-place in the regalia of England! The hand of Christian civilization has given it a shape and settling that till now it never had. It shines and radiates in all the glory of which God made it capable.

"Poor India! she has had her full share of suffering. So many lords have had dominion over her, and to how many gods has she bowed down! But at length, after thousands of years of uncertainty and gloom, her day of grace dawns: God will arise and have mercy upon her. For not more certain is it that the Koh-i-noor, which once shone in the crown of the great Mogul, and afterwards ornamented the forehead of 'the Lion of the Punjab' on the very spot where we are assembled, but now blazes in far greater splendour on the brow of your Christian Queen—not more true is this than that India, like her brightest gem, shall yet rise and shine, because her light will have come, and the glory of the Lord will have risen upon her. After ages of uncertainty and sorrow, God will give her rest and joy. She will yet, in her redeemed and sanctified position, in the midst of the general Christianity of the world, illustrate the glory of Him who will save her; and her learning, population, and great wealth, and the qualities of her people, which the grace of heaven will yet develope, and devote to the glory of Christ, will all join to render her conspicuous, as she will then shine, bright and beautiful, in the diadem of the Son of God."

Colonel Sir Herbert Edwardes, K.C.B., said—"I wish to press home upon you the thought which has been thrown out by my friend and comrade of old days, Colonel Edward Lake, the lesson of contrast between to-day and the day when the English dictated peace to the Sikh nation under the now dismantled battlements of Lahore. Seventeen years ago the Sikhs in their military pride invaded British India, and were driven back across the Sutlej by four desperate pitched battles. In February 1846, the victorious army of Lord Gough encamped under these walls. The little Maharajah Duleep Sing, then eight years old, came forth with his warriors and his nobles to make submission. Lord Hardinge took the boy upon his knee, and while he spoke in lion tones of sternness and reproof to the Sikh chiefs and councillors, he kindly promised to be a guardian to their unoffending prince. And so he would have been had the Sikh soldiers let him. But God willed it otherwise. Lord Hardinge's first measure was to appoint Henry Lawrence Resident at Lahore. And how did the new Resident begin his work? By a thank-offering to God who had given to England victory. Before Lord Gough's army left Lahore, Henry Lawrence called a public meeting in his tents, and founded the asylum for soldiers' children in the Himalaya, which now bears his name. That was how our public work began in the Punjab. Two years passed on, and the mortified Sikh soldiery rose a second time to tussle with the British for the empire of Hindustan. They fought it out stoutly, like brave men as they are, but a second time they were disastrously defeated, and the great Khalsa power was broken. No further

forbearance could be shown, and the whole Sikh army laid down their arms and guns before Lord Gough, many a grey-beard weeping as he did it. Not only the army, but the nation, was disarmed; and the Punjab became a province of British India.

"How was its administration entered on? In what spirit? One of the earliest measures of the great men, who were set over us, was to establish a Christian Mission at the very capital of the Sikh religion. May its name—Itineration—prove a happy omen! may it be indeed a fountain of immortality, and foretell the baptism of the people! Soon followed the crisis of 1857; and the Sikhs rose once more, but rose this time to help us. Side by side the Englishman and the Punjabees, but late such enemies, beat down the mutiny. It tells like a fable, but it is simply the story of a blessing. And now the new year 1863 finds this Christian Conference gathered at Lahore, to promote the truest welfare of the people, and the glory of God. A Sikh Rajah and his family are present in the room. The boy King of 1846 is a Christian nobleman in our own country, happy and contented, honoured by our Sovereign, revolving plans of good for his native land, and, we may trust, heir to a crown far brighter than the one he lost. It has been indeed a happy Christmas. The old year has gone down with prayer, and the new year has risen with prayer again, for the extension of the kingdom of our Lord. May it be a token for good! God works by means. May He have great things in store for us! I have lived so long in the Punjab that I am half a Punjabee and half an Englishman; and I cannot but wish that it may be given to the noble races of our province to take the lead in the regeneration of India. And the practical lesson which I would draw from the retrospect of Punjab struggles, the last thought which I would leave with you is this, that it is the duty of every Englishman to realize the purpose for which he and his countrymen have been brought across the seas; and throw away the conceited thought that God brought us here for any material progress. It was not for that that the Saxon was required. The Asiatic intellect is as keen as ours. Ours has indeed more thew and sinew; but whence did the vigour come! Not from our geography, but from our faith. It came from Christianity. It came from the getting a grasp of truth; and this is the strength which we English have come here to wield, and in the wielding of which we shall be blessed, as we have been blessed in the Punjab. We have come to conquer India it is true; but let each one of us go home with the thought that we have not come to conquer it for ourselves. Our mission here is to conquer it for God."

REPORT OF MISSIONARY WORK IN THIBET.

BY THE REV. JOHN BARTON.

Most persons have heard of the self-devotion of two of the Moravian Missionaries in South Africa, who voluntarily immured themselves in a leper asylum for life, when they found it was the only way by which they could bring the glad tidings of salvation to these poor outcasts, the malignant nature of the disease having rendered it necessary to adopt vigorous precautions, in order to stay its ravages. And the same spirit which prompted this heroic act of self-sacrifice still dwells in this simple-minded, noble band of "United Brethren," as they usually style themselves, leading them to encounter privations and difficulties which would, in themselves, be enough to stagger any men of less strong faith and tenacity of purpose. From the frozen shores of Greenland to the pestilential swamps of the West Indies, or amidst the burning sands of Africa, amongst races degraded almost to the level of the brute creation, these simple-minded, earnest heralds of the Cross pursue their labour of love, and make known that Gospel which is the power of God unto salvation, as much to the half-barbarous Hottentot as to the highly-civilized European. They seek not the praise of men, but that of God, and, in the spirit of their Master, they love to go forth to the degraded and despised of the great family of mankind, and, unnoticed and unknown by far the larger portion of the Christian church, they live and die in the prosecution of their self-imposed labours of love.

We propose to follow a little band of these brethren into their lonely mountain home, amongst the snowy peaks of the Western Himalaya, where they have planted themselves on the very confines of the most northerly district now under British rule, Lahoul, amongst a Thibetan speaking race, watching until God in his providence shall open for them a door into the heart of Mongolia.

The origin of this Mission is not a little remarkable. For the last seventy years a Moravian settlement has been established at Sarepta, on the Volga, about 150 versts from Astrakhan. The Missionaries stationed there were brought into frequent contact with Kalmuck Tartars, who, for the purposes of trade, passed and repassed in their visits to the great fairs of Southern Russia. This intercourse was of a sufficiently encouraging kind to make them conceive the design of stretching forth into the "regions beyond," and of carrying the Gospel to those tribes of Tartars who inhabit the whole of the vast basin of Central Asia, from the shores of the Caspian to the borders of China Proper. The attempt was made, and was prosecuted successfully for a few years, when the dignitaries of the Greek church became alarmed, and procured an imperial edict, forbidding the Moravian brethren from going beyond the limits of their settlement, or from instructing or baptizing any but those of their own communion.

There was no resource but to submit, and for a time the door of access into Mongolia seemed closed; but ever since that time (1823) it has been the constant prayer of the Moravian church that God might re-open the door, and enable them to gain access to the Kalmucks of Tartary.

Meanwhile, however, two Missionaries connected with an English Society, Messrs. Schmidt and W. Swan, were enabled to effect a lodgment on the north confines of Mongolia, near Irkoutsk, in Siberia, and prosecuted their labours there for some years, till they, too, excited the alarm and hostility of the Greek church, and were obliged to return. They remained, however, sufficiently long to enable them to translate the whole Bible into Mongolian, and their translation has been printed by the Bible Society.

Thus matters went on until 1850, when the annexation of the Punjab to British rule seemed to open that door of access for which they had so long been waiting and praying. Dr. Prochnow, a Missionary of the Church Missionary Society at Kotgurh, in the Himalayas, near Simla, being then at home on furlough, was consulted by the Moravian Brethren as to the practicability of penetrating into Mongolia through India. He recommended the plan most strongly, and offered to give them every assistance in his power: he urged, moreover, their commencing operations at once, making Kotgurh their head-quarters until the Missionaries had acquired some knowledge of Thibetan, and might be able to press forward into the "regions beyond." He even held out hope that the Missionaries, while stationed at Kotgurh, would be brought into contact with some of the Mongolian tribes as they passed along the great Thibet road; but in this it was found that he had been in error, having confounded them with the Thibetans.

Accordingly, in July 1853 two of the Brethren, E. Pagell and Aug. Wm. Heide, were set apart by the church for a new Mission to the Mongols, and sailed for Calcutta, which they reached in the following November, and proceeded at once to Kotgurh. There they vigorously studied the Thibetan and Mongolian languages, and conversed with Thibetan-speaking travellers from Ladak and Spiti, passing up and down the Sutlej valley. The people of these high mountain valleys are mostly agriculturists, and their chief wealth consists in their flocks of sheep and goats. During winter, the difficulty of obtaining pasturage for them is so great that they commonly migrate to the warmer climates of Kullu and Kunawar, bringing down with them their flocks, laden with goat-skins of borax, sulphur, dried apricots, raisins, and ghee, as well as shawls and wool, and return again in the spring with loads of corn, tobacco, &c. These Thibetan immigrants are distinguished at once from the Hindus by their Mongolian cast of features, the flat face, prominent cheek-bones, and narrow eyes. In religion they are Buddhists, like the Chinese and Japanese. Their religious teachers are called Lamas, and, like the monks of the middle ages, and the Brahmins of Hindustan, are alike the repositories and teachers of all knowledge, whether secular or religious. One of these Lamas acted as teacher of Thibetan to the Missionaries during their stay at Kotgurh. They describe him as "wearing a long red dress, bound round the waist with a strip of cotton, in which he carries his effects. Two large sheathed knives are also stuck in this belt, also his flint and steel, his money bag, and amulets. Round his neck he wears a string of beads, which he counts like a Roman-Catholic friar. On each side of his red cap are stuck a large quantity of letters and formularies for prayer. His white boots are also topped with red. In this costume, which is exceedingly dirty, he sits with us every day from ten to four. He appears quite at home with us, and does not exhibit the least hesitation in relieving himself of the vermin which annoy him."

After residing fifteen months at Kotgurh, the Moravian Brethren had been able to acquire so much of the language as to make

them desirous of making an exploratory tour into Thibet. Accordingly, on the 26th March 1855, while the snows still lay deep on all the passes, they started for Ladak. Crossing into Kullu, they halted a while at Sultanpore, where they met many Thibetans, as also an Arch-Lama, returning to Lassa. Here they first met one of the Mongolian race. A woman, clad in a dress of red silk, came to receive the Arch-Lama's blessing, but the eagerness with which they hastened to accost her was soon abated when they found that, though Mongolian by birth, she had spent all her life as a nun in a convent at Lassa. The Lamas all reside in monasteries.

The brethren paid a visit to one such monastery at Kardang, in Lahoul. A Lama lent them one of their sacred books to peruse, with the title of which they were already familiar, having heard it mentioned by Br. Zwick, who had studied the Mongolian language at Sarepta, and had been their instructor before they left Europe. They at once hastened to copy several chapters for future use.

Hitherto they had performed the whole journey, of some 200 miles, on foot, including the crossing of a lofty pass, the Rotang, 13,000 feet above the sea. On reaching the foot of the Zangskar (or Bara Lacha) pass, however, which separates the British territory of Lahoul from Ladak, they obtained some yaks, or Thibetan cattle. With these they crossed into Thibet, and entered the territory of the Maharajah of Cashmere. The number of Lama monasteries every day increased: sometimes they appeared perched upon the top of barren rocks, sometimes as excavations in the mountain side. On reaching Leh, the capital of West Thibet, the brethren separated. Mr. Pagell proceeded to the north-east, to the Chinese frontier, which he reached in August 1855. Up to this point every thing had appeared favourable: not only had the British Government facilitated their efforts to the best of their power, but even Golab Singh, the heathen sovereign of Cashmere, had allowed them to preach the Gospel freely in his dominions; but now an unexpected obstacle arose. The people appeared willing enough to see and listen to the European Missionaries, but on trying to obtain food for himself, his servants, and beasts of burden, not a single village would consent to supply him with any sort of provision. The chief Gopa, a headman of the village, on his asking for food, pointed to the water of the stream, and sarcastically remarked, that if he wished food for his yaks he might give them some of the tea which he was drinking himself. This inhospitable treatment arose, apparently, from no ill-will on the part of the villagers, but solely from fear of the consequences which would result to them if they supplied any European with food. They said that, in such a case, the headman would infallibly lose his head, so jealously do the Chinese exclude Europeans from penetrating into their dominions. There was consequently nothing to be done but for Mr. Pagell to retrace his steps into Spiti, and rejoin Mr. Heide at Kanam.* The failure of this attempt to reach the Mongolians was rather disheartening, and for some time it was a matter of deliberation whether the Mission should be withdrawn altogether, or plant itself on the borders of Thibet, and watch for an opportunity of penetrating into Tartary. It was at length resolved to establish a Mission station at Kyeling, in Lahoul, on the high road to Thibet, within the British territory. Accordingly, in the summer of 1856 they commenced the erection of their future home. Fifty trees of Kail† pine from the adjacent forest were assigned by the Assistant Commissioners for their use, and a convenient spot was selected, just beneath the village, which consists but of some thirty houses, and some 300 feet above the river Bagha, at an elevation of 9400 feet above the sea. Winter, however, overtook them before their house was complete, and they were obliged to retire once more to Kotgurh. In the following year (1857) they were enabled to occupy permanently their mountain home, and had the additional joy of welcoming a new fellow-labourer, Mr. Jaeschke, whose remarkable linguistic powers peculiarly qualified him for breaking up new ground, and encountering the difficulties of a language almost unknown to Europeans.

Without following them in detail through the five years that have elapsed since the establishment of the Mission at Kyeling, let us briefly glance at them in their work, and picture to ourselves the home they have chosen in their mountain solitudes, as well as the character and habits of the people among whom they labour.

The impressions of travellers entering into Lahoul by the three principal roads—the southern from Kullu (Rotang Pass, 13,000 feet), the northern from Ladak (Bara Lacha Pass, 16,000 feet), and the western from the Chamba frontier up the valley of the Chenab—will be very different. He who has passed through

* Kanam, or Kanum in, Kunawur. See "Church Missionary Intelligencer," 1855, p. 38.

† By Gerard written *Kyl.*

Kullu, and crossed the Rotang, will be struck with the extreme barrenness of the valley, as contrasted with the beautiful vegetation which clothes the southern slopes of the Rotang range which he has just quitted, while, on the other hand, the traveller from the north, who has come across the elevated plains of Rukchu, 16,000 feet above the sea, where not a single tree nor blade of grass is to be seen, but only a few small thorny shrubs, will be delighted by the appearance of green pastures and small groves of birch-trees in some of the lateral valleys. The people of Lahoul are almost wholly agricultural. Though the mean elevation of every part of the valley is little less than 10,000 feet, they are nevertheless able to grow good crops of wheat, barley, and buckwheat upon the terraced fields, which they have reclaimed from the mountain sides. The quantity of grain, however, which they are able to cultivate, is so small, that they are obliged to import most of the necessaries of life from Kullu, in exchange for wood and borax. There are no valleys, properly speaking, in Lahoul; the rivers all run in deep ravines, with almost precipitous sides, and the houses of the villagers, as well as their fields, are ranged in tiers along the rocky ledges, wherever a footing can be obtained. Consequently, when the Missionaries wish to gather an audience together to preach to them, they all assemble upon the roofs of two or three adjacent houses, as affording the only level space in the village. A rude ladder, consisting either of rope, or simply of a tree with notches cut in it, leads up to the roof from the ground, up which the Missionary has to clamber. On the first occasion on which the brethren preached to the people in their own language, the whole of the village of Kyeling turned out to listen to them, assembling in this way on the roofs of their houses. The only inhabitants not present were the Lamas, not so much because they were indifferent, as that they were engaged at the time in reading their religious books in the house of one of their villagers. Curiously enough, however, the people for whose benefit they were reading all came to listen to the Missionaries, as it was not necessary that they should either hear or understand what the Lamas read. Every householder must have this reading performed at a certain season of the year, if he wishes to ensure an abundant harvest, and the amount of benefit received is believed to be proportioned to the expense incurred in regaling their Lama guest while thus employed.

A race so simple as the people of Lahoul, and so completely under the control of an autocratic priesthood, are, as might be supposed, very superstitious. They are more afraid of an eclipse than of an earthquake. They believe that it arises from a dragon trying to devour a part of the sun, which is thus eclipsed, and drums are beaten and guns fired while the eclipse lasts, to drive the dragon away. The Lamas have sufficient skill to be able to calculate the time when an eclipse is to occur, as well as its duration, with considerable accuracy; but they were utterly puzzled to account for the sun's annular appearance on one occasion—which Mr. Jaeschke showed them more plainly through a telescope—though they did not therefore give up their dragon hypothesis. The traveller in Thibet and Lahoul constantly meets heaps of stones on the road-side, supporting poles, to which are tied rags of white linen with prayers written on them; also yâk-horn, horse-hair, and sheeps'-wool, which each traveller plucks from his beasts of burden, and deposits them in the heap, to propitiate the demon of the mountain, and ensure him a safe journey.

When the Missionaries were engaged in building their house they found great difficulty in persuading the Kardung people to cut down the trees, as they believed that the god would be angry if they did, and hurl down an avalanche on them.

The Lamas are, as might be supposed, the chief obstacle to the Missionaries in their work of evangelization, and their opposition increases as they become aware of the Missionaries' real object in coming to reside amongst them. The Lama, whom the Missionaries first engaged to instruct them in Thibetan, after the lapse of some months began to manifest considerable uneasiness of manner. It appeared that at first he imagined the zeal which the Missionaries evinced in wishing to learn their language and become acquainted with their religious books, arose from a wish to know their religion for its own sake, and great was his chagrin in discovering his mistake. He did not, however, think it his duty, in consequence, to resign a lucrative situation, but he at once began to instruct the other Thibetan servants in the house in their own language and religious books, to protect them from the dangers of coming in contact with the Missionaries.

On one occasion, after listening to Mr. Pagell while preaching on the Sermon on the Mount, a Lama put into his hand a piece of paper, on which it was written—"You wish to show others the way and do not know it yourself. Cease from such use-

less words." Shortly afterwards, on meeting Mr. Pagell alone, he said with an air of condescending benignity, "Practise virtue, and forsake sin." The sort of virtue which they practise, in order as they hope to ensure their transition into a better form of existence in another world, is curiously illustrated in one of the monasteries at Kanam, where there is a large library, containing 300 volumes of some 500 large leaves each. A Lama lives there, who has imposed on himself the task of reading the whole of these volumes through, in order to obtain salvation. When Mr. Heide saw him he had been thus engaged for four years, and there were still some 80 thick volumes left unread.

Every Lama, as well as every householder, has a praying-mill, which is in constant use. This is a machine consisting of a revolving cylinder, to which is attached slips of paper on which prayers are inscribed, and in proportion to the number of times the machine is turned round, so great is the efficacy of the prayers. When travelling on a journey, the Thibetans may be frequently seen carrying their prayer-mills in their hands, fitted with a sort of vane, so as to enable them to be turned by the wind, and thus save both time and trouble.

Amongst a people thus ignorant, rude, and superstitious, the Moravian brethren labour on in faith and prayer. Far greater than the privations and the inconvenience occasioned by the climate—which is in winter very severe, the thermometer going several degrees below zero—and greater too than the trial of being completely cut off during five months of the year from intercourse with the civilized world, by barriers of impassable snow, is the trial of having to encounter understandings so dense, and prejudices so deeply-seated. At first the villagers listened to their proclamation of the glad message of salvation with attention and eagerness: it was something novel, not merely to hear foreigners speaking in their own language, but to be able to understand what they said, for they said they never understood what their own Lamas tried to teach them. This novelty, however, gradually wore off, and it becomes more and more difficult to gain an audience. The brethren have left no means untried to gain the affections, cultivate the understandings, and excite the interest of the villagers round them.

Their first step was to dismiss all their Hindu workpeople, and to replace them by Thibetans, though much to their own immediate disadvantage, as the latter were wholly unaccustomed to servants' duties. They felt, however, that the presence of their Hindus had an injurious effect upon the people round them, who, with all their faults are free from duplicity, and remarkably open and straightforward. At the same time they found it requisite to have some sort of printing-press at hand to enable them to print books in Thibetan. Mr. Heide accordingly took a journey to Simla in 1858 to purchase a lithographic-press, and to learn the art of printing. In January of 1859 he printed with this a translation of "Barth's Bible Stories," which Mr. Jaeschke had made, and this has been followed since by a Primer, illustrated with delineations of familiar local objects; also by a translation of the Acts of the Apostles with a sketch map, and an Almanack.

In the winter of 1860-61, with the aid of these elementary books, Mr. Heide commenced a boys' school. This has been a work requiring much faith and patience. Learning of any kind is something so completely new to them, that they have naturally no aptitude or liking for it, and the progress made has been consequently very slow. In addition to these disadvantages, the school has to be closed altogether during the summer months, when the boys are all engaged in cultivating the fields. The attendance has never ranged higher than fifteen, and in April dwindled down to three. Another difficulty has arisen, from the fact of the dialect which they speak being unwritten, and different from the written Thibetan.

With this school is combined an industrial department, in which ten boys and twenty-two girls have been this last year employed in weaving coarse cloth, making paste-board, and knitting stockings, the two former articles for their own use, and the latter for sale to European visitors.

Climate and Vegetation.

The winter frosts usually set in at the end of September, and by the end of November the snow has fallen so deep on the Bara Lacha and Rotang Passes that all communication with the world without is cut off. The snow lies from three to five feet in depth in the garden of the Mission house from January to March, while the thermometer indicates a temperature of from 6° to 13° below zero. In summer the maximum heat in doors has been 84° Fahrenheit; the average somewhat below 80°. The vegetable-seeds and fruit-trees, supplied to the Missionaries by friends at Simla, and Lahore have mostly answered well, and do not seem to degenerate so much as in the plains, or even as at Kotgurh. The fruit-trees which thrive best are apple, walnut,

and apricot-trees: vines have died out, the climate being too cold. Hops, potatoes, and scarlet-runners, appear to flourish well. The Lahoul villagers quickly learned to appreciate the value of the potato as an article of food, and are eager in applying for seed, though this is the only instance in which they have been induced to depart from their usual routine of crops. Of the trees and plants indigenous to Lahoul, the most conspicuous, as well as the most useful, are the following—

1. *Juniperus excelsa* (the red, or pencil cedar), [native name *Shukpá*. In the neighbourhood of Simla this tree usurps the name and the homage paid to the Deodar cedar, this latter tree being known as the Kelu.]

2. *Pinus excelsa* (the Kail pine, or Somshing). This attains a considerable size, though less frequent than the Pencil cedar. A fine forest of it occurs above Kardang, from which the Mission house was built.

3. *Betula alnoides* (Birch), usually a crooked and stunted tree, but sometimes exceeding one foot in diameter. The twigs are used for making the annual bridges over the mountain torrents; the bark is used for writing on.

4. *Salix*. Willows are planted round almost every village, and carefully watered. The slender branches and leaves serve as food for sheep and goats.

5. *Prunus*. One with fruit something like the cherry, ripening in September, of a tolerably sweet taste.

6. *Ribes*. The gooseberry (R. grossularia), common, but with extremely small and sour berries. A black-fruited Ribes (Rasta), resembling in taste the European red currant, is gathered and eaten by the people.

CAN REVELATION BE ADDUCED IN SUPPORT OF SLAVERY?

The question of slavery again claims consideration at our hands. It is surely time to reconsider it, when we find that, not only in the Southern States of America, but in our own free soil of England, there are those who uphold slavery as a divine institution, as a method appointed of God for defeating the designs of Satan, and therefore irreversible and irresistible. We are informed that, in the abolition of slavery in this country and its dependencies, and in our efforts to terminate the slave-trade, we have been very ignorantly and unwisely opposing God's decrees, and have caused great misery and the destruction of many lives; and that if we would retrace our steps, and act in obedience to the divine appointment, England must abandon, and that openly and publicly, the doctrine of emancipation.

We have now a pamphlet* lying before us containing such and many other startling propositions. It is evidently the production of a good man, who is fully persuaded that in advocating such views he is doing God service. It is impossible to peruse its pages and not be convinced that he is one who thoroughly values Christian truth, and desires to see the Gospel widely-extended throughout the world as the only panacea for human miseries.

We have to deal, therefore, with a Christian brother labouring under a misconception, but that of a very serious nature, on the subject of slavery; and we doubt not there are those to be found amongst us who sympathise with him. And if it be indeed true, that on this side of the Atlantic, and in this favoured land, where slavery is unknown, where men are removed from all those partialities which national custom and pecuniary interest are so apt to engender, there are to be found Christian and clever men, who regard slavery as a divine institution, such a fact must very much diminish our surprise at the extreme views prevailing on this subject in the Southern States.

It is also evident that the question demands calm and close investigation, and in this we consider that the pamphlet to which we have referred, like the system which attempts to uphold, will be overruled for good. We do not think that the maintainers of slavery as a divine institution could find a more able advocate than its writer. All that can be advanced in support of such a theory is forcibly summed up within a limited compass, and, thus tangibly presented, challenges an answer. It is impossible that it should be passed over in silence. To do so would neither be charitable to our brother, nor just to ourselves. We should be prepared to give to every one that asketh us a reason of the hope that is in us; and identified as the Church Missionary Society has been with the efforts made for the liberation of the African from the slave-trade and its evil consequences, and his restoration to that freedom for the use and enjoyment of which,

* "The true interpretation of the American Civil War," &c. by Onesimus Secundus. Trübner and Co., Paternoster Row.

when brought under Christian influence, he as is well fitted as the white man, such an answer surely cannot be regarded as out of place in the pages of the "Church Missionary Intelligencer."

The author appeals to Revelation as that by which the issue is to be tried and the question to be decided. He declares his conviction that there has been a very general and grievous misunderstanding as to the teaching of the divine record on this subject, and that, because the knowledge derived from our natural sources, our own prejudices and preconceptions, have been allowed to interfere with our unreserved reception of what God has communicated to us on this subject; and thus awful judgments have come upon America, because, "as a nation, having set aside that knowledge which they might have availed themselves of, they have attempted to deal with their degraded brother in the strength of their natural knowledge."

What, then, in the opinion of the writer, is the view which Revelation gives of slavery? and in what light ought it to be regarded? The answer is, "Slavery is of divine appointment; a means employed by God for the recovery of those who would otherwise have everlastingly perished." The passages of Scripture on which this strong opinion is founded divide themselves into the Old Testament and New, and as the writer has laid down this distinction, we accept it.

First, then, with reference to the Old Testament, we would observe, *in limine*, that the question how slavery ought *now* to be regarded, and in what aspect it ought to be viewed under the Christian dispensation, cannot be decided by any references to the pages of the Old Testament.

Various practices were permitted in the Old-Testament times which were intended to be superseded so soon as opportunity should present itself. Thus, for instance, in the matter of divorce. The Pharisees had come to Jesus with this question, "Is it lawful for a man to put away his wife for every cause?" Our Lord, in answer, referred to the original law of human creation, that God made them male and female; that marriage being an union so close as to make the parties one—"they twain shall be one flesh"—was to take precedence of all other relationships; and hence his conclusion—"What therefore God hath joined together let not man put asunder." But the Pharisees, anticipating his reply, were prepared with an objection—"Why did Moses, then, command to give a writing of divorcement, and to put her away?" He permitted that to be done which you declare to be illegal. How does the Saviour explain this apparent discrepancy? "Moses, because of the hardness of your hearts, suffered you to put away your wives." He yielded to it as to an unavoidable necessity. The hardness of your hearts as a people was such, that the attempt at that time to restore the estate of marriage to its original purity would have been a failure. But how is this? Are we to suppose that the standard of moral excellence was lowered to meet the hardness of man's heart? Until the great leverage came into action by which man's heart might be raised to a level with the full requirements of moral fitness, such modifications were of necessity. It is in the belief of the great truth of redemption that man is raised out of the imbecility of nature, and rendered capable of acting according to the full requirements of moral duty. But the truth of redemption was as yet only in process of development. It was only imperfectly unfolded, and had not attained its full measure of influence. Of what use, then, could it be to have insisted on a full compliance with the requisitions of moral duty, when the measure of truth, with which man was furnished, was as yet unequal to sustain him under such a pressure? It was necessary that the full standard of requirement should be deferred, until, in the promised advent of the Messiah, and the completion of his work of sacrifice, that full measure of divine influence should be provided, which would secure obedience. The divorcement of wives was therefore permitted, but not sanctioned. Sanction involves approval. The infringement on the sacredness of marriage was never approved of: it was only borne with for a time, until its removal became practicable. The principle is the same as that stated by Paul before the Areopagites (Acts xvii. 30.)—"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent"—God winked at, *i.e.* overlooked. He did not deal with man as a wilful criminal, because his light was so imperfect; but "*now* He commandeth." And why now? Because "the darkness is past, and the true light now shineth;" and therefore a new commandment is given. So "now," as Paul declared, "God commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given an assurance unto all men, in that He hath raised Him from the dead."

Many similar instances of moral duties left in a state of imperfect development, and not yet brought up to the full standard of requisition, may be traced out in the pages of the

Old Testament; and this is, in fact, the great object of the Sermon on the Mount. The time had come, because He Himself had come, when this hitherto unavoidable defectiveness might be removed, and the full standard of practical excellence be exhibited to man; and therefore our Lord, in very many instances, supersedes what had hitherto been permitted, by the enactment of a more perfect standard. He raises the standard from the letter to the spirit, from the prohibition of the outward act to that of the thought which leads to it. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment," &c. And again, "Ye have heard that it was said of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Again, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil,"&c. Again, "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy; but I say unto you, Love your enemies," &c.

In fact, the New Testament is the full expansion and development of the old. The one is the bud, the other the full-blown flower. The one is revelation in its infancy, its childhood, its youth; the other is revelation in its manhood and maturity. In the one we find symbolism, in the other realization; in the one prophecy, in the other fulfilment; in the one promise, in the other accomplishment. In the one the germs of that doctrine and that practice, which in the New have attained their full expansiveness. But to attempt to bind upon the New-Testament dispensation the same contractedness of moral duty which attached to the old, would be precisely as if we should expect the man to content himself with the shoes and garments of immature youth. "When I became a man," said Paul, "I put away childish things," and so undoubtedly he did. And so with revelation: it has reached its manhood, and of necessity puts aside the infantile limitations of former years. It would be absurd and unbecoming to attempt to bind on revelation, as it is now, the imperfectly developed morality that attached to it in its nascent state, and that either in whole or in part; and to attempt to argue, that because a certain practice was permitted in the Old-Testament times, it must therefore have place now, is a fallacy which needs only to be pointed out in order to be rejected. Such is the attempt to prove, that because slaveholding was suffered in Old-Testament times, therefore it must be regarded as permissible now. And this mode of demonstration becomes still more objectionable when that which was only *suffered* is regarded as *sanctioned*, and that which was reluctantly borne with for a time is pronounced to be a positive enactment of Jehovah. Slaveholding in the pages of the Old Testament occupies the same position with divorce, the law of retaliation, &c. If slaveholding be a divine institution, then such is the law of retaliation. If the one be transferable into the morality of the New Testament, then is the other likewise. But it is no more consistent with Christian morality to hold slaves than to insist on an eye for an eye, or a tooth for a tooth.

All arguments of this kind may therefore be summarily dismissed from our consideration and this is important, for it narrows the arena in which the question is to be decided, and promises a more speedy solution. Of the pamphlet before us, consisting of forty-seven pages, we find not less than one-third occupied with quotations from the Old Testament, and arguments based on them, all wrought up with much ingenuity, but wholly beside the mark, and needless for us to enter upon.

But it may be urged, this matter of slaveholding was not only permitted but legislated for under the Old-Testament dispensation, and did not that amount to sanction? But so precisely with divorce: it also was legislated for, yet that did not stamp it as of divine institution, so as to invest it with perpetuity of obligation, and justify it in demanding to be recognised under the legislation of the New. Why, then, should it be otherwise in regard to slavery? But why, then, were such points so far recognised as to be matters of legislation? Simply for the purpose of rendering these unavoidable irregularities as little injurious as possible, and bringing men as near to the true standard as the hardness of their hearts permitted. The legislation is entirely restrictive: it protected the weaker party, whether rejected wife or slave, and thus prevented the stronger party from being unjust and oppressive.

One more argument derived from the pages of the Old Testament, and this only, seems to require notice, viz. Noah's prophecies respecting the posterity of his respective sons. On this point it need only be said that a prediction which declares what shall be, does not at all carry with it the conclusion, that because God predicts an event, therefore

that he sanctions and approves of it. The crucifixion of Jesus by the Jews was a matter of prophecy, yet surely their doing so was not approved of God; nay they did it "by wicked hands," and it constituted a sin, of which they were exhorted to repent. So the children of Ham have been sold into slavery; but this, too, has been done through the wickedness of men, not through the intention of God. The attempt to justify the divine sanction supposed to be given to slavery, by pointing out certain advantages which the African, from his transfer to other lands, has been brought to participate in, is inadmissible. Joseph was much advantaged by being sold into Egypt; but that does not justify the conduct of his brethren. We cannot argue out the quality of an action from the issues to which it leads. Much evil is overruled for good, yet the evil remains evil still. The principle of action must be viewed independently of its issues, and estimated according to its own inherent qualities of right or wrong. We may not do evil that good may come.

But, after all, it is by a reference to the New Testament that the question must be decided. The Old Testament only tells us what was done then; it does not show us what ought to be done now, except so far as this, that we ought to go forward and not back; that men under the light of Christianity ought not to be less humane, less considerate, than were the ancient Hebrews under inferior advantages. The Old-Testament Scriptures show us the minimum below which we ought not to sink; but they do not show us the maximum standard to which we are expected to rise. Is there, then, in the pages of the New Testament, any thing to justify the continuance of slavery?

Nay, it is in direct contradiction to the essential principles and fundamental laws of Christian morality. We advert to one. The rule of duty and intercourse between man and man, as Christianity has laid it down, is clear and simple—"All things whatsoever ye would that men should do to you, do ye even so to them." How does this bear upon the status of master and slave? Can such a relation be made to harmonize with such a precept? The position which the master assigns to the slave, is it precisely the same that he would desire for himself? Is it that which he would that men should do to him? or if it be that which he would not, what justifies him in apportioning it to another? Take any of the relations of life which are indeed of divine institution, and it is at once seen, that to such the principle is capable of application, and may be used to direct and regulate their action. Take that which approaches nearest to slavery, that of master and hired servant: there the position of servant is not that which the master has put upon him, but one which the individual has entered upon of his own free will. But the position of a slave is that which the master has put upon him, and that without any reference whatever to the wishes of the suffering party. It is that which the master does to another, and yet that which he would not for himself. Where, then, is his justification? In divinely-constituted relationships there is a reciprocity which affords room for the introduction of the Christian maxim. In the relation of master and slave, the one is so degraded, and the other so unduly elevated, that its application becomes impracticable, and, as obstructive of its action, it demands the abandonment of so unjust a system. Suppose the master were to attempt the application of the principle, and say, "I must do to my slave as I should wish him to do to me were circumstances reversed. If I, then, were the slave, and he the master, what should I wish him to do? To liberate me undoubtedly. But this I do not mean to do. How, then, can I expect him to render to me that which I would, when I am rendering to him the very things, which, if I were in his place, I would not.

It is attempted to be shown, that because Christianity legislates for those who are in slavery, therefore it sanctions such a condition, and designed to conserve it as a divine institution which might be used for the highest purposes of God. Slaves, it is said, are referred to as having place in families and households. Various passages in the New Testament are pointed out, in which not only the word οικετης, "a household servant," but δουλος, "a slave," is used, and directions are given them as to their conduct.

But surely such references carry with them no sanction. Christianity was designed for the benefit of all, whether bond or free. A slave, although in the extreme of degradation, was not beyond the reach of its converting power; and when any of these sufferers were brought to know and believe in that almighty Friend and Saviour, in whom there is "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free," then such, as well as the more happily circumstanced, became the objects of his care, and had addressed to them such instructions as were needed to maintain them in the divine life.

But it will be said, if Christianity regarded slavery as an evil, why is it that we can find

no direct statement to that effect? Why is not slavery openly denounced and repudiated? Because Christianity was never intended to be revolutionary in its action. It does not attempt to rectify, by abrupt transitions, what is wrong in the arrangements of human society, or, by authoritative acts, to compel men to that to which they are unwilling. Such a direct and positive prohibition would have been productive of the greatest evils. It would have set the slave against the master, and the master against Christianity, as a subversive and dangerous system. As a skilful physician, when he would cure his patient of an ulcerated sore, seeks to improve the constitution generally, knowing that unless this be done all local treatment must fail, so Christianity proceeds to infuse into human society, new principles, new blood, new life, knowing that, as these take effect, the external evils which result from a vitiated condition will first be mitigated, and eventually, by a gradual and easy process, fall off, and cease to be.

Christianity itself is a wondrous scheme of liberation. He who is the author and finisher of our faith places Himself before us as a great emancipator, who has come "to open the prison doors, to break every yoke, and to let the oppressed go free." He speaks continually of freedom—"If the Son make you free, then shall you be free indeed;" and they on whose behalf He has interfered, and who have personally shared in the benefits which He came to confer on men, are continually spoken of as freed—"But now being made free," &c. Thus He has come to liberate men from the cruel bondage of sin and Satan; and they who, through grace, have been brought into the enjoyment of this higher liberty, if only rightly instructed, if not misled by some unhappy perversion of the truth, will feel themselves constrained to do to others as God has done to them. They were themselves slaves, and they are free; and they hold men as slaves: shall they not set them free? To act otherwise would be so manifestly inconsistent with their new position, that to persevere in it would be to wound their conscience and destroy their peace. They would feel that they were acting upon the glaring inconsistency of the man who, having had a greater debt forgiven him, inexorably refused, in relation to a lesser debt, to extend the same grace to one of his fellow-servants. And we are persuaded, that wherever Christianity is allowed fairly and freely to circulate, it will, without disorder, without setting man against man, without violent disturbance, or civil or servile war, but by its own inherent energy, correct what is wrong in the relations of man to man, disposing the master to the manumission of the slave, and the slave to the reception of this freedom as a boon which binds him more strongly in grateful affection to him who has bestowed it. Thus Christianity acts as a great alterative in the heart of nations, and, by disinclining men to evil customs and habits, leads to a spontaneous renunciation of them.

It will be asked, Why did not Christianity effect such issues in the Confederate States? Simply because its teaching on this subject was misrepresented, and because the Christian churches of the land falsified their testimony, one and all adopting the principle of this tract, and proclaiming slavery to be a divine institution, designed to promote the salvation of the negro, and to bring him within the reach of Christian opportunities, of which otherwise he would be destitute. Hence its natural action was interfered with, and the beneficial influence which it would have exercised on the condition of the slave was prevented. Had Christianity, in its ameliorative action on all human relations been faithfully taught, much of the evils under which the disrupted States suffer so grievously at the present moment would have been prevented. But as the Southerners maintained slave-holding as a Christian duty, so the Northerners cast themselves into the opposite, and equally unscriptural, extreme of a compulsory abolition, and hence a collision became inevitable. Had the New Testament denounced slavery, and interdicted it by a direct prohibition, it would have justified the extreme abolitionist. That it might not do so, every thing of the kind has been withheld, and the New Testament maintains a wise reserve on the subject; but this prudent reticence is not to be regarded as an approval and recognition of the system. So irreconcileable is slaveholding with the temper and genius of Christianity, that nothing less than the most distinct and positive affirmations of its principles and practice could avail to its identification as an appendage of the Christian system, and these are not forthcoming.

There are, indeed, two passages in the New Testament which it is contended do contain an express sanction and approval of slave-holding.

The first of these is Paul's action with respect to Onesimus. It is argued, that if the Apostle had regarded slavery as evil he never would have remitted Onesimus to his master. But to have retained him without the consent of Philemon, and by his own authority to have freed him, would have been to adopt and sanction that coercive interference which

Christianity is so careful to eschew. He sends him back to Philemon an altered man, but he sends him back with entreaties and persuasions drawn from the very nature of Gospel truth, which he doubted not would so appeal to Philemon, as one who had himself been benefited by that Gospel, as to induce him to do that spontaneously which, however he desired it, Paul would not have done without his full consent. "I would have retained him with me," says the Apostle, "but without thy mind would I do nothing." He sought a benefit from him, but he would not have it "as of necessity, but willingly." And what was the benefit? That he should receive Onesimus, "not now as a servant, but above a servant, a brother beloved;" literally, no longer as a slave, but above a slave, a brother beloved. And by what motives does he seek to move him to this act? By reminding him of benefits which he himself had received, and which Paul had been the instrument of conferring on him—"Albeit I do not say to thee how thou owest unto me even thine own self besides."

There is in this epistle no approval of slavery, but a clear indication of the peculiar line of action which Christianity was intended to pursue in relation to it,—one peculiarly safe and moderate, yet most sure in its eventual issues, because ruled, not in contravention of men's wishes, but with their full desire and consent.

The other passage is the very remarkable one to be found in 1 Cor. vii.

The Apostle is addressing himself to Christians placed unavoidably in circumstances unfavourable, as they conceived, to the full action and enjoyment of Christian truth. His object is to modify their anxiety on these points, by the consideration that, even in the midst of such disadvantages, God could make them to thrive and prosper. Thus He deals with the case of married persons who had unbelieving partners, and ordains that the movement to separation should in no case be commenced by the Christian; although, if the unbeliever wished to depart, they should be free to do so. In the same way with respect to those called in slavery, they were not to be too anxious about it, for even in that condition, unfavourable as it seemed to be, they could serve the Lord, "for he that is called being a slave is the Lord's freeman."

The Apostle was well aware that no external circumstances, however unfavourable, could exercise an influence so prejudicial on the Christian life as uneasiness and discontent. He knew the restlessness of the human heart, and the readiness with which men impute their miscarriages, not to their own want of spiritual energy, but to their circumstances, and how they become wrought up to the idea that a change in their circumstances is indispensable to their progress. He would calm down this feeling, and therefore lays down this as a general rule, "Let every man abide in the same calling wherein he is called."

Thus, even with respect to a condition of slavery, the most disadvantageous in which one could be placed, he would not have those who were so circumstanced over anxious about it; for even in that condition they could serve the Lord. "He that is called in the Lord, being a servant (a slave), in the Lord's presence." "Nevertheless," he adds, "if thou mayest be made free"—if you have the opportunity—"use it rather;" avail yourself of it; be free; and for this reason, "ye are bought with a price," and therefore, as you belong to Him who bought you, be not by any voluntary act of yours, either by becoming a slave when you are free, or refusing to be free when you may cease to be a slave —"be not ye the slaves of men."

The writer of the pamphlet under review pleads for a different rendering, namely, that the slave is to prefer to remain in slavery; "to use it (the slavery) rather," even though he may be made free. Undoubtedly commentators are divided as to the rendering of the Greek particles in this verse. There are able men, ancient and modern, who understand the precept as "remain in slavery;" and also others who read it as, "accept your emancipation." Amidst such doubts the context must decide the question; and that the Apostle should decree that a slave, having the opportunity of being free, should decide to remain in slavery, is inconsistent with his own express command, "Be not ye the servants of men;" for he who remains a slave when he might be free, is from henceforward a slave by his own choice; and this is precisely that which the Apostle objects to.

There are other portions of this pamphlet which we care not to examine, such as the remarks on the physical organization of the negro, and the evidences which it is presumed to afford as to "his natural unfitness to undertake the responsible duties of a free man." Christianity, in its action on the West coast of Africa, has already furnished numerous facts subversive of such theories, and will yet do so on a still more extended scale. Our only object has been to point out the fallacy of those arguments which, by a reference to the Scriptures, either of the Old or New Testament, attempt to prove that slavery is of divine institution.

ABBEOKUTA.

RECENT despatches from the Yoruba country have reached to this date, July 13th. The appendix to the Iwe Irohin, May 1863, gives us the following information—

"*Visit of Commodore Wilmot to Abbeokuta.*

"On Friday, May 8th, the Acting-Govenor, Captain Mulliner, and the Commodore, accompanied by Dr. Eales, and Mr. Collins, the Commodore's Secretary, left Lagos in the 'Handy' gunboat, and at the mouth of the Aghoe creek they took canoes for Abbeokuta.

"A party of Christians, under the Christian Balogun Okenla, had gone down the river to meet the Commodore, and escort him to Abbeokuta. After the Commodore's arrival, a very large number of natives, some on horseback, some on foot, came into the Ake Mission compound, and, according to native custom, guns were fired off, and tomtoms beaten. The Bashorun visited the Commodore at nine o'clock, and agreed to have a public meeting on Wednesday.

"On the Tuesday morning (early) the following letter, addressed to the war chiefs, was sent to the camp by a quick messenger—

"'*Abbeokuta, May* 11, 1863.

"'The Acting-Governor and the Commodore have arrived at Abbeokuta on a mission of peace and friendship. They send their compliments and best wishes to the war chiefs at the camp, and hope they will unite with them in their endeavours to place all things on a proper footing.

"'Will the chiefs suggest any plan by which this desirable end can be accomplished?

"'The great wish of the Governor and Commodore is to establish relations of friendship upon a permanent basis.

"'Why should England and Abbeokuta be at enmity with each other?

"'The friends of Africa, and Abbeokuta in particular, who live in England and in all parts of the world, behold with deep regret the misunderstandings that have arisen between two Governments, which have been bound together by mutual respect and sympathy for so many years past.

"'England would be the friend of Abbeokuta, not its enemy. Why, then, these disagreements, and want of confidence in each other's motives?

"'Let us endeavour, by honesty and goodwill, to reason together on the subject of this misunderstanding, which, doubtless, can be explained to the satisfaction of all parties. Let us put all mistrust on one side, and, with perfect sincerity of heart and feeling, openly state our grievances, and the means by which they may be remedied.

"'The Governor and Commodore assure the chiefs that they feel a deep interest in their country, and that their great wish is to return to Lagos with the satisfaction of having been instrumental in restoring peace and friendship to this part of Africa.'

"To this letter an answer was written in Yoruba to the effect that the war-chiefs had received the letter of the Acting-Governor and Commodore, and were very glad that they had come to Abbeokuta in peace; that they wished them to tell all their wishes to their father the Bashorun; and that afterwards the war-chiefs would be glad to see them in the camp at Makun, that they might freely communicate their minds to each other and come to some agreement.

"On Wednesday, May 12th, the party paid a visit to the Bashorun. It was agreed that the points in discussion should be stated on both sides; so, after salutations and expressions of good wishes, the Governor was called upon to make his statement, which he accordingly did. After the meeting the Apesi of Kemta came forward, and begged, in the name of the ladies and chiefs of the different townships, to present ten bags of cowries, seven sheep, and three goats and a calf, which were brought up to the Ake Mission compound. The Bashorun, accompanied the Commodore and Governor for a short distance on their return over the hill to Ake. During the conference, on his left hand were seated some of the principal women-traders of the town. The place of audience is a small square, roofed in with a very high-pitched roofed, and a verandah adjoining, going round three sides of a hollow square. When the noise of the large assembly was too great, one and another would cry out, 'Let us hear,' in Yoruba.

"Early the following morning the Commodore and Governor visited Ibara, the scene of the Dahomey encampment. In the town itself the roofs were all gone, the walls of the houses remaining. All about there were quantities of Indian corn growing up. In the principal Dahomey camp, situated the other side of Ibara, there were a good many burnt sticks and Indian corn growing all about. The remains of those murdered by Dahomey were looked for, but only one skeleton was found, and that was pointed out by a native. There were a few natives resting in Ibara on their way through, but no inhabitants.

"In the afternoon there was a second visit to the Bashorun's of a less public character. The topics discussed were much the same as before."

A CONTRAST.

"THEY that sow in tears shall reap in joy. He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Two journals from a remote Mission, written at an interval of five years, and placed side by side in our pages, will present a striking and deeply-interesting illustration of the truthfulness of the above passage.

Often indeed the Missionary goes forth to his work weeping. He is the bearer of precious seed, committed to his trust, that he may sow it in the wild uncultivated regions of our earth. In every direction human energy is perverted. It brings forth thorns and briers, instead of healthful and useful things to God's glory; and the Missionary is sent forth to reclaim these energies to the service of God. When he first reaches the appointed sphere, if he be the first Missionary, and the ground one previously unvisited, he finds himself in a wilderness, among wild and rugged men, who regard not his teaching, and, caring not for his presence, treat him rudely. All around is hard and discouraging. The strange utterances of a new language; the unwillingness of the people to assist him in catching its sounds and reducing it to order; their intemperance, recklessness, cruelty; his isolated position, for possibly he is alone, no Christian companion near with whom he can take counsel, all lead to depress, and he goes forth weeping.

But if a right-minded man, one who can say with Paul, "seeing we have this ministry, as we have received mercy, we faint not," he does not, because of the ruggedness of the soil, refrain from labouring. Although weeping, he yet goes forth, bearing precious seed—seed, indeed, of special power, for it renovates the soil wherein it is cast—and, undeterred by difficulties, tells men of God's mercy in Christ, and persuades them to repentance. He looks back on the example of his great Lord, who "in the days of his flesh, offered up supplications and prayers, with strong crying and tears, unto Him that was able to save Him from death," and, reliant on that Saviour's advocacy, wrestles for a blessing, and prays that of these stones God would raise up children unto Abraham.

And as he sows, the Spirit waters the seed as it falls, and the word takes effect. Fierce warriors come to tell the Missionary of the unusual emotions which they feel, and, penetrated with strong convictions, ask with earnestness, "What shall I do to be saved?" Sometimes it happens, that, as these first-fruits appear, the Missionary, worn out by the heavy pressure of this foundation-work, falls sick and dies, and another comes to reap what he has sown, and to gather in a harvest, in the joys of which both shall partake, when "he that soweth and he that reapeth shall rejoice together." But often the Missionary is spared to behold wondrous transformations, and a faithful Lord verifying his own rich promise, "I will open rivers in high places, and fountains in the midst of valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, the myrtle, and the oil-tree: I will set in the desert the fir-tree and the pine, and the box-tree together, that they may see and know, and consider and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

The journals to which we have to refer are those of Mr. Duncan, our Missionary at Fort Simpson, British Columbia. As our readers advance from the earlier to the later journal, they will find themselves passing from the coldness of a stern winter, to the pleasant warmth of a genial summer, in which the fields are ripe to the harvest, and the faithful labourer, who had sowed in tears, appears in a new aspect, and comes again with joy, bringing his sheaves with him.

The earlier journal is dated March 3, 1858. At that time Mr. Duncan was earnestly expecting the arrival of a fellow-labourer from England, but, however anxious to do so, the Society had been unable to provide him with the help that was needed, and the disappointment caused him to feel more intensely the isolation of his position. Still it will be observed, not only that there is no relaxation of labour, but that he prosecutes it the more diligently, and, like the labouring man on a cold frosty day, warms himself by effort. It will be observed, also, that so soon as he got any grasp of the language, he began to use it, and thus helped himself to an increased knowledge of it. It will also be remarked that the journal brightens towards the conclusion, and that the Lord, who has promised no temptation shall take you beyond what you are able to bear, cheered him with some bright gleams of encouragement.

"*March* 3, 1858—The Company's steamer 'Otter' arrived here last Saturday, the 27th of February. I had been anxiously expecting her for two or three weeks previous, hoping

on her arrival to welcome a dear minister of the Gospel. The interval from the steamer being seen to the Captain's landing were moments of throbbing interest to me. I certainly never felt such excitement before. I poured out my heart to God in prayer if it should please Him to crown my hopes. He, however, has thought good to teach me to wait. Neither a dear minister nor a letter from the Society came to gladden my heart; but the Lord remained. May His grace sustain me!

"I had a letter from my friends in England, and a note from my dear friend, the Rev. E. Cridge, at Victoria. The former brought me the sad intelligence of the death of a dear relative whom I left in good health about fourteen months ago; and the latter was only very brief, owing to the short notice my friend had of the 'Otter's' departure. I hear that Captain Prevost was at San Francisco when the steamer left Victoria, so that accounts for my not hearing from him.

"On Sunday morning we had prayers as usual in the Fort: the captain and mate of the 'Otter' attended, but none of the men, owing to some mistake or other. I addressed them on that most blessed invitation of our Lord's, 'Come unto me.'

"Monday, Monday night, and yesterday, I spent in writing. The Captain left us last night. The steamer started back this morning. I forwarded two letters to the Society's Secretaries, one containing my journal on five sheets, and the other a report on six sheets.

"And now as I look forward I feel almost crushed with a sense of my position. My loneliness; the greatness of the work, which seems ever increasing before me; my realizing more and more the necessity for speed in any thing that is to be done for these sinking tribes, together with deepening views of my utter weakness, and my want of that mighty faith which would enable me to draw largely upon God; these, indeed, at times seem ready to overwhelm me; but the Lord is my refuge.

"The language of the Tsimshean tribes will need to occupy the principal amount of my attention, I feel certain, for some time to come, as it is very difficult for me to pronounce, as well as ascertain.

"*April* 14 — The Company's steamer 'Beaver,' arrived here to-day. She is fifteen days from Victoria, having called at some trading place on the way. This vessel moves about the coast during the summer months, trading with the Indians, and will return in November to Victoria.

"I have encouraging letters from my friends at Victoria, the Rev. E. Cridge, Captain Prevost, and Dr. Piers; also a box of clothing for the Indians, through Captain Prevost, from the ladies of Tunbridge Wells.

"*April* 15—I looked over the box of clothing to-day, and found sixty-six articles in all, most of which are very suitable for this place. There are a few only fit for those who have already several garments to match; but the children here, in most cases, have little else but a piece of blanket each to cover them.

"I pray God to give me wisdom in distributing these clothes, that the kind ladies of Tunbridge Wells may be encouraged and comforted by the report which I hope to send them of the results of their liberality.

"Thus what dear Christian friends God has given me! How comforting these words of sympathy are. May He teach me to value such friends, and benefit by their kind counsel. Oh for more grace and wisdom, that I may faithfully discharge my responsible duties! Oh that I may henceforth go on in renewed strength, trusting only in the Lord!

"*April* 18: *Lord's-day*—The officers and several men of the 'Beaver' came to prayers this morning. We mustered about twenty-four in all. I addressed them on Heb. ii. part 3, 'How shall we escape.' All seemed very attentive, and I pray God to bless his own word. After service I gave the 'Beaver's' men a lot of 'British Messengers,' &c., to read, for which they seemed thankful.

"The 'Beaver' being here, I was afraid the Fort men would not attend our usual meeting. However, I resolved to give them the opportunity, and accordingly I rang the bell, when, much to my surprise and comfort, eight men came, and we had a delightful meeting, at least I felt it to be such: the Lord helped me much. I spoke to them on the parable of the sower. They seemed to drink in the word. After singing and prayer they went away, apparently impressed, and I followed them with my prayers to the God of all grace. I am longing to see the seed spring up. Oh glorious day! hasten thy coming.

"I have now been here about six months and a half, and what a little fruit is the result. I hope and pray before long to be sowing in a much wider field than at present. May the Lord prepare me for all He is preparing for me!

"*May* 6 — I am now going to attempt translating, with the help of an Indian, my first address for the poor heathen around me. I pray for especial grace and wisdom to be granted me in taking this important step. May our blessed Lord, to whom is

given all power in heaven and earth, bid the difficulties vanish before his feeble servant, and bring another long-estranged tongue from the confusion of Babel into his blessed and soul-saving service!

"For the last six weeks the Indian camp has been almost deserted. The Indians are at a place about sixty or eighty miles away, making fish grease. I hear a few canoes are on their way returning, so perhaps in a week or two more the main body of them will be back.

"I have six little boys, half-breeds, come one hour daily for instruction. About a fortnight since I had the captain of the Fort, and a captain from the steamer 'Beaver' present to hear them go through their work, and they were both astonished and gratified at the progress the little fellows had made. I am sorry to say, that as the summer advances my night school is falling off. Only about seven men continue to come, who, with the exception of one man, read in St. John's Gospel with me every alternate night. Their attention to both the reading and my remarks at the close of the lesson are very encouraging.

"A canoe started yesterday for Victoria, Vancouver's Island. Although I do not think it a very safe post, yet I ventured to send four letters by it. They were to Captain Prevost, the Rev. E. Cridge, Dr. Piers (H. M. S.) and Mr. Clark, a schoolmaster at a little place near Victoria.

"I am sorry indeed that Indians will continue to visit Victoria and some of the American ports. Intemperance, disease, and murder follow in their wake.

"*May* 9 : *Lord's-day Evening* — Seven men have just gone away, with whom I I have had a delightful meeting. Our subject was 'Christian and Hopeful crossing the river and their entrance into glory.' Thus we have brought to a close the course of instruction and delightful lessons which we have been able to gather from the 'Christian Pilgrim' from time to time. May the Lord bless them to us all. I see, when we began last November fourteen men attended : thus only half continued to the end. However, I must not murmur, but be thankful to the Disposer of all hearts for thus much working amongst us. The Lord helped me much to night, and especially in prayer.

"This morning nine men and two boys attended divine service. I addressed them on 1 Kings xviii. 17—24. In all, eleven men (including the three officers) out of the twenty-one in the Fort attended upon religious instruction to-day. Blessed be the Lord the majority is so far on the right side; but it pains me greatly that ten should so madly refuse to be instructed. Here is blind and bigoted Popery!

"*May* 10—I have had two chiefs this afternoon. One came before I had finished school, and he heard us sing and pray. After school I had a long talk (or a long attempt) with them, and found myself a little more ready with the tongue; yet it grieves me that I am still so miserably dumb.

"They both heartily and often responded their Ahm, Ahm (good), to what I said. One insisted he had a good heart, but I pointed to heaven, and told him that God saw his heart was bad. He said no more about that. They asked me if I should charge for teaching them (meaning school work). They assured me that all their people would willingly listen when I could teach them. One said he would give me his three boys, but he himself was too old to learn.

"*May* 17—In translating to-day we came to the great fact of the Gospel—Christ died for us—and I was astonished to find what labour it took to get my Indian to comprehend this simple truth. I had to use a great many illustrations before I succeeded. As every step brought him additional light, so it made him more earnest and inquiring. Now and then he would give a long sigh, and stare at me with such eagerness, as showed me that he was not only taking in truth that was new to him, but what he also saw to be precious. When he fully understood the main fact, his countenance, which is usually lowering, lit up wonderfully, and this was followed by a softness of manner, quite a contrast to his usual haughty demeanor. For some time he continued exclaiming and sighing. I felt encouraged. I had prayed for the Lord to be especially with us to help us, and I believe he was.

"I am longing to get among the Indians, for they are in an awful state every way. Still my heart almost faints when I think of meeting the work. But I know the Lord will strengthen me as the day approaches. Oh to rely on Him fully!

"*May* 23 : *Lord's-day*—Prayers as usual at eleven o'clock. Fewer present than I had expected, for which I blame the proceedings of Friday night. Oh this rum, this dancing and fooling! mighty supports to the sway of the wicked one here. My heart sickens at the recurrence of these heathenish meetings.

"This afternoon I went into the men's houses and conversed with seven. One said it was impossible for any of them to go to heaven from this place. Another said he

was pledged to have nothing to do with Protestants, as he had given himself to the priest, and, right or wrong, he must now remain a Roman Catholic. Others remarked they were living with women to whom they were not married, which they knew to be a great sin, and therefore it was no use to attend to religion while they lived thus. I spent about two hours in these visits, and I pray God to bless what I said. To-night seven men attended our usual class. Our subject was Psalm i. 1—3. They eagerly listened to my remarks on the passage, and then joined in singing a hymn, after which I prayed with them as usual.

"Last week I had a great chief to see me from Queen Charlotte's Island. He seemed exceedingly anxious that I should go and teach his people after I had staid a little longer among the Tsimsheans. He pressed me to give a decided yes; but I could only afford him a hope. I gathered from him that there are twelve tribes on the island, and all speak the same tongue. When, indeed, will they hear the glorious message of love? Oh that Christians were alive to their glorious privileges.

One thing comforts me with respect to these very wild people, that is, a great proportion of them who come here to trade understand a little Tsimshean, and thus I hope by and by the work going on here will waft an influence for good among them.

"*May* 30—Another Sabbath has gone, and I am thankful that twelve out of the twenty in the Fort have attended on religious instruction. The other eight are Romanists and Indians. Our morning subject was St. Paul's voyage and shipwreck, and, in the evening, 1st Psalm, last three verses.

"I still keep busy with translating Gospel truths into Tsimshean, making visits to sick Indians, and talking to those who come to see me. I also give two hours a day to my six little boys and the night school. I am entertaining a hope of being able to give my first public address to the Indians next Sunday. It is time something was done, for I have now been eight months here.

"The nearer I approach the work the greater it appears to be. The Indians are so numerous and so sunken in superstition—their language is so difficult for me to utter—that my unbelief is ready to cry out, 'Who is sufficient for these things?' The Lord is indeed showing me more and more my own corruption and inefficiency, which I trust, by His grace, is tending to make me cast myself more entirely upon Himself.

"*June* 6—Much to my grief I could not finish my address in Tsimshean last week, so as to be able to go out among the Indians to-day. We had prayers as usual in the Fort. Thirteen men attended in the morning and seven at my evening class. Morning subject 'Manasseh;' evening one, 2d Psalm. I have been grievously assaulted of late by my inward corruptions and outward spiritual foes. Never before did I see to such a depth of my spiritual destitution. I am sometimes exceedingly cast down, and almost ready to despair, but the unseen hand of my heavenly Father will not allow me to be utterly engulfed. The battle is sore against me whichever way I turn, but He who has supported me thus far will, I feel persuaded, help me through; and I pray the severe lessons I am now receiving may be continued until I learn the blessed art of simply trusting in an ever present Saviour.

God alone can lay bare one's heart, or open one's eyes to see it: still, of a truth, some circumstances are more favourable than others to promote his work, and, blessed be his name, I have found already that the circumstances of a poor Missionary are indeed to be envied for this end.

"*June* 13: *Lord's-day*—Bless the Lord, O my soul, and let all creation join in chorus to bless his holy name. The Lord is God. He ruleth on high, yet He humbleth Himself to behold the things that are in heaven and earth; yea, He concerneth Himself with the worms of this world. True to his word, 'He giveth power to the faint, and to them that have no might He increaseth strength.' I should have sunk, but He graciously helped me. Bless for ever his holy name!

"Last week I finished translating my first address for the Indians. Although it was not entirely to my satisfaction, I felt it would be wrong to withhold the message any longer. Accordingly I sent word last night (not being ready before) to the chiefs, desiring to use their houses to-day to address their people in. This morning I set off about 10.45, accompanied by the young Indian, whom I have had occasionally to assist me in the language. It rained very hard as we went, and indeed, had been raining for a long time, which accounted for the news of my going not spreading as it would otherwise have done. In a few minutes we arrived at the first chief's house, which I found all prepared, but the people had not assembled. Very quickly, however, two or three men set off to stir the people up, and in about half an hour we mustered about 100 souls. This was the first assembly of Indians I had met. My heart quailed greatly before the work,—

people for the first time come to hear the Gospel tidings, and I the poor instrument to address them in a tongue so new and difficult to me. Oh these moments! I began to think, that, after all, I should be obliged to get the Indian to speak to them, while I read to him from the paper in my hand. Blessed be God, this lame resolution was not carried. My Indian was so unnerved at my proposal, that I quickly saw I must do the best I could by myself, or worse would come of it. I then told them to shut the door. The Lord strengthened me. I knelt down to crave God's blessing, and afterwards I gave them the address. They were all remarkably attentive. At the conclusion I desired them to kneel down. They immediately complied, and I offered up prayer for them in English. They preserved great stillness. All being done, I bade them good by. They all responded with seeming thankfulness. On leaving, I asked my Indian if they understood me, and one of the chief women very seriously replied Nee, nee (*yes*); and he assured me, that from their looks he knew they understood and felt it to be good. We then went to the next chief's house, where we found all ready, a canoe sail spread for me to stand on, and a mat placed on a box for me to sit upon. About 150 souls assembled, and as there were a few of the Fort people present, I first gave them a short address in English, and then the one in Tsimshean. All knelt at prayer, and were very attentive, as at the other place. This is the head chief's house. He is a very wicked man, but he was present and admonished the people to behave themselves during my stay. After this I went in succession to the other seven tribes, and addressed them in the chiefs' houses. In each case I found the chief very kind and attentive in preparing his house and assembling his people. The smallest company I addressed was about fifty souls, and the largest about 200. Their obedience to my request about kneeling was universal, but in the house, where there was over 200, some confusion took place, as they were sitting so close. However, when they heard me begin to pray, they were instantly silent. Thus the Lord helped me through. About 800 or 900 souls in all have heard me speak, and a great number of them, I feel certain, have understood the message. May the Lord make it the beginning of great good for this pitiable and long-lost people, and to Him be ascribed all, all the glory. Amen. I returned to the Fort about five P.M.

"I could not observe the people very much as I was speaking, for I had to mind my paper, so cannot say any particulars respecting their reception of the word. One chief I heard responding his Nee, nee, after every clause; and another thing I observed was, the chief, who lately killed a slave to gratify his pride, did not attend. His house was got ready about the neatest of any, but he had gone some little distance away, being, I suppose, ashamed to be present.

"I am happy to think that strangers from several surrounding tribes happened to be here to-day, and as they generally quarter themselves in the chiefs' houses, a good many of them must have heard me speak. Some of them are from Queen Charlotte's Island; some of them from a place called Nass, on the mainland, about 100 miles away from here; and some from Stikkeen, a place about 209 miles north of this place. Although the Stikkeen Indians and the Queen Charlotte Islanders speak a totally different tongue from the Tsimsheans and from one another, yet they all understand a great deal of Tsimshean from coming here to trade.

"We had our usual Sunday-evening meeting in the Fort, and eight men attended. Subject the 3rd Psalm.

I offered to conduct evening prayers in the hall, but the officer in charge was full of petty objections.

"*June* 14—The head chief has offered the use of his house to me for a school, and very shortly I intend availing myself of his kindness. I had a great chief from Queen Charlotte's Island to see me to-day. He wants his boy to remain here and attend school when I begin, but is afraid to leave him among the Tsimsheans.

"*June* 15—This morning the young Indian who accompanied me last Sunday to the chiefs' houses came in. He told me that the people were alarmed at what I said on Sunday, and many of them cried when they saw me speaking to God. Some few understood part of what I said, although I prayed in English, and what they understood had startled them. Next time I go he says they will be more prepared to receive me. I have not been very anxious to inquire what the people thought of the message, for if I had I should have gathered up, no doubt, a great deal that was not true. May the Lord work, and then effects which are unmistakable will soon follow.

As the chiefs had been so kind to me, and that of their own free-will, I determined to give each a small present to-day. I took four caps and a pair of trowsers from the box of clothing so kindly sent me by the ladies of Tunbridge Wells, and other four presents

I made up from my own clothing, there being nine chiefs in all. I set off this afternoon, and distributed these small tokens of my regard for their conduct, which were received with great thankfulness, and more so, because unexpected. As I went into their houses several people followed me, thinking, I suppose, that I was going to address them again. Indeed I only wish I could. But I have a great deal of hard work again before I can do that.

"Being so busy, I have given up the night school, as only four continued to come these fine nights. Others wanted to be playing, but still I have reason to believe they do not neglect to read the Bible alone.

"I ought indeed to be thankful, I am sure, for the little improvement which has resulted from God's blessing upon my feeble efforts for these poor men in this way. May all redound to God's glory!"

The later journal, in point of time exactly five years subsequent to the preceding one, is dated, not Fort Simpson, but Metlakahtla, a place twenty miles southward, which Mr. Duncan had selected as an eligible site to which to transfer the Mission premises. The necessity for this step had arisen from the increasing influx of miners rushing past Fort Simpson in search of gold. These men would make Fort Simpson their winter quarters: hence new circumstances would arise by no means favourable to the progress of the Mission; and there was urgent need that an asylum should be provided for such of the Indians as were desirous of serving God, and also as a place of retreat for the young. From this new place, some ten months after the transfer of the Mission had been accomplished, the more recent journal is written. Its perusal will enable our readers to perceive the progress which had been made during the interval of time. The language of the Indians had been mastered, and the message of mercy had found distinct utterance; and if, unhappily, some had understood it only to reject it, there were many others over whom there was reason to rejoice. The faithful Missionary is no longer alone, there are numbers with him.

"*Metlakahtla, British Columbia,*
"*March* 6, 1863.

"REV. AND DEAR SIRS—I am exceedingly thankful to God at being once more permitted to write to you. Since my last letter, dated April 1862, events have happened around me of a very solemn character. In that letter I ave you an account of my plan for shortly removing the Mission premises from Fort Simpson, and the commencing of a new Indian village about fifteen or twenty miles south of that place. On the 12th of May 1862 I began taking down the large temporary school. Three days later the materials of that building were rafted and on their way to the new site. Many difficulties rose up in my way, and became more appalling as I advanced; yet, proceed I must, for I felt it to be the next proper step in managing the Mission. Now I look back I can see that it was God's time for us to go—his hour for displaying his mercy and judgment before this people.

"Two days after the raft had started away a canoe arrived from Victoria, and reported that small-pox had broken out among the Indians in Victoria, and many Taimsheans were dead. The following day other canoes arrived, and confirmed the sad tidings. I also received two letters—one from the Bishop and the other from the Rev. Mr. Garrett—giving me mournful particulars of the virulence of the plague, and the steps that had been taken with the Indians. Sadder still, we soon learnt that many who had embarked in their canoes at Victoria had died on their way home, and that the disease still prevailed among those who had reached here. It was evidently my duty immediately to see and warn the Indians. I had previously determined to do this in a farewell visit to each tribe before my departure from Fort Simpson, but I now felt doubly pressed to call upon all quickly to surrender themselves to God. I therefore spent the next few days in assembling and addressing each tribe (nine in all) separately. Thus all in the camp again heard a warning voice, many, alas! for the last time, as it proved. Sad to relate, hundreds of those who heard me were soon and suddenly swept into eternity.

"Having finished this solemn duty, I hastened to pack up and proceed on my new undertaking. On the 27th May, in the afternoon, we started off. All that were ready to go with me occupied six canoes, and we numbered about fifty souls—men, women, and children. Many Indians were seated on the beach, watching our departure with solemn and anxious faces; and some promised to follow us in a few days. The party with me seemed filled with solemn joy as we pushed off, feeling that their long-looked-for flit had actually commenced. I felt we were beginning an eventful page in the history of this poor people, and earnestly sighed to God for His help and blessing.

"The next day, 28th May, we arrived at our new home about two P.M. The Indians

I had sent on before with the raft I found hard at work, clearing ground and sawing plank. They had carried all the raft up from the beach, excepting a few heavy beams; erected two temporary houses; and had planted about four bushels of potatoes for me. Every night we assembled, a happy family, for singing and prayer. I gave an address on each occasion from some portion of scriptural truth suggested to me by the events of the day.

"On the 6th June a fleet of about thirty canoes arrived from Fort Simpson. They formed nearly the whole of one tribe, called Keetlahn, with two of their chiefs. We now numbered between three and four hundred souls, and our evening meetings became truly delightful. Not many days, however, elapsed before a heavy cloud came over us. The small-pox had broken out at FortSimpson, and I clearly foresaw the trouble that awaited us. Still it was some time before the Indians felt their danger or took alarm; not indeed till the disease had taken fearful hold of their camp, and shown its deadly power. Then many began to flee, but it was too late; the scourge accompanied them. Those who had the fear of God before their eyes fled to me, while the heathen sought refuge in their charms and lying vanities. They dressed up their houses with feathers and rind of bark, stained red; they sang their heathen songs, and kept the rattles of the conjurers almost perpetually going. But all these deceits proved of no avail: several of the charmers fell a prey to the disease, and death and desolation spread far and wide. One of the tribes which adopted heathenism to the full, went for a long time unscathed, and this filled their conjurers with pride and boasting words, and caused much perplexity in the minds of those who had partly shaken off heathen superstitions; but, in the end, this tribe suffered even more than any other, and thus their refuge was proved to be a refuge of lies. Eventually many of the heathen came crying to me in great fear; but, for the safety of those with me, I was obliged to be very cautious in receiving any fresh comers, and some I could not admit at all.

"For the temporal and spiritual welfare of my own people, who now clung to me like timid children, I was kept in constant labour and pressing anxiety. The heaviness which I felt I cannot describe. Death stared us in the face on every hand. But God remembered us in the day of our calamity. He never forsook me, but rather manifested his own strength in the helplessness of his servant. How tenderly we were dealt with will appear in the copy of a letter which I have written to the governor of these colonies, and which I think it prudent to forward you.

"On the 7th July I received a letter from our dear and constant friend, the Rev. E. Cridge, at Victoria, stating that His Excellency the Governor had promised to aid me with 50*l.* in settling the Indians under my charge. I wrote to request the sum to be spent in window-sashes and nails. These were sent me, and the letter of acknowledgment which I am now sending the Governor I will here copy for your perusal.

"'*Metlakahtla, March* 6, 1863.

"'SIR,—The Tsimshean Indians, who have lately removed from Fort Simpson under my superintendence and settled here, are very anxious to tender your Excellency their warmest thanks for the liberal and timely aid which you have rendered them in building their new village. The 150 window-sashes and 600 lbs. of nails, which came of your bounty of 50*l.*, arrived quite safely in September last by the Hudson's-Bay Company's steamer "Labouchere," and have been duly distributed and appropriated as follows:—To thirty-five houses (averaging about 34 feet by 18), four window-sashes and 13 lbs. of nails each; and to two smaller houses, two window-sashes and 6 lbs. of nails each.

"'Five window-sashes and about 130 lbs. of nails remain. The latter I have promised to distribute when the Indians partition their houses, which they hope to do during the ensuing summer. Ground for several more houses has already been spoken for, and I have a hope that many of the Indians left at Fort Simpson will soon be induced to join us.

"'In obedience to your Excellency's kind wish, I will proceed to lay before you a few particulars respecting our new Indian Mission settlement.

"'Your Excellency is aware of the dreadful plague of the small-pox, with which it pleased Almighty God to visit the Indians of this coast last year, and by which many thousands of them were swept away. It was on the 15th May last year—or two days before the sad intelligence of the outbreak of that fatal disease reached us—that we made our first move to our new settlement; and very providentially indeed it was for us that all those who had intended joining me arrived before the plague began to spread at Fort Simpson. While I am sorry indeed to inform your Excellency, that I reckon not fewer than 500, or one-fifth of the Tsimsheans at Fort Simpson, to have fallen, I have gratefully to acknowledge God's sparing mercy to us as a village. We had only five fatal cases amongst those

who originally left Fort Simpson with me, and three of these deaths were caused by attending to sick relatives who came to us after taking the disease. Yet so fearful was the amount of deaths and desolation on every side of us till about the end of September, that the Indians had but little spirit left for building, or even for the gathering of necessary food for the winter. Thus it was that they found inclement weather upon them long before they were properly housed.

"'In addition to the great amount of labour and trouble attendant upon moving and building new houses, we have had to encounter great opposition from many of the Indians at Fort Simpson, who, in spite of the great warnings they have had, continue still to be steeped in drunkenness and heathenism. Nor has the conflict been one wholly outward, if, indeed, mainly so. For to many who have joined me, the surrendering their national and heathen customs performed over the sick—ceasing to give away, tear up, or receive blankets, &c., for display—dropping precipitately their demoniacal rites, which have hitherto and for ages filled up their time and engrossed all their care during the months of winter—laying aside gambling—and ceasing to paint their faces—had been like cutting off the right hand, and plucking out the right eye. Yet I am thankful to tell you that these sacrifices have been made; and had your Excellency heard the speeches made by the chiefs and some of the principal men at our Christmas-evening meeting, alluding to these and other matters, you would, I am sure, have rejoiced.

"'On New-Year's day the male adult settlers came cheerfully forward to pay the village tax, which I had previously proposed to levy yearly, viz. one blanket or two-and-a-half dollars of such as have attained manhood, and one shirt or one dollar of such as are approaching manhood. Out of 130 amenable, we had only ten defaulters, and these were excused on account of poverty. Our revenue for this year, thus gathered, amounts to 1 green, 1 blue, and 94 white blankets, 1 pair of trousers, 1 dressed elk skin, 17 shirts, and 7 dollars. The half of this property I propose to divide among the three chiefs who are with us, in recognition of stated services which they will be required to render to the settlement; and the other half to spend in public works.

"'As to our government: all disputes and difficulties are settled by myself and ten constables; but I occasionally call in the chiefs, and intend to do so more and more; and when they become sufficiently instructed, trustworthy, and influential, I shall leave civil matters in their hands.

"'I find the Indians very obedient and comparatively easy to manage, since I allow no intoxicating drink to come into our village. I may here remark, that though we are continually hearing of the drunken festivals of the surrounding tribes, I am happy to tell you that Metlakahtla has not yet witnessed a case of drunkenness since we have settled here—a period of ten months. Still, not all with me are true men. Some few, on their visits to Fort Simpson, have fallen; and two, whose cases were clearly proved, and admitted of no extenuation, I have banished from our midst. On Sabbath-days labour is laid aside, a solemn quiet presides, and the best clothing is in use. Scarcely a soul remains away from divine service, excepting the sick and their nurses. Evening family devotions are common to almost every house, and, better than all, I have a hope that many have experienced a real change of heart. To God be all the praise and glory!

"'We have succeeded in erecting a strong and useful building, capable of containing at least 600 people, which we use as a church and school. We held our first meeting in this building on the night it was finished, the 20th December last, our meetings till this being in the open air, or in my log cottage. Under these circumstances, we met three times every Sunday, and once every week-day evening, for religious instruction and worship.

"Through the multiplicity of my duties, I was not able to begin school in our new building till the 19th January. I have about 100 children, who attend morning and afternoon, and about 100 adults (often more) in the evening. I occupy the principal part of the time in the adult school, in giving simple lectures on geography, astronomy, natural history, and morals. These lectures the Indians seem greatly to prize.

"'On the 6th February we commenced our first public works, viz. making a road round the village. This will take us some time to complete, as the ground is very uneven, and much of it wooded. I propose, after the road is conveniently finished, to set about building, out of our public fund, two good-sized houses for the accommodation of strange Indians when they come to trade with us, and thus prevent the interference with domestic comfort and improvement arising to the villagers from these visits under the old system. I have other public works in view, such as fixing proper rests for canoes when employed, laying slides for moving canoes on the

beach and into the water at low tides; also for sinking wells and procuring pumps for public use, &c. I feel, also, that it is of vast importance to seek out profitable employment for those with me, and thus keep them away from those labour markets which exhibit temptations too strong and vices too fascinating for the Indian, in his present morally infantile condition, to withstand. Hence, I have already measured out and registered over 100 plots of ground for gardens, situated in various parts of the channel in which we are settled. These the Indians are anxious to cultivate. I have also desired them to prepare salt and smoked fish, fish grease, and dried berries, which, with furs, will form our first articles of exportation. Other branches of labour will arise in due course. But in order to set about thus much, we need seed (especially the potato), salt, direct means of communication with Victoria, and an agent there. I intend using every endeavour in order to supply these wants this summer.

"'I am anxious that even the trading vessel should be in our own hands; first, because the Indians would, on that account, feel a deeper interest in her, and exert themselves the more to keep her well and profitably employed; secondly, the profits of the vessel would redound to the village; and, thirdly, it is necessary to avoid having intercourse with that barbarous class of men who are employed in running the small vessels up the coast. Of such are the "Kingfisher," the "Eagle," the "Petrel," and the "Langley," which, by trading intoxicating drink, are all doing a work not easily described, and not readily believed by those who do not witness it. Their visits to the Indian camps are invariably marked by murder, and the very maddest riot. Family ties are broken. A young man, under the influence of fire-water, will shoot his wife or his mother, his sister or his brother; and if he is spared through the revel, he awakens to bitter remorse, and becomes desperate. The peace of tribes is broken, war begins, blood is shed, and wounds made which will take generations to heal, and for which many innocent lives may have to compensate.

"'To further bear out what I am writing, and to show that it is not imaginary evil I am pourtraying, I trust your Excellency will pardon the digression while I particularize. Since I began writing this letter, news has reached me that the "Petrel" and the "Langley" have had to flee from Nass River, as seven Indians have just fallen (three dead) in a drunken riot, the drink having been obtained from these vessels.

"'But to return. To purchase the vessel we need, I suppose 100*l.* to 150*l.* will be required. I therefore propose that 100 Indians shall subscribe 1*l.* or 1*l.* 10*s.*, or the equivalent in furs. The Indians are willing to do their utmost, and I expect to have to render them little aid, beyond seeking out the vessel. I may here observe, that I do not intend rendering the Indians any pecuniary aid, but in procuring such things as, through ignorance or inexperience, they despise, but are, nevertheless, essential to their well-being and prosperity.

"'Trusting, by God's blessing upon us, we we shall go on improving, and continue to deserve your Excellency's favour and goodwill,

"'I have the honour to remain,

"'With warmest gratitude,

"'Your Excellency's humble

"'and obedient Servant,

"'W. DUNCAN.

"'*To His Excel. James Douglas, Esq., C.B. Governor of Vancouver's Island British Columbia.*'

"In September H. M. ships 'Hecate' and 'Devastatation' came to Fort Simpson, to capture four Indians implicated in the murder of two miners who were passing down the coast in a boat from a place about 200 miles north of this, called Stoken, where gold has been found. The 'Devastation' arrived first, and the chief officer of Fort Simpson despatched a canoe in the middle of the night for me, and stated in a note that serious work was expected to ensue at Fort Simpson, and that Captain Pike of the 'Devastation' desired to see me as soon as possible. Feeling that it would not be wise for me to remain alone among the Indians at Metlakahtla while a conflict was going on between whites and Indians at Fort Simpson, I resolved to obey the summons, and accordingly started at once. During the next ten days, most of my time was spent in assisting the captains of the men of war in their business with the Indians. Three out of the four murderers were taken; and several Indians from the same tribe, including an old and infirm chief, were seized as hostages to ensure the capture of the remaining murderer. Both the ships then came to Metlakahtla and spent a few days with us. Captain Richards, of the 'Hecate,' kindly invited the Indians to see the ship, and about 200 or more accompanied me on board. Before we left, the officers and crew expressed themselves as greatly surprised and delighted with what they had seen and heard. As a proof of their goodwill, I may add, that Captain Richards gave a feast

of plum-pudding to the children; over 15*l.* was collected on board and handed to me for the Mission, and a large bag of old clothing was gathered up by the men and given me for distribution. As, however, I disapprove of the principle of absolute giving away such things to able-bodied people, I therefore got the Indians to work for the old clothes, and a piece of good road to the village was the result. Captain Richards and his officers also kindly surveyed the harbour for us, and seemed very much to approve of the site and plan of our settlement. Captain Pike, of the 'Devastation,' also took great interest in our Mission. He sent a party of men on shore and put up a flag-staff, and assisted me a little in the building of the church and school-house.

"Now to come to a few more particulars of a much more interesting nature. The week-day meetings for candidates for baptism, which I commenced in the winter of 1861 and 1862, and of which I wrote you some account in my last letter, have gone on increasing in interest. I have now over sixty in attendance. Having no information to guide me as to when you would be able to send a Minister to take Mr. Tugwell's place, and as many of the candidates were anxious for baptism, and had continued to walk consistently a long time, I wrote in August last to the Bishop, begging him to send up a minister to baptize them. In September I heard from the Rev. E. Cridge, who told me that the Bishop had not returned from Caribou, but that I might be sure of aid as soon as it was in the power of the Bishop to grant it. Being thus left alone, I was obliged to act a little out of order, and so I will give you the entry in my journal of the circumstance.

"*Oct.* 11, 1862—Just as I was rising this morning I received intelligence that poor Quthray, the young cannibal chief, was dying. I have frequently visited him during his illness, and was with him for a long time a few nights ago. As he has long and earnestly desired baptism, and expressed in such clear terms his repentance for his sins, and his faith in the Saviour of sinners, I told him that I would myself baptize him before he died, unless a minister from Victoria arrived in time to do it. He always appeared most thankful for my visits, and, with the greatest force he could command, thanked me for my promise. Accordingly, this morning I proceeded to the solemn work of admitting a brand plucked from the burning into the visible church of Christ by baptism. Though I was not sent here to baptize, but to preach the Gospel, yet I had no fear but that I was doing what was pleasing to God in administering that sacred rite to the poor dying man, as an officially appointed person was not within several hundred miles of him. I found the sufferer apparently on the very verge of eternity, but quite sensible, supported by his wife on one side and another woman on the other, in a sitting posture on his lowly couch spread upon the ground. I addressed him at once, reminding him of the promise I had made to him, and why. I also spoke some words of advice to him, to which he paid most earnest attention, though his cough would scarcely permit him to have a moment's rest. A person near expressed a fear that he did not understand what I said, being so weak and near death, but he quickly and with great emphasis; exclaimed, '*I hear; I understand.*" While I was praying the expression of countenance was most lovely. With his face turned upward he seemed to be deeply engaged in prayer. I baptized him, and gave him the name of Philip Atkinson. I earnestly besought the Lord to ratify in heaven what He had permitted me to do in his name, and to receive the soul of the poor dying penitent before Him. He had the same resignation and peace which he has evinced throughout his sickness, weeping for his sins, depending all upon the Saviour, confident of pardon, and rejoicing in hope.

"This is the man of whom I have had to write more than once to the Society. Oh the dreadful and revolting things which I have witnessed him do. He was one of the two principal actors in the first horrid scene* I saw at Fort Simpson about four and a half years ago, an account of which I sent home, namely, a poor slave woman being murdered in cool blood, thrown on the beach, and then torn to pieces and eaten by two naked savages, who were supported by a crew of singers and the noise of drums. This man was one of those naked cannibals.

"Glorious change! See him clothed and in his right mind, weeping—weeping sore for his sins—expressing to all around his firm belief in the Saviour, and dying in peace. Bless the Lord for all his goodness.

"I cannot forbear to mention also the circumstances of the death of Stephen Ryan, one of the first baptized at Fort Simpson by Rev. L. S. Tugwell. He died in a most distressing condition, so far as the body is concerned. Away from every one whom he loved,

* See "Church Missionary Intelligencer," Nov. 1858, p. 248; and "Church Missionary Record," April 1860, p. 129.

in a little bark hut on a rocky beach just beyond the reach of the tide, which no one of his relatives or friends dared to approch except the one who nursed him; in this damp, lonely, distressing state, suffering from the malignant disease of small-pox, how cheering to receive such words as the following from him:—'I am quite happy. I find my Saviour very near me. I am not afraid to die: heaven is open to receive me. Give my thanks to Mr. Duncan, he told me of Jesus. I have a hold of the ladder that reaches to heaven. All Mr. Duncan taught me I now feel to be true.' Then, saying that he wished to be carried to his relatives, his words were, 'Do not weep for me. You are poor, being left: I am not poor; I am going to heaven. My Saviour is very near to me. Do all of you follow me to heaven. Let not one of you be wanting. Tell my mother more clearly the way of life: I am afraid she does not yet understand the way. Tell her not to weep for me, but to get ready to die: be all of one heart, and live in peace.' Much more of what he said I might write, but the above is sufficient to show that he triumphed over death and slept in Jesus.

"And now to draw my long letter to a conclusion. By God's mercy we have thus been carried through another and an eventful year. The Lord has sustained his work and given marked evidence of his presence and blessing. Above one fourth of the Tsimsheans from Fort Simpson, a few from Tongass, Nishkah, Keethrahtla, and Keetsahlass Indians (which tribes occupy a circle of about seventy miles round Fort Simpson), have been gathered out from the heathen, and have gone through much labour, trial, and persecution, to come on the Lord's side. About 400 to 600 souls attend divine service on Sundays, and are being governed by Christian and civilized laws. About seventy adults and twenty children are already baptized, or are only waiting for a minister to come and baptize them. About 100 children are attending the day school, and 100 adults the evening school. About 40 of the young men have formed themselves into two classes, and meet for prayer and exhorting each other. The instruments of the medicine-men which have spell-bound their nation for ages have found their way into my house, and are most willingly and cheerfully given up. The dark and cruel mantle of heathenism has been rent so that it cannot be healed. Numbers are escaping from under its deadly embrace. Customs which form the very foundation of Indian government, and lie nearest the Indian's heart, have been given up, because they have an evil tendency. Feasts are now characterized by order and goodwill, and begin and end with the offering of thanks to the Giver of all good. Thus the surrounding tribes have now a model village before them, acting as a powerful witness for the truth of the Gospel, shaming and correcting, yet still captivating them; for in it they see those good things which they and their forefathers have sought and laboured for in vain, viz. peace, security, order, honesty, and progress. To God be all the praise and glory! Amen and Amen.

"I remain, Rev. and Dear Sirs,

"Yours very faithfully,

"W. DUNCAN."

SELF-SUPPORTING ACTION OF THE NATIVE CHURCH, SIERRA LEONE.

CONGREGATIONS, when first raised up in the midst of heathenism, are of necessity dependent on the Foreign Society through whose action they were brought into existence, and which stands to them in *loco parentis*. But as with children, so with native churches. There is a certain point of maturity which should be carefully watched for, and when it has arrived, both one and other, due help being afforded, should be thrown on their own resources, else they will become weakly in character, and indisposed to effort; the energies will become stunted, and the hope of usefulness destroyed.

The preparation for such a transfer requires much diligence and patient watchfulness, and, when it has arrived, discriminating action. This is the deeply-interesting problem in the solution of which the Church Missionary Society has now for some time been engaged. Of the various Church-of-England Missions, her's have been the first to attain this point of progress; and that some of her Missions have reached this ripeness affords the strongest proof of the scriptural way in which they have been conducted, and of the rightful training they have received.

It is a cause of great thankfulness that in some cases the transfer has been actually accomplished, and the native church placed in the position of an independent and separate existence. Not only is this desirable for the

native church, but for the encouragement of Missionary action at home. Men will be the more ready to engage in it when they perceive that it is not a vague undertaking, pursued on no certain principles, and aiming at no defined and settled end; but that, with God's blessing on the use of well-regulated means, there is a maturity to which it will not fail to ripen, and which we may be permitted to see, when our initiative agency, having done its work, may transfer itself to some new sphere. Wayfaring men pursue the road more patiently when they know whither it leads, and that every step brings them nearer.

Moreover, in the increase of self-supporting churches, holding directly under the great Head of the church, realizing their responsibilities, and receiving strength from Him for their right fulfilment, lies the hope of an enlargement of the Missions on a scale in some degree commensurate with the necessities of the case and the greatness of existing opportunities. Our expectation respecting them is the same with that which Paul entertained of the Corinthian church, when he said, "Having hope, when our faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you." Experience has proved the impossibility of obtaining from the churches of the west more than a limited supply of men and means for Missionary purposes. It is through the instrumentality of the native churches we must hope to be enlarged abundantly, so as to preach the Gospel in "the regions beyond." Nor can we hope that this will be done effectually so long as they regard themselves as the offsets of a foreign church which has its roots and centre in a distant land. They must, in the realization of their own position as Christian churches, raised up, through the grace of God, in the midst of heathenism, have their consciences awakened to the necessity of engaging themselves earnestly in the propagation of that Gospel which has brought such blessing to themselves; a duty, in the discharge of which they shall find their own safety; for they must either prevail over the darkness which is around them, or that darkness will stealthily invade them, enfeebling their light, and eventually, if not utterly extinguishing them, reducing them to a name, without sound doctrine, vitality, or power, like the Syrian church upon the coast of Travancore.

This is the true maturity of native churches, when, possessed of reproductive power, they become Missionary churches in the midst of their countrymen; and the fact that it is for this they are designed, shows what need there is of circumspection in laying the foundation of such structures. The Acts of the Apostles affords important testimony on this point. Unsound materials were unhesitatingly rejected from the foundation work; and so important did this appear to be, that, as in the case of Ananias and Sapphira, supernatural power was employed to effect it. Unsound materials can be got together with much more rapidity than those which are genuine and reliable. Men may be subjected to a procedure which has for its object, not so much conversion of the heart to God, as detachment from one system of religious faith and incorporation with another. The name and forms may be changed, and yet the man remain unchanged, and individuals be thus formalized into the appearance of a Christian church. All such deceptive modes of action may be known by this, that, in their prosecution, Gospel truth is regarded as of little value, and falls into disuse, while reliance is placed on a church system, and the inculcation of form and ceremonies. Upon an unsound work of this kind much time and energy may be expended; but when, on such a foundation, there is attempted to be raised the superstructure of a Missionary church, it will be found worthless for such a purpose, and the whole fabric fall to pieces. The Church Missionary Society has been exposed to much reproach, because, declining such expedients, it prefers the preaching of Christ crucified as the one grand instrumentality by which the Spirit operates, and has been contented at the first to advance slowly, if so be the results obtained be such as to warrant confidence. The advantages of so acting are now becoming obvious, and in the healthful native churches which are rising up in different directions we are permitted to behold the happy results of faithful labour.

The Sierra-Leone church, now self-ministering and self-supporting, has been just engaged in celebrating the anniversary of the Native Church Pastoral-Aid Society, and we introduce the account of the proceedings, as published in the "Sierra-Leone Free Press" of May 15th, because, in the perusal of these, our readers will at once see the position which that church has attained at the present moment.

"THE SIERRA-LEONE NATIVE CHURCH PASTORAL-AID SOCIETY.

"Agreeably to notice, the public meeting on behalf of the above Society was held on Tuesday, the 28th ult., in Kissy Road Church,

on which occasion His Excellency the Lieut.-Governor filled the chair. On the platform we observed the Lord Bishop of the Diocese, the Colonial Chaplain, Revs. G. R. Caiger, G. Nicol, C. Davies, J. Brown, &c. The Rev. Mr. Taylor opened the proceedings of the evening by singing and prayer. His Excellency gave a long and interesting address, in the course of which he made a few remarks suggestive of the manner in which the native clergy should conduct themselves in the social relations of life: this being done, he called upon the Secretary to read the Report.

"*The Second Annual Report of the Sierra-Leone Native Church Pastoral-Aid Society.*

"The Committee of the Pastoral-Aid Society, in presenting to their friends and supporters a report of their proceedings during the past year, desire to acknowledge, with feelings of gratitude, adoration, and praise, the providential goodness of God in bringing them through another year.

"Notwithstanding the manifold difficulties in the way of the establishment of the pastorate in the colony, your Committee have been enabled to see, through the mists that at present seem to hang over the affairs of the Society, a bright cloud that portends a glorious day.

"The cash account for the year shows a deficit of 223*l.* A statement of the accounts, as received from the Treasurer, is as follows—

RECEIPTS.

"Class collections...	£488	9	2
Extra ditto	66	10	8
Surplice fees	40	0	0
	594	19	10
Deficit	223	11	0
	£818	10	10

EXPENDITURE.

"Salaries, house rent, &c....£818 10 10

"There has been a great falling off during the year of the special contributions in the different villages. The Committee, however, have the gratification to know that this drawback in the special contributions does not arise from a want of interest on the part of our people in the great work; nor from a want of zeal and eagerness on the part of the native pastors in enforcing on their respective congregations a sense of their duty, but wholly from the necessity of the case.

"It was remarked, last year, that 'the peculiar circumstances under which the churches have been transferred to the pastorate forbid the realization of that liberal support (at least from the villages) which might have been expected. Nearly all the churches are in need of extensive repairs. Wellington and Bathurst are in need of entire new churches.'

"It is a matter of regret that these difficulties are still in the way. Much has been done during the year, and much remains to be done. The church at Hastings has been entirely re-roofed. A new church is in progress at Wellington. Ample preparations are being made at Bathurst; but to the churches at Kissy, Kent, York, and the Bananas, nothing yet has been done. It is certainly a great trial of their faith to be persuaded to contribute largely to the pastorate, while the rains find free passage through their houses of worship, to the great discomfort of the worshippers, especially when the hopes held out to our different congregations two years ago that the Church Missionary Society would put all the churches in thorough repair, and build new ones, and parsonages where there are none, have hitherto not been realized.

"The liberal responses that have been made to the appeals for the replenishment of the building fund in almost every village lead the Committee to indulge in the most sanguine expectations, that should the churches be built or thoroughly repaired, a liberal support of the pastorate would follow as a necessary consequence.

"At Hastings, in less than three months from February last, the people contributed over 60*l.* to their building fund. At Wellington, at the laying of the foundation-stone of the new church in March, the Parochial Committee presented the bishop with the sum of 50*l.* towards the building of their new church, and since then the people have collected over 30*l.* more for the same object, besides large promises yet to be paid.

"At Kissy the bad state of the roof of the church has called forth the exertion of the people, and they have raised a large amount towards its repairs. Similar efforts are being made at Kent, Gloucester, Leicester, &c. Had all the churches been in good order, what might we expect for the pastorate? The willingness with which the people have responded to the calls of their respective pastors can be accounted for in no other way than that they are beginning to know their duty, and their obligation to perform it.

"Your Committee rejoice that his lordship the Bishop has been enabled to return safe to his diocese after an absence of twelve months. His visit to England has been productive of much good to his important charge.

"During the past year the Rev. G. Nicol, native pastor of Regent, had an opportunity of visiting Europe. Although he was not sent by the native church as a deputation to England, yet the Committee took advantage of his visit to request him to present to the Parent Committee of the Church Missionary Society and the British Christians the hearty thanks of the native church; and to assure them of our due appreciation of their self-denying labours among us during a period of more than fifty years.

"Mr. Nicol, on his return, assured your Committee of the warm and hearty reception he met with in England, to the great joy of us all.

"Your Committee deem it necessary to state that it is the wish of the Parent Committee of the Church Missionary Society in England that the native church should become a Missionary church.

"The following is an extract from a very interesting and important letter addressed by them to the native pastors at the early part of the past year—

"'There is another point on which we touch before closing. To be a living church, you must be a Missionary church. One of the earliest signs that England was waking up once more to spiritual life after the dead, cold formalism of more than a century, was the commencement of grand Missionary effort for heathen lands, of which we see in you yourself this day an example; and it would be an evil day for us were that Missionary spirit to grow feeble. Africa, sitting in darkness and the shadow of death, is waiting for her sons to bring her the light. Sierra Leone represents many heathen tribes to which their relatives are special debtors. The valley of the Niger is already a door of hope. But there are also the great highways of the Gambia and the Rokelle. There are the Timni people and the other heathen tribes all around you. We shall look to see a Sierra-Leone Church Missionary Society taking its place among your favourite institutions.'

"It will be seen from the foregoing extracts, that as soon as the church is consolidated she must make an effort to extend her boundaries beyond the limits of the colony. An aggressive attack must be made both on the surrounding tribes and those in the interior.

"Nations, hitherto inaccessible, are now inviting the messengers of the Cross. In the Yoruba, in the Niger, as well as in the Timni country around us, the field is white already to the harvest. To the church in Sierra Leone they stretch forth the hand to come over, and help.

"In conclusion, the Committee would earnestly appeal to their friends and supporters, and the Christian public generally, for a more enlarged support than ever.

"It will be remembered that the object of the Society is twofold.

"1st. To strengthen the hands of the Bishop in the support of the native ministry; and,

"2nd. To endeavour to supply lay-helpers in pastorate villages.

"In regard to this last object nothing has yet been done.

"When it is known and remembered that the amount raised in the colony during the past year, from all sources, falls short by 223*l.* of the amount required for the support of the pastorate; and when it is remembered that large parishes, which formerly were under the management of a Missionary, with one or two catechists, each are now left to a single pastor, the necessity of this urgent appeal will be seen. We earnestly hope our friends will willingly came forward to help in this great and good work, that the word of the Lord may have free course and be glorified among us.

"Resolution 1.—Moved by the Rev. R. W. Hartshorn, seconded by the Rev. C. Davies—'That the Report now read be adopted, and that the thanks of this Meeting be given to the Rev. George Nicol for his valuable sermon before the Society yesterday.'

"2. Moved by the Rev. G. R. Caiger, seconded by the Rev. G. Nicol—'That this Meeting rejoices in the measure of success which it has pleased God to vouchsafe to the feeble efforts of the native pastors in their several parishes, and prays for a large outpouring of God's Spirit on the pastors themselves, as well as on the flock committed to their care.'

"3. Moved by the Rev. J. Brown, seconded by Mr. J. G. Decker, supported by Mr. Pearce—'That this Meeting, deeply sensible of the great responsibility resting upon it of carrying the Gospel to the "regions beyond," earnestly hopes that the time is not far distant when it will be in a position to make an aggressive movement amongst the neighbouring tribes.'

"4. Moved by Mr. M. H. Davies, seconded by Mr. M. H. Lumpkin—'That the warmest thanks of this Meeting be given to His Excellency the Lieutenant-Governor for the kind and able manner in which he has presided on the present occasion.'"

May such hopes and expectations be realized, and, by the blessing of God, the Home work and the Missionary work of the Sierra-Leone church be made alike to prosper!

EDUCATIONAL DURBAR AT LAHORE.

THE educational action of the Punjab Government will be found embodied in the following account of the EDUCATIONAL DURBAR, held at Lahore, Feb. 14th, 1863—

"The Educational Durbar proved a perfect success.

"The special train from Umritsur brought over at an early hour hundreds of schoolboys from the city and vicinity, as well as numbers of the chiefs and citizens, altogether aggregating close upon a thousand. They were received by our native municipality at the railway station, and conveyed, like the others, from Goojranwalla and Ferozepore, who had arrived the previous evening, to Lalla Ruttan Chund's serai, where the whole were bountifully regaled. By half-past eleven all had assembled at the Huzooree Bagh, where they were joined by the Commissioner and other civil authorities, and the procession then defiled through the Roshnee Gate, and moved towards the Durbar tents standing on the plain in front of the Fort and Badami Bagh.

"The extent of canvas stretched over this spot was immense. The resources of the city had evidently been useful in furnishing many Shamianahs, in addition to the Government camp equipage. Still, when the chiefs had taken their seats, and the schools began to file in, it was only by the closest packing that accommodation could be secured for all present.

"At half-past twelve the English visitors began to pour in rapidly; and while the Anarkullee band, which was posted near the entrance, enlivened the crowds thronging round the outer ring, which was carefully kept by the police, the visitors and scholars within the tents were amusing themselves with examining the medals, books, and other articles intended for prizes, which were ranged on tables covered with exquisite Cashmere shawls to the right and left front of the chair of state. Beyond them, again, stood several other tables covered with philosophical apparatus. One one side was seen a miniature locomotive, spinning along its Lilliputian circular railway, and puffing out its steam most vigorously, while in the middle of its gyrations stood the model of a high-pressure stationary engine, with the driving-wheel flying round like lightning. Alongside was some queer-looking hydrostatic apparatus, which seemed prepared to furnish shower-baths gratis, at the shortest notice. In the centre were fountains of divers forms, set playing by the action of highly-compressed air. On the left stood a powerful electrical machine and a smaller galvanic battery, with various appliances for ringing bells, emitting sparks, and shocking the nerves of the bystanders generally. Behind these again came an air-pump, which disclosed all the wonders of atmospheric pressure on a vacuum, by forcing mercury through solid wood, binding metal cups together with gigantic strength, and such like magic operations. These experiments were viewed with intense delight by the native portion of the assembly, both young and old; and some were not without interest for the English visitors, and especially for the children.

"At one P.M., his Honour the Lieut.-Governor, attended by his Private Secretary and A. D. C., drew up in a carriage and four to the grand entrance, escorted by a detachment of that crack corps, the cavalry of the Guides, which he delights to honour as his body-guard. As he alighted the heavy guns on the ramparts of the fort boomed forth a noisy welcome, the guard of honour, formed by Doran's Punjabee Zouaves, gave a smart salute, and with the strains of the national anthem swelling through the air, Sir Robert Montgomery, accompanied by his Civil and Military Secretaries, the Major-General commanding the Lahore Division, the Judicial and other Commissioners, the Director of Public Instruction, and other Chiefs of Departments, advanced up the centre of the throng to his seat at the head of the Durbar.

"For the few minutes that the artillery salute continued we had time to look around us, and survey the brilliant scene. On the right sat the Sikh Sirdars, in their bright-coloured silks and satins of every hue, but in which the delicate amber tint, so loved by the Khalsa, predominated. The whole front was thronged by rows upon rows of almost equally bright-looking children of all ages, while on the left the military uniforms of our Meean Meer visitors, conspicuous among which was that of Major-General Cunynghame, blazing with numerous orders and decorations gained on many a hard-fought field, were thrown into bright relief by the sober black of the many members of the civil administration who were also present, not only from Anarkullee, but from all the adjoining stations. Nor were the charms of the fair sex, and the rosy cheeks and flaxen curls of little English children, glowing with the health a Punjab winter can impart, wanting to complete the exquisite picture presented

by the *tout ensemble* of the Durbar. At the lowest computation there must have been 3000 souls in the tents; and the dense concourse in the outer ring may be estimated at double that number. The sides of the tents were all left open, and raised from ten to twenty feet from the ground, so that perfect ventilation was secured for those within, and an excellent view for those without. The style in which the whole thing was got up, in fact, could not have been surpassed for beauty of effect and excellence of arrangement.

"As the echoes of the last gun faded in the distance the Director of Public Instruction advanced to the front of the chair of state, and delivered the following address in a good audible voice—

"'SIR ROBERT MONTGOMERY, LADIES, AND GENTLEMEN,—This is the third anniversary of the public distribution of prizes to meritorious scholars belonging to Government Educational Institutions which has been held at Lahore. But the present occasion differs from those that have preceded it, in so much that, instead of the schools present being restricted to those at Lahore itself, there are now collected together all the Government and Grant-in-aid schools of a superior grade, within a radius of fifty miles. I need not, therefore, confine my remarks on this occasion to the progress of education in any single school during the past year; but I shall take the opportunity of giving you a brief sketch of the whole scheme of popular education, and its progress throughout the Punjab, more especially of late years.

"'The Department of Public Instruction in the Punjab was first formed in 1856, while Sir John Lawrence was Chief Commissioner of the Province. But it had scarcely commenced operations under its first director, Mr. W. D. Arnold, when its progress was arrested by the outbreak of disturbances, which continued more or less throughout 1857. During the next two years, however, the system of popular education, which had been ini iated, was developed, as far as the limited funds assigned for its production would permit.

"'Under that system large sums were devoted to elementary vernacular schools, and an extensive native agency for inspecting them, while scarcely any thing was done, no doubt for want of funds, towards the establishment of superior schools, and the promotion of a higher standard of education.

"'The present Lieut.-Governor of the Punjab therefore determined, early in 1860, to make such radical changes in the organization of the department, and its scheme of operations, as seemed likely to remedy the defects that the experience of former years had brought to light. My personal acquaintance with the educational department of the Punjab dates from the above period, and I can speak with certainty of the beneficial results which have attended these reforms, and which I desire to make clearer to you by the enumeration of a few remarkable facts regarding the progress that has been made during the last three years, and the present state of popular education in the province.

"'By dismissing the greater portion of the native supervising agency, and placing vernacular schools under the direct management of district officers and their subordinates, subject only to the general supervision of the higher educational officers, the influence of the civil authorities was brought to bear upon the mass of the population in this important matter, to an extent that was not previously possible, and in a manner, at the same time, accordant with native feeling and prejudice.

"'Chiefly out of the saving effected by this measure—for it is only within the last few months that the condition of the imperial finances has warranted the removal of the restriction of increased educational expenditure from that source—we have been enabled to establish several Anglo-vernacular schools of a superior grade, to improve vernacular training institutions, to meet the desire for female education in the few places where any was manifested, and to increase the grants-in-aid to all the private schools that fulfilled the necessary conditions.

"'Allow me to give a few statistics. During the last three years we have increased the number of our district schools, in which English as well as vernacular is taught, from four to twenty-three, and the attendance at them from 700 to 2500. Our vernacular schools now number 1900, and the scholars attending them nearly 40,000. Upwards of sixty female schools have also sprung up, at which some 1500 girls are gaining the rudiments of their mother tongue. Then there are eight Training Institutions, at which 400 adult students are generally present, qualifying themselves for the duties of vernacular teachers. And, finally, within the last three years, the number of private schools in receipt of grants-in-aid has increased from eleven, with 1800 pupils of both sexes, to thirty, with nearly 3000 boys and girls, while the amount of the Government grants made to them has risen from 8000 to 30,000 rupees per annum. In one word,

there are upwards of 2000 schools, and more than half a lakh of scholars, at this present moment connected with the educational department of the Punjab. The total cost to the state is only about a lakh and three-quarters per annum, upwards of two lakhs being obtained from the collection of an educational cess of one per cent. on the general land revenue.

"'Excellent specimens of all these superior grades of schools are present here this day. The many hundreds of scholars you see before you are drawn partly from the Government schools of Lahore, Umritsur, Battala, Goojranwalla, and Ferozepore, while the excellent Grant-in-aid school, conducted by the Rev. C. W. Forman, of the American Presbyterian Mission at this city, swells the number by nearly 500. Upwards of 200 boys, too, have come from Umritsur, belonging to the large Church Mission school at that city, and two smaller ones in the vicinity. There are also two adult English schools present, one managed by a Committee of native gentlemen appointed by the students themselves, and supported by their own subscriptions, to which is added an equivalent grant from Government, and the other maintained by Mr. Forman. Lastly, there is the Lahore Normal school, with its seventy or eighty adult students, qualifying themselves for vernacular teacherships. A more particular account of each Government school will be given presently, when the boys are called up to receive their rewards.

"'I am most anxious to show you how education in the Punjab has advanced, not only in *quantity*, during the past three years, as proved by the statistics you have just heard, but also in the more important matter of *quality*. At the beginning of 1860, the number of English scholars, which had doubled during the previous year, rose to 1725; but the salaries available for English masters were so low that none but natives could be employed. With the exception of Lalla Ram Chundur, the eminent mathematician of Delhi, the highest salary of any English master was only eighty rupees a month. Under such circumstances, English education was very rudimentary three years ago; but owing to the more efficient footing on which Government Anglo-vernacular schools have since been placed, very remarkable progress has of late been made. The three principal Government schools of Lahore, Umritsur, and Delhi, have lately sent up candidates for the Entrance Examinations of Calcutta University, and ten have already passed successful. The Lahore Mission school has also, I am happy to say, passed two pupils for this examination. Every year the number will go on increasing, and if the College staff of Principals and Professors, for which I have applied, can be allowed at Lahore and Delhi, I have every hope that most of these matriculated students will continue their studies for the higher University examinations, and that some will, in due course of time take their degrees at Calcutta.

"'The desire for English instruction throughout the Punjab is great, and is daily becoming greater. At some thirty of the best vernacular schools, elementary English teachers have been engaged, on condition of the residents subscribing half the requisite salary. So that instead of 1725 boys learning English in 1860, we have now close upon 4000, while nearly 2000 more will be found in the Grant-in-aid schools connected with Government.

"'The gradual improvement of the vernacular teachers who have passed through our Training Institutions has, moreover, vastly improved the style of instruction imparted in our vernacular schools, and, if funds can be obtained, I hope, by appointing superior head masters to those institutions, to pass the students through a far higher curriculum of training than it has hitherto been possible to attain.

"'Next to the cordial co-operation which I have met with from so many civil officers of every grade in the Punjab Administration, I impute the success which has attended our educational efforts to the good example set by the native aristocracy of Lahore in sending their sons to the school which was opened in 1860 more especially for their education. The fashion once set by these enlightened members of the upper classes at the capital, has been more or less readily followed by all classes in the most distant parts of the province. I therefore desire to make most honourable mention on this occasion of the Committee of Sirdars and others, who, as representatives of the upper classes, undertook the task of managing the details connected with the foundation of the Lahore Government school. These were Sirdar Jaimul Sing, Sirdar Nihal Singh Chachi, Fakir Shamsuddeen, and Dewan Baji Nath. The two former have been called away a good deal from Lahore to look after their estates elsewhere, and other members have since been added to the Committee. I depend greatly on the personal exertions of the present Committee to maintain the popularity of the school, and to draw still larger numbers to the lower department. The upper or Sirdar's depart-

ment, it is gratifying to know, is as full as it well can be. I believe every young scion of the native nobility within reach of Lahore has entered his name, and already two of them have passed the University Entrance Examination, and are entitled to receive the Arnold gold medal. We thus see, and it is a subject of congratulation, I feel sure, to all present, that the first families of the Punjab are determined to render themselves fit, by education as well as by mere social position, to perform their proper duties to the State and to society at large.

"'I will now, Sir Robert Montgomery, with your permission, address a few words to the Sirdars, chiefs, and notables in their own vernacular; but before doing so, Ladies and Gentlemen, I desire to offer you the thanks of myself and the other officers of the Educational Department for honouring us with your presence here, and thereby affording us your countenance and support in prosecuting the arduous and important work that lies before us.'

"As soon as the Director had finished his remarks to the native portion of the audience, His Honour the Lieut.-Governor rose, and, turning to the English visitors, spoke the following words with admirable clearness and emphasis, which seemed to rivet the attention of all—

"'Captain Fuller, the Director of Public Instruction, has read a most interesting report, for which my acknowledgments are due to him. He has assembled the pupils of the Government schools in and around Lahore, and has asked me to distribute the annual prizes. I have readily assented, and we have here to-day the novel and delightful spectacle of upwards of 1000 children, the sons of the nobility and middle classes, congregated together at this capital, not as their fathers used to be for aggression or strife, but rivals for distinction in literature and science.

"'Many here present are personal witnesses of the history of the Punjab during the past fifteen years. When we call to mind its position in 1848, and the few preceding years, the fearful struggle for dominion that took place, and the anarchy and confusion that prevailed, and then contemplate, as we have each year since done, the growing peace and prosperity of the province, may we not indeed exclaim, What has not God done for us!

"'Another fifteen years, and what progress, with God's blessing, will there not be? Whoever lives till then will see the intelligent and hardy sons of the Punjab, whose fathers proved themselves to be the most worthy foemen of Briton's best soldiers, taking as high a position in learning and intelligence as they did in war.

"'It is very gratifying to me, as I feel it is to you all, to see before us 150 of the sons of the aristocracy preparing themselves for their future important spheres. It is in working through the higher classes that we must look for the rapid advancement and prosperity of the people. It is our special duty to educate the higher classes, and then the education of the mass will follow. I want to see them take a high place in the administration of the country, and fill important offices in the state. The experiment already made of investing the chiefs and citizens with extensive powers far exceeds all that I had anticipated.

"'There is a zeal and earnestness, and an interest and an energy about them, regarding which there can be no mistake, no manner of doubt. I hope to see their numbers increasing annually, and their sons now present in due time taking the place of their fathers, with advantages which these did not possess. The past is full of encouragement, and the many earnest officers this province possesses is the sure pledge, under God, of future success.

"'There is a strong feeling that efforts should be made towards female education. In due course it will, I believe, follow the education of the other sex. But to be rapidly successful, it must commence with the higher orders. *They will not send their children* to schools, as some advocate. But I believe many are prepared to begin to educate their daughters at home, and much may be done by our procuring them suitable teachers, and supplying them with books.

"'I will take the opportunity of alluding to the subject when I address the chiefs and their sons, which I propose now to do, and I will ask them for their co-operation and example in the cause of female education.'

"His Honour then turned to the Sirdars on his right, and though we were unable to catch all he said distinctly, we have been assured that the subjoined translation aptly represents the purport of his remarks to them—

"'CHIEFS AND GENTLEMEN,—I am glad to see you here this day to witness the distribution of prizes to the pupils of the schools in and around Lahore. By sending your sons to the Lahore High School you have set a good example to others.

"'Several of your sons have succeeded in entering the Calcutta University. This suc-

cess will excite others to learning. It is my earnest desire to see your sons take as high a place in learning as you yourselves did in war. Learning does not unfit a man for being a soldier. The British officer is educated; and you know that he can fight. Should your services be ever required in war, the Government would much prefer an educated to an uneducated man. Although our Government is always prepared for war, yet our earnest desire is peace, and that all should be happy and contented.

"'I want to see your sons take a part in the administration of the country. It is to you I especially look for aid. The mass of the people will follow your example. I want you now to aid me in one thing. It is a matter in which I myself and others have a great interest, and that is to introduce and extend female education. If you will educate your daughters, then the multitude will follow you.

"'Men and women are equal in understanding. They share each other's joys and sorrows. In Europe both men and women are educated, and they enjoy great happiness. I grieve that women are not now educated in Hindustan. In former times women of rank were educated.

"'What a day will that be, when the chiefs and gentlemen of the Punjab begin to educate their daughters!

"'Think over the matter, consider it well, and let me know how I can help you, and I will do so.'

"Several of the native chiefs, all of whom stood up during the Lieut.-Governor's address to them, offered a few words in reply on its conclusion. Among them we particularly noticed a fine old man with snowy beard, the Nestor of the assembly, Diwan Ajoodhia Purshad, who promised, on behalf of the upper classes at Lahore, that a Committee should be formed for the consideration of the important question of female education which His Honour had commended to their notice, and that the result of their deliberation, with proposals for its promotion, should be laid before Government at the earliest date.

"The Director now came forward to the central table in front of the Lieut.-Governor, which was covered with a gorgeous cloth, magnificently worked in gold and silver thread, and on which were ranged the medals, with honorary certificates engraved on parchment, for those matriculated students of the Calcutta University who had earned them, and Kincob purses with purwanahs of approval for certain Tehsildars, who had particularly exerted themselves in fostering Educational Institutions within their jurisdictions.

"The matriculated students having been called to the front, were warmly congratulated by His Honour on their success. On presenting the gold Arnold medals for 1861 and 1862 to Fakir Sayyid Jamal-ul-din and Pundit Chunder Bal of the Sirdars' department, and silver ones to three others belonging to the Lahore and Umritsur schools, he remarked—

"'You have no doubt heard of the great Dr. Arnold, of Rugby, and some of you probably knew his son, Mr. William Arnold, who was the first Director of Public Instruction in this province. His health failed him after a time, while in the active discharge of his duties, and his talented services were lost to the state by his premature demise on the way to his native country. Several of his friends, anxious to perpetuate his memory, raised a subscription for a die, and medals to be struck bearing his likeness. These are the Arnold medals, which I have now great satisfaction in giving you.'

"Five Tehsildars were then introduced, and received prizes of 100 rupees each, with purwanahs of approval, while two others received the purwanahs only.

"It was intended that as each school came up to receive prizes, a memorandum on its rise, progress, and present condition, should have been read out by Her Majesty's Inspector of Schools, Mr. C. W. W. Alexander, B.A., of Trinity College, Cambridge, but this part of the ceremony was omitted for fear of protracting the Durbar to an inconvenient length.

"While scholarship certificates, printed in red and blue, and entitling the holders to monthly stipends, varying from one to eight rupees, were being distributed by His Honour to the two or three boys in the upper classes of each school who had been selected for such pecuniary reward, the rest of the prizes, some of which appeared of a costly description, such as a binocular microscope, carriage-clock, telescopes, debuscopes, stereoscopes, &c., were rapidly distributed by General Cunynghame, Mr. Cust, and Captain Fuller.

"We must not omit to notice too a handsome silver medal presented by Captain Pollock, Officiating Commissioner of Lahore, to the Umritsur School, and one by Mr. Fitzpatrick, Assistant Commissioner. Two Junior College Scholarships were also given away; one of twenty rupees per mensem to Sanjhi Mull, of Lahore, who matriculated in the

first division; and the other of fifteen rupees per mensem to Purtab Sing, of Umritsur.

"At His Honour's request, Mr. Melvill, Commissioner of Umritsur, and Mr. E. Prinsep, Commissioner for the revision of Settlements, then advanced and harangued the scholars on either side. From their well-known mastery of the Punjab vernacular, their congratulations and exhortation to the boys were delivered with excellent effect.

"About three P. M. the Lieut.-Governor retired, and, after an hour's further display of experiments in natural philosophy, the visitors began to disperse. General Cunyng-hame, and a large party of the military from Meean Meer, afterwards partook of an excellent *déjeuner* at the Director's private residence.

"The scholars and others, before joining the special train which took them back in the evening to Umritsur, had the opportunity of visiting the gardens and public edifices of Lahore, and the cordial and liberal welcome which all the native visitors received from the members of the Lahore municipality, who were specially entrusted with the task of entertaining them, was the theme of their frequent admiration.

"We look on this Educational Durbar as no foolish pageant. We feel convinced that it will bear inestimable fruit ere long. Asiatics love show and pomp dearly, and no more effectual plan could have been devised for bringing home the importance of education to the senses of the native public, both high and low, than the honour done to its cause by the imposing spectacle they witnessed on Saturday last. The few, but well-chosen observations, addressed by the head of the Punjab Government to the chiefs and notables on the vital subject of female instruction evidently made a deep impression on them, and will no doubt be followed by their taking some decisive action in the matter of teaching their daughters, as they have already done their sons.

"We shall be glad, therefore, to see the Educational Durbar become one of the permanent, and regularly-recurring fête days of the capital of the Punjab, and we would strongly recommend the Director of Public Instruction to heighten the picturesque effect of the assembly on future occasions by causing the superior educational officers to appear in full academic costume."

THE COSSYAH HILLS.

THE aboriginal races of India were for a long time ignored by us, and that both politically and religiously. They were deemed unworthy of our notice, and, provided they were contented to remain in the mountains and jungles, we appeared to be contented that, like their forefathers, they should live and die in ignorance. This, however, has not been permitted. They have compelled us to think of them, by becoming politically troublesome, and by committing themselves to various outbreaks, which, in some instances, have not been put down until after considerable sacrifice of life and property. Thus, like undrained marshes in the neighbourhood of a mansion, which the proprietor neglects, until at length, fever having been generated, his own household is attacked, and he is compelled to adopt sanatory measures, these outlying tribes have been neglected, until they inflicted upon us such practical inconvenience as to constrain our attention. The Coles and Santhals have passed through phases such as we have described, and the necessity of affording them such opportunities of improvement as might seem to make them more tractable having become obvious, Christian Missionaries were planted amongst them, and the practical good which has been accomplished among the former, and the opening promises of usefulness among the latter tribe, have surpassed all expectations.

The same procedure has been going forward in relation to the aboriginal tribes inhabiting the Cossyah and Jynteah hills in Eastern Bengal. We shall first give a description of these districts; then refer to the leading events of the recent outbreak; and lastly, having acknowledged with thankfulness whatever amount of Missionary effort has been put forward in this direction, urge the necessity for increased exertion.

The Cossyah hills embrace the tract of country which, in the form of an irregular parallelogram, intervenes between the plains of Assam and Sylhet on the north and south; the Garrow hills on the west, and the central portion of Kachar on the east. Its length, from north to south is about seventy miles, and its average breadth fifty. Joined to this is another track of mountain-territory, called Jynteah, the capital of which is Jyntea-pore, at the foot of the hills to the east.

"Viewed from the plains to the south,

the Cossyah hills have the appearance of a long table-topped range, running east and west, and rising abruptly to the height of from 4000 to 5000 feet, with its upper crest straight, sharp, and almost perfectly horizontal. The numerous streams which drain this lofty ridge flow in deep and large glens, which stretch for many miles into the hills, adding greatly to the variety and beauty of the scenery; and as the upper portion of these deeply-excavated glens or river gorges are nearly perpendicular and precipitous faces of rock, resting on a rapidly-inclined talus, a number of large waterfalls may be clearly seen, even from the distance of many miles, precipitating themselves over the cliffs, into a bright green mass of foliage that seems to creep half-way up their flanks. But when viewed from a distance, the nearer and further cliffs being thrown by perspective into one range, there is an apparent tameness of feature in the general profile of the hills, which seem to rise out of the jheels of Sylhet so abruptly as to remind one of some precipitous islands of the ocean.

"The scenery of very few spots in India, we believe, is comparable in beauty and luxuriance with the rich tropical vegetation induced by the damp and insular climate of these perennially humid mountains. That of the sub-Himalayas is doubtless on a more gigantic scale, and the noble forest-trees along their southern slopes appear from a distance masses of dark grey foliage, clothing mountains 10,000 feet high. Here the individual trees are smaller, and more varied in kind, and there is among the vegetation a marked prevalence of brilliant glossy-leaved evergreen tribes, which contrast beautifully with the grey limestone and red rocks and numerous silvery cataracts.

"The ascent to the hills by the beaten road is at first very gradual, along the sides of a sandstone spur; but at the height of 2000 feet the slope suddenly becomes steep and rocky, and the road mounts by bold staircases and zigzags to the tableland above. In the first portion of the ascent the road is beautifully shaded by groves of the orange and citron, the jack and the betel-palm, mixed with stately forest-trees, many of them entwined with pawn, and here and there a gigantic banyan or caoutchouc tree—

"'Branching so broad and long, that in the ground
The bending twigs take root, and daughters grow
About the mother tree; a pillar'd shade,
High over-arch'd, and echoing walks between.'

In their shade the pine-apple and plantains also grow in wild profusion; and all seem like the uncultivated gifts of the Creator; but here and there water-pipes of hollowed betel trunks, carrying a stream for several hundred yards along the hill-side, show that they are not altogether untended.

"The groves from which the whole of Bengal is supplied with oranges occupy a belt of from one to two miles in breadth, at the sloping base of these mountains, and in a soil formed of the detritus of the limestone, which constitutes the principal rock on this side of the range. They seem to thrive luxuriantly to an elevation of nearly 2000 feet above the plains, where the character of the vegetation indicates a change, from a tropical to a more temperate region, and the wild raspberry and strawberry are detected on the borders of the numerous small springs which issue from fissures in the rocks.

"At the height of 3000 feet all tree vegetation suddenly disappears, and the scenery becomes barren and uninteresting. A few steps further on, however, and we open a magnificent prospect of the upper scarped flank of the valley of Mansmai, along which we ascend by a gentle acclivity in view of four or five beautiful cascades rolling over the table top of the hills, broken into silvery foam as they leap from ledge to ledge of the horizontally stratified precipice, and throwing a veil of silver gauze over the gulf of emerald green vegetation, 2000 feet below. Indeed, the views of the many cataracts of the first class that are thus precipitated over the bare table land, on which the station of Cherra stands, into the valleys on either side, surpass any thing of the kind seen in any of the other mountain regions of India. Ascending to the table top near the village of Mansmai, we catch the first view of the station of Cherra, at an elevation above the sea of 4120 feet. This elevated land, covered with naked undulating hills, and at intervals of a few miles interrupted by deep and sudden valleys is the general characteristic of the country as far north as Nongklaw, a direct distance of about thirty-five miles, when there is a sudden and almost precipitous fall to the level of the Borparri river, or more than 2000 feet, gradually dying away into the valley of the Brahmaputra, by a succession of sharply undulating hills and ridges which stretch to Gowhatti in Assam."

On the transfer of Assam, in 1826, from the Burmese to the British rule, the desirableness of a direct communication between the newly-acquired territory and the more southern province of Sylhet and Kachar, through the Cossyah hills, became apparent, and com-

munications with a view to this object were opened with the Hill chieftains. A treaty was entered into with them, the Cossyahs agreeing to the continuation of a road through their country. The formation of a sanatorium at Nongklaw, estimated at an elevation of about 4385 feet, was also contemplated, and preparatory measures had been taken, when the Cossyahs treacherously murdered one of the British officers at a Conference to which they had invited him, and then, overpowering the small detachment of military in the country, butchered the greater part of them, a few only escaping to tell of the cruelties which had been perpetrated. This was the commencement of a harrassing and protracted war, in which many lives were sacrificed; nor was it until January 1833 that the Rajah of Nongklaw, the chief culprit, surrendered, and the submission of the chieftains to the British Government became ensured.

But the control, thus established, did not interfere with the tribal government, the people continuing to have their own Kings and Rajahs, and every village its own chief.

The more recent disturbances are thus summed up in the Annual Report on the Administration of the Bengal Presidency for 1861-62—

"Serious disturbances broke out in the Cossyah and Jynteah hills during the year under review. They commenced at thannah Jowai, in the Hill country, by the Cossyahs of Jowai, Jalong, Latober, and Shampong, in number about 200, surrounding the guard at Jowai on the morning of the 17th January. The rioters were forced to retire at the time, but afterwards mustered 600 strong, about forty of them being armed with muskets, and on the night of the 23rd they set fire to the thannah, the Mission school premises, and the houses of some of the Christian villagers and of others. The passes from Jynteah, Amwye, and elsewhere, were simultaneously closed.

"On hearing of this, Colonel Richardson, commanding at Cherra, hastened at once with all his available men to relieve Jowai, where he arrived on the 25th of January, and found the stockade, with its garrison of sixty men, in good order, but straitened for food, and worn out with watching. In conjunction with Major Rowlatt, Deputy Commissioner of the Jynteah hills, who also arrived early at the spot, he commenced an attack on the stockaded villages of the insurgents, four of which were speedily taken and destroyed, though, as far as could be ascertained, with little loss of men to the enemy.

"The first intimation of these disturbances was received by Government on the 24th January, and on the same date the Commissioner of Dacca was directed to send a detachment of the Eurasian regiment from that station by steam to Sylhet. The Government of India shortly after ordered the despatch thither of two native regiments, the 28th and 33rd, from the Presidency. By the 17th March these regiments had all reached Sylhet. But the first outburst of the rebellion had received a check before they arrived, and on the 28th February Colonel Richardson reported that he had pressed the rebels to the edge of the Hill country, had disposed guards around them, and only waited for the arrival of more troops completely to surround them. But the force under Colonel Richardson's command was not strong enough to keep the rebels inactive, and that officer appears to have considered the rebellion less general than it really was; for not only did the Cossyahs continue to stockade their villages about Jowai, but they made some offensive movements in the direction of North Cachar, Nowgong, and Gowhatty. These, however, were promptly met by the officers in charge of those districts.

"The rebellion proving more obstinate than had been anticipated, a proclamation was now issued (26th March 1862), forbidding the carrying of arms without license in the Cossyah and Jynteah territory; and this was followed up by a proclamation, dated 2nd April, declaring the country to be in a state of rebellion, and issuing a commission, under Act. XI. of 1857, for the trial of the offences referred to in that Act. At the same time, with the permission of the Supreme Government, Brigadier-General Showers, who was already at Sylhet on a tour of inspection in his military capacity, was appointed Commissioner of the Cossyah and Jynteah hills, with full civil and military control throughout that tract.

"On receiving this appointment, Brigadier-General Showers issued a proclamation to the people, calling upon all loyal subjects to assist him in restoring the peace of the district, and on all those who had rebelled to apply for pardon and return to their allegiance. He had previously laid down a code of rules for the observance of the detachments sent out for the subjugation of the rebels, prescribing that all men found in arms were to be treated as rebels; that the chiefs who were known to be instigators were to be captured and made over to the civil officer accompanying each detachment; that all stockades and fortified posts were to be destroyed, and all villages containing armed

men to be attacked and burnt down if the villagers did not return to them peaceably; and that all rebels coming in were to give up their arms, and were then to be allowed to return to their homes, giving security for good conduct.

"Mean time military operations were being carried on by Colonel Dunsford, the force having now been increased by the arrival of the 28th and 33rd Native Infantry. It is not necessary to enter into a detailed account of these movements. The general plan pursued was that of reducing any stockades erected by the rebels, and, as far as possible, cutting off their supplies, while their rallying in large numbers was prevented by posting detachments at the strongest points throughout the hills. To pursue these wild tribes into their jungles would have been only throwing men away. These measures were at the time so far successful, that, by the end of March, Brigadier-General Showers reported that the military operations might be considered at an end. Major Rowlatt reported to the same effect, recommending the retention of the detachments posted in various places till a final settlement of the country. This opinion was endorsed by General Showers, who regulated the distribution of the troops at his disposal accordingly. The several parties posted were so arranged as to be within one or two days' march of one another, with a view to preventing the rebels reassembling in strength, or building up fresh stockades.

"The causes of this outbreak are very obscure, and are still under inquiry, Brigadier-General Showers' final report not yet having been received. It was attributed by Bengalee merchants, who were in the habit of trading in these hills, to the income-tax; and by others to undefined anticipations of further taxation. On the other hand, there were no visible signs of discontent when the tax was collected, as it was throughout the Jynteah hills. Some of those questioned by Major Rowlatt again made no mention of taxation as a cause, but spoke of the establishment of a Christian Mission; to a prohibition to burn dead bodies in a certain place, which had been issued on sanitary grounds, but was interpreted to affect religion; and to the interference of the Jowai Darogah with a festival at Jalong, as having been what kindled the flame. General Showers also adds another possible cause of discontent, viz. the taking away of the shields of the Singtengs, or chiefs. Major Rowlatt inclines to believe that no one of these causes is in itself the true one, but that they all may have had more or less action in inciting to rebellion a people naturally turbulent. It was at one time supposed that some fugitives of the Chittagong mutineers were engaged in the outbreak, but this idea is not supported by facts. Nor does it appear that the outbreak in Nowgong, in which Lieutenant Singer lost his life, had any direct effect in stimulating this insurrection.

"Every effort was made, after the close of the year, to obtain the submission of the people, and in the mean time the military operations were being carried on wherever they were still found necessary. The country was reported to be settling down, and it was believed by the local authorities that, at the close of the rains, the state of the country would allow of the troops being finally withdrawn. It is probable that many who still hold out are prevented from surrendering only from fear of punishment, and from suspicions of our intentions towards them."

The idea of these disturbances having originated in the establishment of a Christian Mission is scarcely worthy of consideration.

It is just possible that the natives of a district might be averse to a Mission at its commencement, because they are strangers to its action. But once in operation, its beneficent influence will soon lead them to change their minds; and therefore it is well to persevere in the introduction of such efforts; because, after all, whatever statesmen may think of it, it is the only renovating and tranquillizing element. But even at the commencement of a Mission it is a very rare thing to hear of any openly-expressed hostility on the part of the natives, and we are incredulous as to its exhibition in the present instance.

As to the numbers of the aborigines, statistics are conflicting. The census of 1846 estimates the total at less than 83,000; but the Rev. W. Lewis, of Cherraponjee, reckons it as high as 300,000. The population would increase but for the degrading influence of their superstitions, and their great social depravity—

"Where the Cossyahs may have originally come from, or from what particular branch of the great Tartar or Mongolian stock they may have sprung, it would be difficult now to ascertain. There are, however, various indications extant amongst the people, both in their dialect and in their customs, which point out either the empire of Assam, or the range of hills intervening between that empire and the Cossyah hills, as the cradle of the tribe.

"Their language is a purely monosyllabic one. It abounds in nasal sounds, and is spoken with a peculiar jerking tone, which

has a singular effect to a stranger. The same language, with no substantial difference, appears to prevail in all their villages, though there are considerable differences of accent, especially between the men of Jynteah and those of the other Cossyah States."

When the Serampore Missionaries, in the prosecution of their noble work of Scripture translations, resolved on giving to the poor people of the Cossyah hills the New Testament in their own language, they selected the Bengalee character, which is used by the people of Sylhet on the south, and those of Assam to the north. The Missionaries in the country (Welsh Calvinistic Methodists) have, however, superseded it, substituting the Roman character. They have provided, on this principle, various elementary works, as well as a new translation of the New Testament, more idiomatic and intelligible to the people than the previous one.

The Welsh Calvinistic Methodist Society sent out its first Missionary to the Cossyah Hills in the latter end of 1840. There are at present two Missionaries in this hill district, Cherrapoonjee being the central station, with six out-stations. The native Christians are but few, only 184 in number, and the progress of the work slow; only fifty-eight converts having been admitted during the last ten years. But amongst this little flock there are four native catechists. Thus the initiative agency of the foreigner has introduced the leaven into the lump, and we may now expect to see results of a more extensive character.

Cherrapoonjee, or Churra Poongi, "said to be so called from the number of streams in the neighbourhood, was selected for a European station, partly from the elevation and consequent healthiness of the spot, and partly from its being on the high road from Sylhet to Gouhatty, on the Burrampooter, the capital of Assam." The flat tableland on which it is placed, altitude 4000 feet, "is three miles long and two broad, dipping abruptly in front and on both sides, and rising behind towards the main range, of which it is a spur. The surface of this area is everywhere intersected by shallow, rocky watercourses, which are the natural drains for the deluge that annually inundates it. The western part is undulated and hilly, the southern rises in rocky ridges of limestone and coal, and the eastern is very flat and stony, broken only by low isolated conical mounds.

"The scenery varies extremely at different parts of the surface. Towards the flat portion, where the English reside, the aspect is as bleak and inhospitable as can be imagined; and there is not a tree, and scarcely a shrub, to be seen, except occasional clumps of screw-pine. The low white bungalows are few in number, and very scattered, some of them being a mile asunder, enclosed with stone walls and shrubs; and a small white church, disused on account of the damp, stands lonely in the centre of all.

"The views from the margins of this plateau are magnificent: 4000 feet below are bay-like valleys, carpeted as with green velvet, from which rise tall palms, tree-ferns with spreading crowns, and rattans shooting their pointed heads, surrounded with feathery foliage, as with ostrich plumes, far above the great trees. Beyond are the Jheels, looking like a broad shallow sea with the tide half out, bounded in the blue distance by the low hills of Tipperah. To the right and left are the scarped red rocks and roaring waterfalls, shooting far over the cliffs and then arching their necks as they expand in feathery foam, over which rainbows float, forming and dissolving as the wind sways the curtains of spray from side to side.

"To the south of Churra the lime and coal measures rise abruptly in flat-topped craggy hills, covered with brushwood and small trees. Similar hills are seen far westward across the intervening valleys in the Garrow country, rising in a series of steep isolated ranges, 300 to 400 feet above the general level of the country, and always skirting the south face of the mountains. Considerable caverns penetrate the limestone, the broken surface of which presents many picturesque and beautiful spots, like the same rock in England.

"Westward the plateau becomes very hilly, bare, and grassy, with the streams broad and full, but superficial and rocky, precipitating themselves in low cascades over tabular masses of sandstone. At Mamloo their beds are deeper, and full of brushwood, and a splendid valley and amphitheatre of red cliffs and cascades, burst suddenly into view. Mamloo is a large village, on the top of a spur to the westward: it is buried in a small forest, particularly rich in plants, and is defended by a stone wall behind: the only road is tunnelled through the sandstone rock, under the wall; and the spur on either side dips precipitously, so that the place is almost impregnable if properly defended. A sanguinary conflict took place here between the British and the Cossyahs, which terminated in the latter being driven over the precipices, beneath which many of them were shot."

(To be continued.)

SOUNDS OF ENCOURAGEMENT FROM INDIA.

We beg the attention of our readers to the following letter, addressed to the President of the Church Missionary Society. Sir Herbert H. Edwardes, with others of his noble associates in the administration of the Punjab province, has often pressed on the Christians of England the necessity of increased efforts for the evangelization of India. When some of our Missionaries have fallen on the battle-field, our friends in the Punjab have sent home earnest appeals for men to come forward and supply their place; and when unoccupied fields, like Cashmere, have afforded the opportunity of putting forth new efforts for the salvation of souls, they have exhorted us not to be slack in advancing the standard of the Cross. When a stronghold has been long assailed, and vast resources exhausted in endeavouring to overcome its stubbornness, what are the feelings which are awakened, when the fortress exhibits unmistakeable signs of dilapidation, and the walls begin to crumble into dust? Does the fire of the besiegers then slacken? If there had been any discouragement before, is it not at once cast to the winds, and with one hearty cheer do not the men who have been toiling in the face of difficulties, that long appeared to be insurmountable, gird themselves for one mighty effort which may complete their victory, and enable them to plant on the stronghold of the adversary their victorious standard?

We have been engaged in India in a stupendous undertaking. One of the most elaborate defences thrown up by the enemy to maintain his kingdom had its place there. Aware of the value of India, its centrical position, its numerous population, he resolved it should be his own; and here, therefore, he erected his master-piece of heathenism, one so strong, so firmly knit together, that when the Home Churches sent out their representatives to claim the land for God, and these men, few in number, sat down before its walls, the world laughed in scorn, and said, "What do these feeble Missionaries?" Convinced, however, that it is not by might nor by power, "but by my Spirit, saith the Lord of Hosts," and that the weapons which they used were "mighty through God to the pulling-down of strongholds," they persevered, although year after year passed away, and the superstitions of India appeared to be unshaken and powerful as ever.

In the midst of this persevering assault and obstinate defence there came unexpectedly a mighty earthquake, so powerful and unexpected, that, even of the Missionaries, some were sufferers, while many others were compelled for a time to desert their posts. But the stroke fell most powerfully on the idolatry of India. This has been shaken to the very foundation; and now that efforts for the overthrow of Satan's kingdom in India have been resumed, and that with a more numerous agency than before, it is found that the old superstitions are no longer what they were wont to be. There are symptoms of decay, there are rents and fissures in the walls, which bid us urge onward the assault, and the citadel shall soon be won; and then will come the liberation of thousands of precious souls long held in chains of darkness by the god of this world.

It is to this that Colonel Sir H. H. Edwardes directs the attention of the Christians of England, in the following brief but most encouraging letter, one, the inspiring sound of which will, we trust, be heard far and wide throughout this island home of ours, calling forth many a man, at such an opportune moment, to come and do service with the Lord in the great Missionary work. May it be as the sound of Gideon's trumpet! When he blew, many lights which had been veiled, the pitchers which had concealed them being broken, gleamed forth in the darkness of the night, and the one blast was re-echoed by three hundred.

"*Kussowlee, Punjab, July* 27, 1863.

"My dear Lord Chichester,—I write to thank you for the kind terms of your letter of 26th May, communicating my nomination to be one of the Vice-Presidents of that venerable and great Society over which you preside, and to ask you kindly to say to the Committee that I wish I was really worthy to sit down among them.

"It is naturally a regret to me, that, as you say, I have not now one of our own Church Missionary Society's Missions within the limits of my charge. But there is in each of my three districts one of the stations of our good American brethren of the Loodiana Mission, doing the same work for the same Master.

"How all are working together in the Punjab, you will have seen in the last Christmas Conference at Lahore.

"And the Committee will be glad to hear, that, since returning to India, I can perceive

the strongest indications of its people being on the march from the stronghold of their own ideas. There is a marked activity of thought in the educated classes, especially of the Hindus; a sudden recognition of being wrong, or not quite right, and a desire to advance to new things under cover of old names; a sort of shame-faced reformation, tending away from idolatry and towards Christian belief, through the half-way house of Christian morals; and all from native exponents, declaring *this* is not Hinduism, nor *that*, and must be put away, but never telling where they get the light; from the feeble tapers which your Society and others have kept flickering alive, in scattered Mission homes, for sixty years, amid darkness, and discouragement, and scorn. Missions in India have begun to tell. God grant that we may see their triumph in our day!

"Believe me, my DEAR LORD,
"Very faithfully yours,
"HERBERT H. EDWARDES, Colonel."
"*Right Hon. Earl of Chichester, &c.*"

To this we add one fact having reference to the extreme south of India, very remarkably demonstrative of the giving way of prejudice on the part even of the most bigoted of the heathen, and the new and favourable light in which they are now beginning to regard the efforts of the Missionaries. It will be found in the following communication from one of our Tinnevelly Missionaries, the Rev. E. Sargent, to a valued brother and associate in that work, the Rev. J. Thomas.

Extract from a letter of Rev. E. Sargent to Rev. J. Thomas, dated Palamcotta, June 9, 1863.

"You will have seen from the Society's Reports what efforts our people are making towards the support of their own teachers. In this district our people pay half the expenses of all their native teachers. About a fortnight ago I went for the first time to a village in which we have a few Christians, and as I was returning home after prayers with them, some of the Brahmins of the place met me on the way to pay their respects. After a few words of compliment on each side, and a reference to the errand upon which I had come to their village, I passed on. My native catechist staid behind to have a Missionary meeting with the congregation, when, strange to tell, the Brahmins, hearing the Christians were subscribing for Mission purposes, came forth and desired that they might be allowed to give a donation likewise, and actually collected twenty-seven rupees among themselves, and sent them to me. You remember when I and you used to journey in old times from village to village how shy the Brahmins used to be in coming near us, or showing that they had real respect for, and sympathy with, us. When asked by our teacher how it was that they, being Hindus and Brahmins, wished to contribute in this manner, they replied, that when they saw the trouble we took to come among them and to give an education to the people, there could be no charity so becoming as that to which they now contributed; and the head Brahmin said to our Christians, 'If you will give the Mission ten rupees a year I will do so too.'

"The least, then, that can be said in reference to this fact is, that the Brahmins are kindly disposed towards us. Oh that the grace of God might reach their hearts, and give them to receive the unsearchable riches of Christ!"

THE CENTRAL PROVINCES OF INDIA.

THE Annual Report of the Administration of the Central Provinces having been placed before us through the kindness of a friend, we proceed to extract from it such information as may supplement the rude sketch which, some short time back, we gave of this important, and yet, at the same time, comparatively little known portion of British India.

The Central Provinces "may be described as an extensive British territory, situated in the very heart and centre of the Indian peninsula, dissociated, geographically and politically, from other British provinces; and though occasionally touching upon neighbouring British districts, yet, for the most part, surrounded on all sides by foreign territory." The independent territories which are touched by the frontiers of the Central Provinces are the independent states of Bundlecund to the north; the Bhopal state, Scindia's dominions, on the west; the Nizam's dominions on the west, south, and south-east; on the east the Jeypore state; and on the north-east the Rewa state. These provinces, therefore, offer a grand central situation, from whence Christianity, if once implanted there, might propagate itself in diffe-

rent directions. "Their extreme length, from north to south, may be computed at 510, and their extreme breadth, from east to west, at 550 miles. They extend from the 18th to the 24th degree of north latitude, and from the 77th to the 83rd degree of east longitude. Their estimated area amounts to 150,000 square miles. Among the ancient divisions of India they comprise portions of Hindustan and Malwa, and the greater part of Gondwana; but, in a strict sense, they do not comprise any part of the Deccan."

The Sautpoora hills, running south of the river Nerbudda from east to west, divide the Central Provinces into nearly two halves, thus resolving them into three distinct geographical divisions, viz. the districts north of the Sautpoora hills, those belonging to the hills, and those south of the hills.

The north-west portion of the northern district is occupied by the undulating country known as the Saugor and Dumoh territory; then to the south lie the Vindya hills, a comparatively low and irregular range, overlooking the valley of the Nerbudda. "This valley commences from the western limits of the Hoshungabad district, not far from Mhow and Indore, passing through the Nursingpore district, on to Jubbulpore." Bounded on the north by the Vindyas, the Sautpooras forming its southern boundary, at Jubbulpore it is gradually cut off by the offshoots of this southern range. "Though deep, it is, on the whole, broad, often having a breadth of thirty miles. Its extreme length may be more than 200 miles, watered by the Nerbudda from end to end. For the most part it is a sheet of excellent cultivation of sugar-cane, cotton, and wheat, and is one of the finest parts of the Central Provinces. In the cold season the prospect is remarkable, consisting of long plains, waving with harvest, and bounded on either hand with ranges running almost parallel to each other, and stretching out in seemingly endless perspective."

"Then from Jubbulpore, running northwards towards Mirzapore, up to the frontier of the Rewa Agency, there is a tract which is really a branch of the Nerbudda valley, though it is not permeated by any stream of note. It is about 100 miles in length and of varying breadth. In fertility it is hardly inferior to the Nerbudda valley. It is now traversed by the trunk road from Mirzapore to Jubbulpore; and the entire tract, from the frontier of Rewa to Jubbulpore, and thence along the bank of the Nerbudda to the extremity of Hoshungabad, is to be traversed by a railway. Here, then, is to be found one of the principal arteries of wealth and traffic within these provinces."

The districts in the Sautpoora range constitute the hill region of the Central Provinces. They commence from the elevated plateau of Ummurkuntuk, where the Nerbudda has its source, opening out westward into the Mundla district, "once the seat of a mixed Gond and Rajpoot dynasty, sparsely peopled, scantily cultivated, rich in resources, poor in development, in parts fit for European settlements, in parts fit only for the habitation of tigers." Due west comes the Seonee district, generally wild and hilly, "traversed from end to end by the trunk road from Jubbulpore to Nagpore; westward again is the Chindwara district, once the seat of the principal Gond dynasty in these provinces;" and, again, to the west of this lies the Baitool district, where the river Taptee has its source. In these districts exist important points suitable for the formation of sanataria, such as the Muthoor and Puchmurree hills in the Chindwara, and the Khamlee hills in the Baitool district.

South of the Sautpoora lies the province of Nagpore proper. It is intersected by two great rivers and their affluents, the Weingunga from the north, and the Wurda from the west. These two rivers by their confluence form the Pranheeta, which subsequently meets and merges in the Godavery. Along the left bank of the Wurda river extends the great cotton-field of the Central Provinces. The cotton cultivation consists at first of a rich and narrow strip along the bank, but this gradually widens, "till, owing to a semi-circular curve of the river, it attains a width of fifty miles at a point which may be marked by Hingunghât, the well-known cotton mart. Here is the great plain of black loamy soil, cultivated partly with cotton and partly with wheat and maize, but capable of being cultivated chiefly with cotton. The flat unvarying champagne of unbroken cultivation contrasts strangely with the stony, jungly, rugged, and undulating tracts around it. Then it gradually becomes narrower and narrower, still hugging the banks of the river, but more and more encroached upon by the brushwood and forest, till it becomes lost a little below the old city of Chanda. At this point the desert and the garden are brought into juxta-position. On one side of the city there is the black loam and the cotton crops; on the other side there is the barren, unpropitious ground, covered with low forest and brushwood, and tenanted by wild beasts. This black soil tract, then, cannot be less than 100 miles in length, while

its breadth is varying. Its probable area may amount to 3985 or 4000 square miles. And this area one day may, and will, be cultivated chiefly with cotton."

The Weingunga has also connected with its waters a large extent of rich and valuable land. "Towards the north, where the river debouches from the Sautpoora hills, the valley is broad, generally cultivated, and often rich. On the right bank, opposite the capital, Nagpore, the valley reaches out to a great breadth, till it is separated only by some hilly country from the valley of the Wurda. Here, then, is the great plain of Nagpore, stretching from the capital to the river Weingunga, for fifty miles of flat unbroken cultivation of wheat and maize. On the opposite side of the river the country is more broken or undulating, and but partially cultivated, chiefly by means of irrigation from tanks. These tanks are so numerous, and some of them so large, being many miles in circumference, that this tract might almost be called the lake region of Nagpore. Here a tank is not a piece of water with regular banks, crowned with rows or avenues of trees, with an artificial dyke and sluices, and with fields around it; but it is an irregular expanse of water: its banks are formed by rugged hills, covered with low forests that fringe the water where the wild beasts repair to drink; its dykes, mainly shaped out of spurs from the hills, are thrown athwart the hollows, a part only being formed by masonry; its sluices often consist of chasms or fissures in the rock; its broad surface is often, as the monsoon approaches, lashed into surging and crested waves. Proceeding southward, the valley of the Weingunga becomes narrower, but continues rich, abounding in rice cultivation, and highly irrigated, until at last it joins the Wurda (there called the Pranheeta) below Chanda. Its feeders have also valleys of a similar character. But the cultivation is hemmed in by low forest or rank jungle; and even in the cultivated tracts the malaria is so prejudicial, that during the autumn and early winter no European could enter there and live. As, then, the valley of the Wurda is the cotton-field, so the lower valley of the Weingunga is the rice-field of these provinces."

Other portions of the Central Provinces are specially noticed as worthy of attention. The undulating table-land of Chutteesghur, occupying the eastern portion of the district, from Ummurkuntuk, the culminating point of the Sautpoora range, southward as far as Raepore, and the sources of the Mahanuddy and Sew rivers. Rising in the forest-clothed hills, far to the south, these rivers run northwards, through the plains of Chutteesghur, enclosing between their nearly parallel courses, tracts richly productive of rice and wheat. Eastward, beyond the valley of the Mahanuddy, intervene the petty states of Sumbulpore. That river, having changed its course from northwards to a south-easterly direction, becomes, a few miles below Sumbulpore, navigable all the year round right down to the sea. Its valley at that point obtains considerable width, and although as yet only partially cultivated, is possessed of enormous capabilities. About forty miles to the east and south-east of Sumbulpore runs the frontier of the tributary states of Orissa and of the Cuttack district.

The south-eastern portion of the Nagpore province, from the valley of the Weingunga and the plains of Chutteesghur, down to the Godavery on the south, is described by Mr. Temple as a great wilderness, divided into two portions by the Indrawatty river, abounding, indeed, in hill and wood, but malarious, and entirely uncultivated and uninhabited. We question the correctness of this description. More justly it might be designated an unexplored district, of the character and capabilities of which we are too ignorant to attempt any description of it. This is the home of the Kois, and it is into this district that our Missionaries are beginning to penetrate from Dumagudem on the upper Godavery. Nor have they found it to be that desolate region which Mr. Temple's report would lead us to suppose. Our Missionary, the Rev. F. N. Alexander, who traversed nearly fifty miles of the so-called jungle on his way to Dumagudem, says, "the jungle we passed through in no way resembles what is generally understood by that word, viz. a tangled, impassable brushwood, and trees of immense size growing closely together. The term 'shrubbery' conveys more accurately what I saw all along the line of march; and indeed I may say that all of the Koi country I passed through is more like well laid-out ground than any thing I know of. . . . . The country is emphatically a land of waters. Many times we passed fine meadows, with the water trickling over them without care from man." In fact, the whole tract of Gondwana has been hitherto almost untouched by Europeans. It is reserved for Missionary enterprise to open it up, and we trust this will be done, until we grasp, not only the Kois in the southern but the Gonds in the northern portion of it, and a chain of Mission stations, extending itself from Jubbulpore to Ruttenpore, and thence to Raepore, shall connect,

by Jugdulpore, with the Missions in the Upper and Lower Godavery.

Mr. Temple then proceeds to touch upon such portions of the past history of the country as may have materially affected the condition of things as they are found at the present time—

"The earliest dynasties in this part of India, of which any thing now is either recorded or remembered, are those of the Gond Rajpoots. But prior to these, and superior to them in civilization, there must have been several Hindu dynasties, which are only now known by architectural remains—some at Jubbulpore, on the banks of the Nerbudda, some in the hilly part of Chutteesghur, and some at Bustar, in the heart of the wilderness.

"The ancient Gondwana or country of the Gonds comprises most of the countries now included in the Central Provinces, both below and above the Sautpoora range. The earliest settlers in the woods and hills and the oldest dynasties were Gond. The Gonds seem without doubt to have been one of the most powerful and important of the aboriginal races of India. Existing prior to the advent of the Hindus, they possessed their own forms of heathenism, which often are preserved entire and intact to this day, and which have always, and under all changes, impressed their mark on the character of the tribe. But some Gonds, while retaining their external and distinctive characteristics, adopted the Hindu, and some few the Mohammedan religion. Thus there are seen in the present age, as respects faith and custom, three kinds of Gonds, namely, the aboriginal Gonds, the Hindu Gonds, and the Mussulman Gonds."

Mr. Temple proceeds to give us the history of the Hindu Gonds, their history, in fact, being in a great degree the history of the province. The Hindu conquerors of the Gonds were principally Rajpoots. From their intermarrying with the people they had subjugated, a mixed race arose, designating themselves, indeed, Rajpoots, and proud of their descent, but being in reality Gond Rajpoots. They became a dominant race, establishing from first to last four kingdoms within the limits of the present Central Provinces—

"The northern kingdom had its capital at Mundla and at Gurra (near the modern city of Jubbulpore), and dominated the greater part of the Nerbudda valley; while the remainder, together with the northern, or Saugor district, was occupied by Boondela Rajpoots, and by Hindus of various tribes. Of the two midland kingdoms, one had its capital at Deoghur on the southern face or slopes of the Sautpoora range, overlooking and commanding the plains which now belong to Nagpore. Deogurh is now ruined and utterly desolate; but it was a city before Nagpore was even a village. The other midland kingdom had its capital at Kherla, a hill commanding the rich valley of Baitool in the heart of the Sautpoora hills. To this also belonged the celebrated forts of Gawilghur and Nurnalla, both in the same range. The southern kingdom had its capital at Chanda, on the Wurda, and comprised a vast but wild territory: it stretched far up to the north-east, and again commanding the Godavery, stretched far down to the south. These four dynasties existed at least some time before the formation of the Mogul empire. They were brave and independent, but they could never have been rich or powerful. Still, each of them must have possessed an annual revenue of some lakhs of rupees. They were quite inferior in art and civilization to the Hindu and Mohammedan dynasties known in other parts of India; but still they each left architectural remains and monuments of great interest at Mundla, at Deoghur, at Kherla, and at Chanda. These ruins surrounded by, or adjacent to, the waste or the rocks, or the forest, fill the modern inquirer with surprise, and attest the former energies of half-civilized races contending with the wildness of nature. As the Mohammedan rule absorbed the different parts of Central India, it attacked these Gond kingdoms in turn. The northern kingdom, however, in some struggles, well known to local tradition, maintained something of its independence, though it may have lost many of its richer provinces. The southern kingdom also does not appear to have been entirely subdued, though it was rendered tributary; but its branches across the Godavery were carried away, and added to the Mohammedan kingdoms in the Deccan. That dominion, indeed, spread over both banks of the Godavery, and up to a recent period the strip of territory on the left, or Nagpore side of the river, belonged to the Nizam. The midland kingdom was, at all events, rendered tributary, and its princes were by force, or influence, converted to Islam.

"Besides these four kingdoms, there was a Gond Rajpoot dynasty at Wurungul in the Deccan. When that place fell to the Mohammedans, the Rajah fled northwards across the Godavery, and established himself

in wild independence among the inaccessible forests.

"The Mohammedan princes and generals who were settled at Malwa (somewhat beyond the present north-western frontier of the Central Provinces) did, sooner or later, occupy the finest parts of the Nerbudda valley; and the city of Hoshungabad was named after the well-known Hoshung Khan. The Mahratta province of Nagpore, too, having been brought under Mohammedan rule, was made a dependency of the viceroyalty of the Deccan. As the Mohammedan empire became broken up, and a general scramble for empire commenced, and as the tide of Mahratta invasion ebbed and flowed, revolutions swept like so many waves one after the other. The Nerbudda districts suffered, in common with Malwa, a long series of misfortunes. Thus the landholding portion of the Hindu population were trodden out or banished, and the Gonds were driven to the hills and woods. And at the last these much-vexed provinces suffered partially from Pindarry incursions, the robber-tribe of Pindarries having fixed their head-quarters in the wild and strong country on the banks of the Nerbudda below Hoshungabad. The depopulation and devastation which occurred in those successive periods of evil greatly modified the circumstances and character of the people, and the effects are clearly traceable to this day. Ultimately, however, the districts of Saugor and Dumoh, and part of the Hoshungabad district, became incorporated in the dominion of the Mahratta house of Scindia; while the rest of the country now included in the Central Provinces formed the kingdom established by the Mahratta house of Bhonsla.

"The Bhonslas did, indeed, accumulate a great extent of territory. They subdued successively each of the four Gond kingdoms already mentioned.

"There are no traces now left of the royal Gond families of Mundla and Kherla. But the descendants of the Mohammedan Gond princes of Deoghur, and of the Hindu Gond Princes of Chanda, still survive as state pensioners. The Bhonslas also reduced the Gond Rajpoot chief who, driven out from the Deccan by the Mohammedans, had established himself in the wilds of Bustar near the Godavery, and also over the Gond and Gond Rajpoot chieftains, who dwell in the districts of the Mahanuddy, now known as Sumbulpore and its dependencies. Thence they extended their possessions over the Cuttack province right down to the sea. It is also to be remembered that the Bhonslas owned as one of their first possessions the province of Berar, and bore the title of Rajahs of Berar. Hence Nagpore has sometimes been erroneously confused with Berar. After the first Mahratta war in 1803, Berar was shorn off from the Nagpore kingdom, and transferred to the Nizam of the Deccan, under whose sovereignty it has since remained. At the same time the province of Cuttack was ceded to the British. The power of the Bhonslas culminated under the first and greatest of the Rughojees. He ruled from the Bay of Bengal in the east to the Adjunta hills overlooking Kandeish in the west, from the Nerbudda in the north to the Godavery in the south, over one of the greatest kingdoms ever founded by a Mahratta prince. His revenues amounted to about a million sterling per annum. He died in 1755. It was in the reign of the second Rughojee (1803) that Cuttack and Berar were lost to the Bhonslas, and the kingdom reduced by more than one-third. From that time, also, a British Resident was established at Nagpore. Rughojee the second died in 1816, and Appa Sahib was placed on the throne. It was his treachery and defection in 1817 that brought on those events that ended so well for the British cause in the defence of the Residency under Sir R. Jenkins, and the battle of Seetabuldee. One result of these affairs was the cession to the British of the districts on the Nerbudda and of the tributary states on the Mahanuddy. From that time, also, the two small hills of Seetabuldee (at Nagpore itself), and a few square miles of ground for a cantonment, were also ceded to the British. These several cessions were ratified by the treaties of 1817 and 1826; and the several districts under the designations then recognised are all named in the schedules annexed to the last-named treaty. At the same period after the conclusion of the second Mahratta war, the Saugor and Dumoh districts were ceded to the British Government by Dowlut Rao Scindia, in 1817 and 1818, and the territories under their then recognised designations are to be found in the schedules attached to the treaty of 1818. Saugor is also included in the cessions made by the Peishwa in the treaty of 1817. Thus were acquired by the British Government the districts so long known as "the Saugor and Nerbudda territory.

"The remnant of the Bhonsla dominions now consisted of the province of Nagpore itself. After the final deposition of Appa Sahib in 1818 (who, after continued acts of treachery, fled to Hindustan), Rughojee the third, then a minor, was placed on the throne

by British authority. During the long minority and regency which ensued, the Government was virtually conducted by the Resident, Sir R. Jenkins. Some European officers were appointed to superintend the several districts; and a regular staff of native officials was appointed. This administration, if not quite equal to that of regular British provinces, was consonant to the usages and circumstances of the country, and superior to any thing known previously. It is still remembered with favour by the people. It lasted till 1830, when the Government was assumed by the Rajah himself. Rughojee died in 1853, without heirs begotten or adopted, and the kingdom lapsed to the British Government as paramount in 1854.

"In 1860 several additions accrued on the several frontiers. Certain portions of the Saugor and Hoshungabad districts, previously assigned to British management (together with other districts not connected with these provinces), were ceded in perpetuity, in virtue of certain territorial arrangements concluded with Maharajah Scindia. A portion of the Shahghur principality, confiscated by reason of the rebellion of its Rajah in 1857, was included in the Saugor district. An important strip of territory, extending along the left bank of the Godavery for 140 miles, was ceded to the British Government in virtue of the recent territorial arrangements made with His Highness the Nizam of the Deccan in 1860.

"This sketch may be concluded with a summary of the dates in which the various territories now incorporated in the Central Provinces were acquired by the British Government—

"1817. Nerbudda districts, from the Bhonsla Mahratta.

"1817. Seetabuldee hill (Nagpore), from the Bhonsla Mahratta.

"1818. Saugor districts, from Scindia Mahratta.

"1826. Sumbulpore and its dependencies, from Bhonsla.

"1854. Nagpore province, from Bhonsla.

"1860. Part of Shahhgur (Saugor), from Bundlecund.

"1860. Hindia Hurdee (Hoshungabad), from Scindia Mahratta.

"1860. Godavery Talooks, from Nizam of the Deccan.

"It will be observed that almost the whole of these provinces have been under Mahratta rule. In Nagpore proper, which is between the Wurda and Weingunga rivers, the Mahrattas have thoroughly left their impress upon the face and features of the country. There the manners and customs, the language, the ideas and associations, are all Mahratta, both among high and low, both in town, and country, and village. With certain modifications, this part of the country much resembles Berar, and the Mahratta country of the Bombay Presidency. But in the rest of these dominions the Mahrattas remained distinct as a governing class; and although everywhere indications of Mahratta influence are visible, yet with the mass of the people neither the language nor the associations are Mahratta. In the eastern part of Nagpore and Sumbulpore the Hindi language prevails, with some admixture of the Bengali and Oorya languages, inasmuch as the frontier now reaches to within 150 miles of Cuttack district, and within 120 from the district of Midnapore, near Calcutta. To the south, in the districts bordering on the Godavery, the Telugu language is used. To the north, in and above the Sautpoora range, the Hindu and Oordoo languages prevail; and in the extreme north above Saugor there is much affinity with Bundlecund and Hindustani. Throughout all the hill regions, and in the more remote districts, the Gondee dialect prevails, and there are many wild tracts where this dialect alone would be understood. In general terms, however, the Hindustani is the *lingua franca* now understood, with few exceptions, even in the villages throughout these provinces."

The report next passes on to the population, estimated at a total of nine millions. Of this Mr. Temple says—

"Of the population generally it is difficult, if not impossible, to convey any comprehensive idea in a few words. There are not here, as in some parts of India, particular classes in power, and particular classes in subjection, or particular tribes in substantial occupation of large tracts of country. The people here, indeed, present every variety of tribe and caste mixed up together. There are few tracts of country, even few villages, where any one tribe can be said to predominate. It must suffice to mention some of the principal tribes.

"The Gonds have been already mentioned. They are principally found in the hill districts of the Sautpoora range, and in the wild regions to the south and east; but a few of them are scattered about the plains of Nagpore.

"The Mohammedans generally are not numerous, nor have they any large stake in the country. They have principally been attracted by service or adventure. There

are but few Pathans from Northern India, some Moguls, a sprinkling of Deccanees, and some from Arcot in Madras. There used to be swarms of Arabs and Rohillas in the capital at Nagpore in the service of the second Rughojee, just as there are now in the Deccan. These men were mischievous and turbulent: they were happily driven out from Nagpore long ago; and there is apparently not one of them left. There are, fortunately, but few of the fanatical and priestly class of Mohammedans. Of Brahmins from Hindustan there are few; but there is of course a sprinkling of Mahratta Brahmins (Maharashtree), who are known to be a class of eminent ability and influence: the proportion of these, however, is small for the number of Mahrattas generally, except in the city of Nagpore, where they are numerous. But Brahmins of the poorer class are largely sprinkled all over the country as writers and petty traders, much of this kind of business being in their hands. The Rajpoots of more or less pure descent are numerous, especially to the east, and hold much land, some of them being large feudal landlords. As already explained, this race is much mixed with that of the Gonds, and most of them would not be acknowledged by the real Rajpoot of Northern India. In the Saugor and Dumoh districts there are some of that formidable and untractable Boondela tribe of Rajpoots that possess Bundlecund.

"Of the educated and mercantile class there are many Kayeths from Hindustan, introduced a few before and many after British rule into the public offices and departments. The Purbhos from the Bombay Concan, and the Parsees, are very few. That very important class of Marwaree merchants and bankers (whose native country is in Jodhpore) are well represented in the principal towns: some of them are men of real ability and enterprise. Some of the Madras mercantile class have found their way here in connexion with the troops and the public departments.

"Of the great agricultural section of the community nearly all tribes and castes are represented. The best of them are as yet, however, altogether inferior in skill, strength, and industry, to the great husbandman classes of Hindustan and the Punjab. But one of the chief are the Koonbees, who appear to be identical with the great Koonbee tribe in the Mahratta country of Bombay, from which tribe the dominant Mahratta race is sprung. The Nagpore Koonbees are chiefly found in the valleys of the Wurda and the Weingunga. The Koormees and Kachees, Pomvars and Bagrees, similar tribes, but of Hindustani origin, are found chiefly in the northern and central districts: they are skilful, careful, and excellent husbandmen. The Lodhees possess and cultivate much of the land in most parts of these provinces: they are found alike in the Saugor and Nerbudda territories and Nagpore: they are reputed to be fair husbandmen, but they are not of so quiet and contented a disposition as the other agricultural classes. The Chumars (leather-makers or tanners), a low-caste, abound in Chutteesghur, and indeed cultivate the greater part of that rich and fertile tract. Their character is as yet inferior; but from their possession of such fine land, they have a great chance and opportunity of progress. The ground is so productive that it does not call forth their energies at present. In the south, near the Godavery, the cultivators often are Telingees (from the Madras Telingana), speaking the Telugu language.

"To this cursory notice there should be added a mention of the Brinjarees, or Bunjairahs, or Lubanees. These men are to Central India what the Lohanee and Puracha traders are to the north of India. As traders and carriers these Bunjairahs ramify all over the country, and form a freemasonry among themselves. They travel from Bombay to Mirzapore, from Bundlecund to Masulipatam. At this moment the land carriage for cotton is entirely in their hands. In the north of India the caravans have strings of camels; but these Bunjairahs, instead of camels, have vast herds of bullocks. In the north of India the armed traders have to face the snows, and the rocky passes, and the fierce mountaineers; but these Bunjairahs have to meet different dangers, in the damp and dark forest, the putrefying vegetation, the malarious exhalation, the pestilential swamp. In the height of the rainy season, however, they have a recess, and they permit their bullocks to graze in the boundless pasturage. The character of these men is in some respects fair; but they are often daring and turbulent, and sometimes suspected of participation in robberies.

"The general disposition of the people is quiet, peaceable, and patient. Those classes which are wild or barbarous are not fierce nor aggressive. Fanaticism in any shape is rare. To the north of the Nerbudda the people are more spirited and sensitive; but they are not turbulent, and are of a milder character than the population of the neighbouring territory of Bundlecund. The upper class of

the population is fairly interspersed everywhere; but its standard of education and civilization is not high. The middle-class is numerous, and, all things considered, tolerably educated and intelligent. The lower class and the mass of the population must rank low, even in an Indian scale, in respect to skill, industry, and intelligence; and education among them is even more rare than elsewhere in India."

Reserving one class of the population (the Gonds) for separate consideration, we proceed briefly to enumerate the towns and centres of population.

"The towns and cities in these provinces cannot hold a high rank. There really is not one first-class city in the country. Nagpore itself is, in its interior, probably one of the most ill-kept and unsightly cities in India. Saugor is a clean and good town, with a beautiful lake and environs; but its position gives it neither wealth nor trade. Jubbulpore is also well kept, and is increasing with great rapidity; as yet, however, it is merely a rising place, and no more. The extraordinary advantages of its position, however, seem to render its future destiny great and certain. Chanda and Mundla are truly strange cities, with vast circumvallation and ruined forts; but in their interior containing little more than huts and jungle. Chanda is in a neighbourhood which is sure to be one day a centre of wealth; whether the current of trade will bring greatness to that particular spot remains to be seen. In most of the districts, such as Nursingpore, Baitool, Bhundarra, and Raepore, the head-quarters are large villages and nothing more. The large cotton marts, such as Hingunghât, Wurda, Deolee, and others, places where great wealth must accumulate, are, in respect of streets, bazaars, and houses, so backward, that few who had not seen them would credit the account of their condition. The apathy of the people in these respects is unfortunate. Accidental fires in such combustible dwellings are of constant occurrence, and so sure as the dry season comes round half these places are laid in ashes."

In the foregoing brief enumeration, Jubbulpore is favourably mentioned as advantageously situated, and promising to increase in prosperity and influence. This is of interest to the Church Missionary Society, inasmuch as it shows that the one station, which we have been led to occupy in the northern portion of the Central Provinces, is capable of being rendered an important centre from whence Missionary efforts may be pushed forward in different directions as opportunity presents itself. At present, indeed, it is a day of small things, and the amount of effort not such as circumstances require. One only of our Missionaries, the Rev. Elias Champion, is to be found at Jubbulpore.

"As might be expected in such a pastoral country, there are vast herds of bullocks, cows, and buffaloes. But all the bovine herds are of an ordinary description, rather below than above the general Indian average, except perhaps on the banks of the lower Wurda and the Godavery, and in a few exceptional places. In few parts is there a really superior indigenous breed of cattle. The best draught cattle come either from the southern Presidency or from the Deccan. There is no breed of horses or ponies worthy of the name; the Deccan chiefly supplying these animals for the local demand. Camels are not found here, and those that are imported do not thrive in this comparatively humid climate. Elephants thrive here, and can be caught in the hills to the eastward. Wild animals of many species are abundant. The tigers, cheetahs, and panthers, infest all the districts of these provinces, and are most destructive to human life. The wild boars are plentiful, and prove very mischievous in eating up the crops. The bison and the wild buffalo are to be met with in many of the forests.

"Of the agricultural products the most valuable and characteristic is cotton, which grows already to a great extent in the valley of the Wurda and in Chutteesghur, and might be indefinitely increased. The next best cotton is raised in the valley of the Nerbudda: some is also grown in the valley of the Mahanuddy. The best rice is very largely produced in the lower valley of the Weingunga and in parts of Chutteesghur. Wheat is produced best in the valley of the Nerbudda, in the champaign country between Nagpore and the Weingunga, and in parts of Chutteesghur. Oil-seeds are largely cultivated in Chutteesghur and the valley of the Mahanuddy. Opium of good quality is largely produced in the Baitool district, and its culture may be greatly extended. The best sugar-cane in these provinces is to be met with in the Jubbulpore districts, but with this and a few other exceptions the sugar-cane in these provinces is of an inferior description. In fact, the culture of sugar in these provinces is in its infancy. It may yet be increased and improved indefinitely. Safflower of good quality is grown in Chutteesghur. Indigo to some extent is produced in Sumbulpore. Indian corn and millet (jowary)

are found in most parts of these provinces. Of fibrous substances, flax and hemp, there is but little as yet produced. Tea and coffee have not yet been introduced, though certainly the Sautpoora Hills would appear to offer facilities for such introduction. The same remark applies to silk. Among the natural productions, lac-dye must be counted. The substance from which the dye is extracted is the work of insects, which settle in innumerable myriads upon particular trees, or shrubs, or grasses, in the forests and woods to the eastward, that is, in the districts of Mundla, Chutteesghur, and Sumbulpore.

"The forests and jungles, as will have been already apparent, are boundless in these provinces. The resources in valuable or serviceable timber, if not so great as might have been expected, are yet very considerable. The Sautpoora hills have extensive forests of sal of first-rate quality (the value of sal being notorious), also saj and bije-sal, both trees furnishing very useful timber. To the south there are extensive teak forests, some of which are comparatively near to the Godavery. The open and cleared country is, on the whole, not destitute of ornamental trees: of these, the finest are the tamarind and the mangoe, which are seen everywhere. The mangoe groves, small and great, are, indeed, one of the most noticeable features of the country. The avenues of trees on the Mirzapore and Jubbulpore roads are probably some of the longest to be seen anywhere. The superior date palm and the cocoa-nut, do not abound, while the inferior dwarf palm is a weed growing in quantities. The mulberry is hardly to be found. The banyan and the peepul are commonly to be met with.

"The soil is generally rich and strong in the valleys and in the champaign country. In this cardinal advantage these provinces will be surpassed by few. So far as agriculture, arboriculture, and horticulture have advanced as yet, there seems every reason to hope that the soil will be made to teem with all the known products of India. Though the autumn and winter rains do sometimes fail, yet the regular monsoon is always copious; and for many months the whole surface of the country is covered with verdure as with a carpet.

"Of coal there are some seams. Of iron there are great quantities; how great none can possibly say at present. In the Nerbudda valley, a short distance to the west of Nursingpore, there are coal-mines on one side of the river, and iron-mines on the other. The rail is here to run parallel with the river; and the mines of both kinds will be within fifty miles of the line. The mines are in the hands of an European Company. There are some coal seams in the Chindwarra district, but their real value is as yet a matter of doubt.

"The country is almost destitute of arts and manufactures, and there are no fabrics worthy of mention. The only factory of consequence is the lac factory at Jubbulpore, the property of an European gentleman. There are two screw presses for cotton and other goods, one at Hingunghât, the other at Chanda.

"Architectural remains are scattered over the country, but they are Hindu. There are no Mohammedan remains of importance. The remains left by the Gond dynasties have been mentioned, as also the scattered Hindu ruins of an anterior date, in several places. In the Saugor and Nerbudda territory the Mahrattas left few external traces of their rule. But in and about Nagpore the Bhonsla constructed several noble tanks and reservoirs with masonry pipes carried under ground for miles to supply water to the city and its environs. These works do, indeed, redound to their lasting honour. They also built several fine palaces and gardens. The style of architecture was purely Mahratta, distinguished by the flat roof, the far-projecting eaves, the lofty wooden pillars, the walls of black stone, the general effect being massive and sombre. But, generally, the houses of the people are mean and unsightly, bricks and tiles being little used, and the actual material consisting of wood, thatch, and mat. That such should be the case in a country so abounding in common wood and grass is not surprising. But as civilization advances, it is to be hoped that the houses will be better built.

"The trade of these provinces has five great currents flowing; one to the north, one to the west, one to the south-west, one to the south-east, one to the south. The northern runs to Mirzapore, on the Ganges, and ultimately to Calcutta; its course is well open. The west is by the valley of the Nerbudda; and the south-west proceeds direct to Bombay. Both these will be occupied hereafter by the rail, and will then be united in Kandesh, wherein their united streams will flow to Bombay. The south-east is by the valley of the Mahanuddy; the south by the valley of the Godavery. These latter are at present but little developed: they will depend hereafter on the navigation of these two great rivers, and will tend to Cuttack, and more particularly to Coconada. It is Coconada which may be destined to become the port of the Central Provinces.

"The exports generally consist of raw produce—cotton, oil-seeds, cereals, safflower, sugar, opium, lac, dyes, resin, wax, timber, iron. The imports consist of all kinds of manufactures and fabrics, piece-goods, cutlery, hardware, brass pots, wrought-iron, salt, cocoa-nuts.

"Such," concludes Mr. Temple, "so far as I yet understand them, are the Central Provinces. Upon a survey of them the characteristics which most strike the mind are their variety, their present backwardness, their vast resources, their means of future development, and their extreme isolation from all other parts of British India *penitus toto divisos orbe.*"

By the formation of railways these central and hitherto secluded provinces of India promise to be thrown open, and to become the high road between west and east. The railway from Bombay to Nagpore is in progress; also one from Bombay to Jubbulpore. Again, a railway from Jubbulpore to Allahabad will connect the centre of India with the North-west and Bengal.

These great undertakings are as yet, however, only in their commencement; but that which is more surprising, and serves to show how unimproved these important districts have been left, is the fact, "that of roads completely made there is not one;" although it be true "that the various roads, main and branch, either in progress or projected, or proposed, are numerous, and will be spread like a network over the country." The following are the lines to which, as of most importance, attention should be primarily directed—the Great Northern, from Nagpore to the Khuttra pass, near Mirzapore; and the southern line from Nagpore through the heart of the cotton districts to Chanda, near the point where the navigation of the Upper Godavery may be said to commence.

The Great Eastern line is another important work. "It runs from Nagpore to Raepore and past Sumbulpore to the frontier of Cuttack. It has a branch breaking off from Sohela near Sumbulpore to join the Mahanuddy at Binka near Sonepoor. The total distance, main line and branch, amounts to 244 miles. From the Cuttack frontier the road is nearly finished to the sea. From Binka the Mahanuddy is sufficiently navigable all the year round. As the southern line connects Nagpore itself with the Godavery, so this eastern line connects the most promising part of the province with the other great natural outlet and highway, namely, the Mahanuddy river. Its early completion would at once supply a vast stimulus to agricultural production, and cause a perceptible enhancement of the wealth of the country. It traverses from end to end the two richest, largest, and best cultivated champaign tracts in all the Central Provinces, namely, the valley of the Weingunga, and the plateau of Chutteesghur. The grain, the oil-seeds, the pulses, and some cotton, will go by the valley of the Mahanuddy to the eastern coast. But also there is hope that the cotton already produced in Chutteesghur may be so increased, that a new cotton field of great extent will be created, and its produce exported by the Mahanuddy, and it is this great commerce which the eastern road is directly to subserve."

The Wurda valley cotton road, and also the Raepore and Jubbulpore, and the Raepore an Seroncha roads, which will open up fron north to south the wild eastern district, are the other primary lines which are specified in the report.

We have referred, in a previous article, to the navigation works on the Godavery, and the prospect thus afforded of cheap transit to the sea for the productions of these interior provinces. These works were visited by Sir C. Trevelyan, when Governor of Madras, and his recorded opinion of their value and importance is as follows—

"I ascended the Godavery as high as the mouth of the Savery, and matured by frequent conferences with provincial officers who accompanied me, and by references to reports and plans, my knowledge of what is in progress for opening the navigation of this noble stream. Some idea may be formed of the advantages to be expected from this undertaking when it is remembered that the Godavery includes several large rivers among its confluents, and that their united basin is the most fertile region of Central India. The great cotton field of the interior, whence scanty supplies reach Bombay on one side, and Mirzapoor on the other, by an expensive and deteriorating land carriage, will now be laid open to the sea. There is no channel for the conveyance of a bulky export trade, consisting of raw produce, like the downward navigation of a river. Even railroads yield to it in this particular, the difference between land and water-carriage in this case being so great that the opening of the Godavery will be equivalent to the creation of a new trade, to the extension of which no limits can be assigned. When the cotton, the linseed, and the grain of Central India are delivered at Conconada at the prices prevailing on the coast, new life will be given to the agriculture of the interior," &c. &c.

All these are of importance to the Missionary as well as to the statesman. They give us access to secluded districts, and enable us, with comparative facility, to bring within the reach of the people the means of Christian instruction. What the Roman empire did of old, the British empire is doing now. The one by its arms, enterprise, and superior civilization threw open the limited area of the then known world to the Christian evangelist. The other is fulfilling the same office on a far larger scale, and in a far superior manner. British empire recognises the vocation o Christian Missionary, extends over him shield of its protection, permits the fre of the improvements and facilities of tr which it has provided; while not unfrequ by its highest officials he is encouraged t forward wisely, yet zealously, in his wor

India, under British rule, presents a for the prosecution of Missionary labou special encouragement.

HEM NATH BOSE.

"On Saturday, the 6th June last, at about eleven o'clock in the morning, a smart and intelligent Hindu lad, of the name of Hem Nath Bose, called at the house of the Rev. Lal Behari De, of the Free-Church Mission, at Cornwallis Square, Calcutta, declared that he had no faith in the religion of his ancestors, expressed his belief in the truth of Christianity, and begged to be received into the Christian church by the rite of baptism. The youth was a student of the first class of the senior department of the Calcutta Training academy. As the reverend gentleman knew that the Bible was not taught in the Training Academy, which was under the management of gentlemen professing the Hindu religion, he inquired of the lad how he had obtained his knowledge of Christianity. The reply was, that he had often conversed and discussed with a student of the General Assembly's Institution, who lived in his neighbourhood, and had besides listened to sermons and lectures on the subject of Christianity. The Bengalee clergyman then examined the youth as to his knowledge of Christianity, and as to the motives which influenced him in seeking admission into the Christian church. The result of the examination was the conviction in the mind of the native clergyman that the lad was sincere, and that, though he had not a comprehensive view of the Christian faith, he had got hold of its fundamental doctrines. Still as the boy, by his own account, was between fifteen and sixteen years of age, as his knowledge of Christianity was not altogether such as could be desired, and as he was a perfect stranger to the reverend gentleman, he was presented with a copy of the New Testament, and was told to go home quietly, to pursue his inquiries into religion, to read the Testament as opportunity was afforded him, and to come now and then to the clergyman for advice and assistance. The boy answered, that in his father's house it would be diffic perhaps impossible, for him to read the T tament, as his relatives had already p ceived his predilections for Christianity, a were watching his motions; and that, thou his knowledge of Christianity was not c siderable, yet he firmly believed in its div origin. It was after more than an hou persuasion that the lad could be prevai upon to return home; and at last, wh he went away, he went reluctantly. the following Monday, the 8th instant, boy again made his appearance, with Testament in his hand, avowing, as bef his conviction of the truth of the Christ religion, asserting that he found it impra cable to read much of the Testament at ho aad begging to be received as a catechum Again did the Bengalee Missionary think proper to persuade the boy to return ho and there, as opportunity afforded, to em vour to obtain more comprehensive view Christianity. The boy looked sorrow and went away. After this a whole w nearly passed away, and there was news of the boy. Mr. De thought that sibly the boy, if sincere, was disheart or, if actuated by worldly motives, had up the pursuit as hopeless. On Tue the 16th instant, however, at about o'clock in the afternoon, Hem Nath made his appearance, with the same ment under his arm, stating that been put under restraint on suspicion desire to become a Christian, reiterati convictions he had expressed formerl ging with greater earnestness than be received as a catechumen, appea the Missionary whether, in the embra truth, delay was not dangerous, and pro ing his readiness to forsake his dearest tives and his earthly all for the sake Christ. On seeing such earnestness and de termination, Mr. De felt it his duty to

entertain the lad as a catechumen; and we envy not the feelings of the Christian, whether a clergyman or a layman, who would send away such an earnest inquirer the third time to his idolatrous and heathen home. The boy was then warned of the trials which were awaiting him, and told to count the cost of the step he was about to take. He renewed his resolutions, and said he trusted in God to uphold and strengthen him. Mr. De then knelt down, and prayed on behalf of the boy, beseeching God to endue him with grace and knowledge, and to make him a genuine and sincere convert. The youth was afterwards taken to the converts' buildings, which stand on the same premises with Mr. De's house. In the same afternoon the Rev. Dr. Duff, the head of the Free-Church Mission, was made acquainted with the particulars of the boy's case, and the fact of his being sheltered in the Mission-house.

"The next day, that is, the 17th instant, the Mission-house was crowded, from noon till late in the evening, with the friends and relatives of Hem Nath Bose. There were his father, his uncle, his other relatives; and there were in addition some of the teachers and a great many of the pupils of the Training Academy. Free access was allowed to Hem Nath. The gate of the Mission-house was not closed against visitors and spectators—indeed it could not well be shut, as part of it had before been broken down by a storm. The father wished to be closeted with Hem Nath in a room. The father's wish was gratified. In the afternoon of the 17th instant he was twice closeted with his son. All sorts of arguments and entreaties were made use of to persuade the boy to return home, but to no purpose: Hem Nath remained firm in his resolution. He told his father, his other relatives and friends, that he was convinced of the truth of the Christian religion, had made up his mind to embrace it, and had no wish to return to his father. Mr. De said to Hem Nath, in the presence of his father, 'If you like, you can go with your father: you came here of your own accord; and you are quite at liberty to return. Do you wish to go to your father?' The boy said distinctly, 'No, I wish to become a Christian.' Mr. De, then turning to the father, said, 'You see, Sir, your son is unwilling to go with you. He wishes to become a Christian.' The father then said he had no objection to his son becoming a Christian, only that his mother was in a peculiar state: if Hem Nath were to go once and comfort her, it would be all right. He might afterwards become a Christian. At that moment Dr. Duff came in, and asked the boy, in the presence of his father, whether he wished to go. The boy emphatically answered, 'No.' Again arguments and entreaties were employed, but in vain: the resolution of the boy was unshaken. He told his relatives that he would go home after being baptized. The father, seeing all his endeavours fruitless, was going away, when, seeing Dr. Duff at the gate, he said, 'I am glad to get rid of my son; he is a very wicked boy.' To which Dr. Duff replied, 'Ah, well! if he be wicked, we shall endeavour to make him good here, and then send him to you reformed. You should then send us a vote of thanks.' The next day, and for several days, the Mission-house exhibited a similar scene. Hem Nath's friends and relatives came by scores. They were freely admitted, and allowed to converse with him. Arguments, entreaties, and threats were made use of to persuade him to return; but in vain. The youth remained nobly firm.

"The father, perceiving that all his arts of persuasion were ineffectual in inducing his son to give up the idea of becoming a Christian, and to return home with him, then had recourse to legal measures."

Such are the deeply-interesting details respecting of this young yet earnest inquirer, as given in the columns of the "Indian Reformer" newspaper of Calcutta.

Callyprosons Bose, assistant in the Public Works Department of the Government of India, and the father of the lad, was as good as his word in having recourse to legal measures. He made affidavit that his son, not yet sixteen years of age, was in the custody of Lal Behari De and Dr. Alexander Duff, at the native Mission-house, Cornwallis Square; that he had applied to these gentlemen to return the lad to his home, but that they had refused to allow him to remove his son, who was still detained there against the father's consent. He also declared that he had been informed, and verily believed, that the object of Dr. Duff and Lal Behari De, in detaining his son, was to induce him to abjure the Hindu religion, the youth being yet a minor and incapable of forming a correct judgment as to such a step. How far the affidavit agrees with the facts of the narrative, as already given, our readers will be able to judge. The youth, under strong convictions of the truth of Christianity, had of his own accord sought out the Missionaries, to whom he had been previously unknown. So far from being hastily taken up, delays were interposed. Yet, undiscouraged, he came

again and again. When his father came to visit him, it was not the Missionaries who detained him, but it was the youth who was unwilling to return, because he knew that in his father's house there would be no freedom for conscience, and that he would be compelled to comply with idolatrous rites, which he regarded as false, and had learned to abhor.

Similar cases had been already adjudicated upon in the Courts of India. In 1846, Sir W. Burton, of the Supreme Court, Madras, settled, in the case of a minor similarly circumstanced, that not age, but *discretion*, must determine his power of choice, and left it optional with him to elect his place of abode. In 1847, Sir Edward Gambier, the Chief Justice, and Sir W. Burton unitedly decreed, in the case of a girl only twelve years of age, in the same way, and, after examination of her, allowed her to return to the Mission-house; and in 1856, Sir Lawrence Peel decreed that a youth under sixteen might, if he chose, return to the Mission-house.

With such precedents this particular case in Calcutta came for trial before Sir Mordaunt Wells. Mr. Bell appeared on behalf of the Missionaries, to show cause why Hem Nath Bose should not be delivered up to the custody of his father, and put in, with the permission of his lordship, the following document—

"Mr. Alexander Duff and Lal Behari De in the within-named writ, do hereby certify that the said Hem Nath Bose is not and never has been detained in our custody, but that he, being a young man of intelligence, and able to form an opinion for himself, did voluntarily, on the 16th day of this month of June, come to the above Lal Behari De, the native clergyman in charge of the converts at the native Mission-house in Cornwallis Square, and begged to be allowed to live there, and that he has ever since lived there of his own free will and at his own request, and without being detained in any way by us; and that his father and all other persons, who have expressed a wish so to do, have been allowed to see him alone, he being free from all control; and that his father has had full access to him, and that he has not been detained from him; and that the said Hem Nath Bose was repeatedly asked by us, in the father's presence, to exercise his own free will and to depart from the Mission-house, but that he refused to do so; and that the said Hem Nath Bose, by his own consent, has agreed to attend this Court to-day."

The judgment then followed. The judge was of opinion that one important passage in the affidavit remained unanswered, namely, "that the object of the detention of the child was with the view of inducing him to abjure Hinduism, and embrace Christianity." Upon this assumption that the child was *detained*, the judgment was based. "It would be a strange thing were it allowed to go forth to the millions in this country that a child might be taken away from its parents to induce it to abjure the Hindu religion." But if an intelligent youth, according to the development of Hindu life quite old enough to form a judgment upon matters connected with his soul's salvation, becomes convinced of the folly and falsehood of the Hindu system, and desires to abjure it for a purer faith, will the law afford him no protection from an abuse of parental authority, which would overbear the convictions of his conscience, and compel him, against his will, to conform to the abominations of Hinduism The Missionaries had exercised no detention. The youth, of his own accord, fled to them for protection: they did not, and they could not, close their doors against him, no more than the mercy of God had been closed against them, when they came and supplicated it; and when his relatives came and sought him there, they were willing that he should return home, if he wished to do so, but objected to his removal by force. But this the law has done. It has dragged him forth from the sanctuary which he sought, and has delivered him up to the severity of one who, in the inexorableness of his bigotry, forgets alike the affection of a father and the consideration that is due to the conscientious convictions of a child. Sir. M. Wells declares, "If an allegation had been made to the effect that the father was an immoral man, he would at once have examined the child whether the father were Christian, Hindu, or Mohammedan. That question, however, did not arise here. There was no allegation that the father had misconducted himself, or that he was a person unfitted to take charge of the boy." What!—to coerce when he could not convince; to exercise such harshness as to compel his child—when he would follow out the convictions of his conscience, and learn how God was to be worshipped and served, and his soul be saved—to leave his home, where he could have no freedom, and seek refuge with a stranger; is there no misconduct here, and that of so serious a character as to unfit him for the charge of his child? The whole case is argued as one lying between the parent and the Missionary; whereas it is in fact the case of an

intelligent youth claiming protection from an undue exercise of parental authority, and that protection the law, as administered by a British judge in the Court of Calcutta, has refused him.

"His Lordship ordered the child to be given up to the father, which was done."

Who is responsible for the cruelties to which that youth may be subjected in the vain attempt to force him back to believe in Hinduism? or, what is more serious, who is responsible should his convictions in favour of Christianity be extinguished by the various means of mingled cajolery and violence put in practice to accomplish that result, and he relapse into the superstition of his fathers? Who is responsible for that soul, all but escaped, yet arrested and sent back to prison? Certainly not the Missionaries.

The grand question that must now be agitated, and satisfactorily settled, is this—Is a youth, of the age of Hem Nath Bose, incapable of forming a correct judgment as to the relative claims of Hinduism and Christianity?

MISSIONARY WORK AT NAZARETH.

Two features distinguish the population of Palestine, its paucity, and yet its subdivisions, political and religious; its paucity for the whole population from Gaza to Acca and from the south coast of the Dead Sea to the north coast of the lake of Galilee falls short of 200,000; and yet its disrupted character, so that a Missionary at a Palestine station finds himself amongst Jews, Christians of the east, and Christians of the west, Druses, &c., while the Mussulman of Turks, as the political lord, rules them with capricious action, and the wild Bedouin of the desert scourges them with his relentless forays. We have printed the following notes, forwarded by our Missionary at Nazareth, the Rev. J. Zeller, because they very graphically exhibit the nature of the work to be done, and how each and all need the peace-giving influence of the Gospel of Christ. No one can read them without having his sympathy stirred for Moslem, and Bedouin, Druse, and blinded Christian so-called.

The other day I had a visit from an old Moslem (one of the Ulemas): he complained about the burden and infirmity of old age, aggravated as they are by the fast imposed during the present time of Ramadan. I told him even the old heathen, Cicero, had considered old age a happy time, and entered fully into the arguments so beautifully set forth in Cicero's "Cato major de senectute." "But what is all the comfort," said I, "derived by Cicero from meddling with political affairs, from philosophical and other studies, from the pleasure drawn from the remembrance of good and glorious deeds, and from a very dim hope of immortality? What is all this comfort, compared with that expressed by St. Paul in the words, 'To me to live is Christ, and to die is gain.' 'I have a desire to depart and to be with Christ, which is far better.' 'I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but unto all them also that love his appearing.' And 'This corruptible must put on incorruption, and this mortal must put on immortality.' 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ.' Whilst Cicero comforted himself by the thought that his departed spirit would in Hades have the society of the spirits of wise and righteous men, St. Paul knew that he had better prospects before him. There was his crown of life and righteousness; there was before him his Lord Jesus Christ, in whom dwelleth the fulness of the Godhead bodily; there was before him a full and clear revelation of the depth of the riches both of the wisdom and knowledge of God; for he says, 'Then I shall know, even as also I am known;' there was before him the eternal enjoyment of the whole extent of the unfathomable love of God; there was the conviction that his body also would be changed into the likeness of the glorious body of Christ.

"Must you not confess, oh Sheik Kassem," I said, "that St. Paul was evidently happier in his old age than Cicero, when he looked towards the future? How bright, and clear, and sure was the same to St. Paul, how dim to Cicero, who even winds up all his beautiful arguments by admitting a doubt of immortality."

Sheik Kassem admitted that a Moslem in

this country has no scope for patriotic feelings or efforts, like an old Roman, for government is the curse of the land; nor for scientific occupations, for science has long been dead; nor can he derive pleasure from agricultural pursuits, for others reap what he sows. I therefore asked, "But if you have no comfort for the present, what is your hope for the future?" He began to speak about the bliss of the righteous in Paradise. However, when I urged him to explain to me the real meaning of the thousand times repeated words of the Korán about the gardens of Paradise, with its rivers, couches, fruit-trees, wine, and houris, he soon came to a stop. He tried to spiritualize these things as much as possible, evidently because he felt the unworthiness of such ideas; but was afterwards obliged to confess that by far the majority of Moslems considered unbounded indulgence in sensualites the essence of eternal life. If sensuality is eternal happiness, what must be the life of Mohammedans on earth? It is impossible to say more. It is impossible for Europeans, unaccustomed to Arabic society, to imagine into what a depth of depravity this doctrine has plunged the devotees of the false prophet, and fully to see what a stronghold of Satan it is against the truth of the Gospel. In Mohammedanism all the sensuality of human nature is concentrated to war against the work of Christ.

The present time of Ramadan shows clearly what kind of happiness the Islam produces. Then, in a Moslem town at evening, only one thought prevails in all, to see the last rays of the sun sink into the sea, to catch the first sound of the muezzin from the minaret, and to fall, like ravenous wolves, upon the food denied them during the day. When they have eaten they assemble in the house of a sheik, where the Korán is recited for several hours; then they sit, smoke, and drink coffee, and generally the old sheiks vie to surpass one another in the relation of foolish and indecent stories: at last they repair to their harems, and next day they try to sleep off the effects of the debauches of the night.

Feb. 26—To-night my Mohammedan neighbours had a môlade, namely, a festivity in honour of the birth of Mohammed. The same is celebrated, first by a grand dinner, and then by the recital of a piece of poetry, containing the genealogy of the prophet up to Adam, the description of his wonderful birth, and still more wonderful excellencies, both of body and soul. This poem, of very ancient date (the Arabs say it is 600 years old), is one of the most characteristic specimens of Arabic poetry, and contains many most beautiful and poetical passages.

A great many people were invited, for my neighbours are rich and pious Moslems. A Moslem told me next day that he had uncommonly enjoyed the dinner, for the food offered by pious and generous people was blessed and sweet. The principal men, however, were a number of dervishes from Yehudiyeh, near Jaffa. They are called Masheiek el Tarik (sheiks of the road), for they live from travelling about, and reciting this poetry at such occasions, from which employment they derive much honour and profit. At seven o'clock I was startled by the singing of the poetry, each verse of which closed with a refrain from the chorus, which consisted of about sixty Moslems. At ten o'clock the "môlade" was finished, and now the "ziker" began. The word means "remembrance," namely, of the name of God. The dervishes stand in a circle, and repeat the words "La Allah il Allah," according to a certain tune, at first slowly, then gradually quicker and quicker, moving their heads and clapping their hands to keep time, till exhaustion and want of breath oblige them to stop. Death-like silence reigns for a time: at length the "munshid" (leader) resumes the singing of some poetry, till the exhausted spirits of the dervishes are sufficiently roused to resume their mad devotion. Thus hour after hour they went on, and their house being opposite ours, we were, as it were, in the midst of this horrible performance.

When we hoped they had finished, they began their awful shout again. More doleful became the tune, hoarser the voices, yet quicker the strain. The fearful sound produced by the shouting and clapping resembled the beating of a drum of immense size. The gestures of the people became wilder, their mouths foamed, and from time to time one of them fell on the ground, either senseless or seized with horrid convulsions.

Any attempt by reading, by conversation, by prayer, to modify the torment produced by this diabolical noise was in vain: only by leaving our house altogether we might have escaped the suffering, for the sound was an unearthly one, tearing one's nerves and piercing one's brain. We felt it: evil spirits totally possessed these men, and the powers of hell exultingly gathered around us. I prayed God to preserve my mind from evil. At length I got some sleep, but only to be roused again by the hoarse voice of the munshid, who continued his song till the first rays of the sun put a stop to this work of Satan.

Our neighbourhood has not always been a pleasant one. For three years there lived a mad Mohammedan directly under our windows, on the north of our house, and many a sleepness night we spent on account of the incessant noise he made.

But if one of the Christians in our neighbourhood happens to celebrate his marriage, it is nearly as bad, for drinking of brandy, singing, and beating of drums continues every night, for a whole week, till daybreak, and rest or sleep is then out of the question. This we experienced sufficiently of late, first from our neighbours on the north, and then from those on the east.

March 1—I was in Shef Amer. About sixty men attended morning service, and the room was too small for them. In the evening about forty attended, among them perhaps sixteen Druses. I preached from Hebrews ii. 3, 4, about the proofs for the truth of the Gospel.

March 2—I went to Acca. The weather was rainy and stormy. Mr. Girgius Gemmal, a rich Protestant, had lately been attacked on his estate near Acca (the finest one in Palestine) by a large number of Mohammedans, and had been obliged to leave the same. In the evening I paid a visit to the newly-appointed Pasha, who seems to be a man of uncommon energy and intelligence. He expressed himself in favour of Protestants. I mentioned to him a recent case of persecution by the Greek Bishop of Tyre against two Protestant families living in Bassa, a village to the north of Acca, and he promised immediate redress.

Afterwards I went to the house of the Mufti, where I found the Cadi and the principal Mohammedans of the town assembled, for it was Ramadan. The Mufti was not in good humour, as is generally the case with Moslems at the beginning of Ramadan. He therefore asked me whether it was true that I had given the "Mizan ul Haqq" to Moustafa Pasha. I answered that I had, and that the Ulemas of Constantinople had also responded to it in a book called "Shems ul Haqq," with which he ought to make himself acquainted. The Cadi then began to relate, in a satirical way, how he once had a visit from an Englishman, who offered him a number of Christian books and tracts, and made, through the dragoman, a speech about the unity of God. When he asked him why he told him these things, which he knew long ago, the Englishman answered, because he hoped that when the Cadi had become a Christian, all other Moslems would follow his example. This excited the laughter of the assembly. I answered that I knew few Moslems who were as wise and learned as he, but that the prophet Mohammed himself, who was also an intelligent man, had not been ashamed to enter constantly into religious disputes, even with the Jews of Mecca and Medina, and also with Christians, and had much intercourse with the monk Boheira, and also with all the idolatrous Arabs round. If he had shunned religious disputes, how could the Islam have been established? Besides, there was in our time scope enough for Moslems to learn something from educated Europeans. Our conversation was interrupted by the appearance of two blind Moslems, who seated themselves opposite us in the niche of the window, and began to recite the Korán from memory, to the best of their vocal powers.

Saturday, March 21st, was the festival of the Bairam. According to the custom, I had to pay visits to the principal Mohammedan families and all my Mohammedan friends, to wish them a happy year, and to drink, *nolens volens*, in each house a cup of black, bitter coffee, which made, during the day, about thirty cups. In one of the houses I met the Governor of Nazareth, who asserted, against the Greek sheik, that the people of Nazareth were the worst in the land, and cited, in proof of it, the words of Nathanael, "Can there any good thing come out of Nazareth?" At length they turned to me for my decision about this proof, and I replied that the text of the Gospel gave a most conclusive answer, because it appears from it that Nathanael, when saying these words, had still been ignorant of the fact that Jesus from Nazareth was the Messiah; and Philip the Apostle therefore answered him, "Come and see." Thus we may say that every good thing produced in the world by the life and doctrine of Christ begins to refute this evil imputation, which refutation will be complete when all the people of Nazareth will have accepted Christ as their Saviour.

On Monday, March 23rd, I went to the encampment of the Bedouin chief, Akeele Aga. His tents were pitched east of Mount Tabor, at the side of Wady Sherar, with its beautiful little stream flowing towards the Jordan. I first entered the tent of one of his men, which I found full of Jews from Tiberias, who had come to see the sheik. As soon as Akeele heard of my arrival, he came and led me into his own tent, which was full of guests from the Bedouin tribes of the neighbourhood, their spears being stuck in the ground in a long row before the tent. About 200 Bedouins were in the tent, and their horses covered the hill side. At the

upper end of the tent sat the powerful sheik of the Saker, to whom Akeele at once introduced me. I found him to be equal to his reputation, namely, uncommonly good and intelligent. On my right sat his sons: the first of them, a horrible-looking fellow, had but last week shot a poor Arab who remonstrated with him about being robbed by him of a sheep; next came two little boys, armed with swords bigger than themselves; and then the whole line of all sorts of dark and wild-looking fellows, with pistols in their girdles and swords suspended by silk cords to their necks. Soon afterwards another troop of Bedouins arrived, each of whom went with the greatest solemnity through the ceremony of kissing Akeele, wishing him a happy year, and then saluted all his friends present in the same manner. The strictest etiquette and gravity prevailed. Constantly new people arrived, and interrupted my conversation with the sheik of the Saker about the Bedouin tribes of the Belkah. The general topic of conversation among the Bedouins was a fight which had taken place but two days previous in the neighbourhood between the Bedouins and some soldiers of the Government. Akeele was all the time standing outside, making the honours.

At four o'clock dinner arrived. An immense copper tray, of about at least four feet in diameter, contained a mountain of rice four feet high, covered with pieces of meat from three sheep. Six slaves had difficulty to carry the dish in an Arabic cloak, whose corners they held. We sat down to dinner round the tray, and set to work with our hands, for spoon, knife and fork, are luxuries unknown to the Bedouin. As soon as one had finished, he got up and washed, and Akeele, who stood near, called the next in rank by name to fill the empty place at the dish. Thus about 300 men were fed to their hearts' content, and soon the mountain of rice and meat had disappeared.

The state of religion among these Bedouins was clearly evinced by the fact that only one single man out of the whole number present felt prompted at the time of prayer to spread out his cloak, and, turning towards the south, to murmur his prayer. No second one of the faithful was induced to join him in his solitary devotion, and this man who prayed was not even strictly a Bedouin.

In February I went to see Moosat el Ibrahim, a Moslem sheik of Nazareth, and found him sitting by the bed of his son, a fine boy of sixteen, who was dangerously ill. On the other side of the bed was an old woman in rags, with red-dyed hair. Being a descendant of the Moslem saint Abul Hedja, she had been called in to invoke the assistance of the saint for the cure of the boy. I told them that they were troubling themselves in vain with Abul Hedja, and that they had better turn to the living God who had made heaven and earth, of whom, and through whom, and to whom, are all things, to whom be glory for ever. But they were firm in their belief that Abul Hedja would help, and that the boy would be well in three days. The woman then struck each leg of the youth with her hand, at three different places, crying out at each stroke, "Oh, Abul Hedja!" I repeated my conviction that the youth would only get worse if they trusted and tried such foolish superstitions, and promised to come again to see who had been right in his assertion. The boy paid the deepest attention to what I said, and declared my words were true, and he did not believe that Abul Hedja could help him. A fortnight afterwards I again went to the house, and found the boy worse, and the old father, in spite of all his resignation, was sadly depressed: his faith in Abul Hedja was gone. Many Moslems and Christians were present. I reminded them of my words formerly spoken, and exhorted all to abandon their foolish superstitions, and to turn unto the living God, who had laid down in his holy word so many precious promises to help those who earnestly call upon Him in their afflictions.

Last year I had visited Dalie, a Druse village on Mount Carmel, and entered the house of the sheik. Soon afterwards the principal Druses, some of them Okals (the initiated into the secrets of their religion), had assembled. We spoke about their religion, and were so fortunate as to gain the important point, that the Druses, seeing we knew their secrets perfectly well, no longer denied them to our face, as is generally the case. But the sheik Hassoun, especially, a learned and intelligent man, defended the doctrine of the transmigration of souls to the utmost. The idea seemed to him particularly wise that God had from the beginning created a certain number of creatures who neither increased nor decreased. If some of them died, their souls entered another form then born; for he thought an infinite production of new creatures would at last overfill heaven and earth.

The Druse religion says—"God made the world in the state in which we see it at present, consisting of males and females, old men and young men, of little ones and great ones, of children by milliards and millions, according to a number unknown to every one but God alone.

"God gave them the idea at their creation

that they had fathers, grandfathers, and mothers. The one of them imagined that his father was called N. N., had been the son of a man called N. N., and had worked in that or that profession. They went to visit the tombs, they saw there the bones of their dead, and the one said, 'See, here is the tomb of my father;" and another, "See, here is the tomb of my mother,'" &c. &c.

All the arguments we brought to bear against these foolish ideas were seemingly of no effect. Historical facts to prove not only the possibility, but also the reality, of an increase of the human race, exemplified by the history of the Jews, by the statistical returns of Great Britain, &c., and compared with analogies from nature, viz. the power laid into one grain of corn to multiply into millions, found no credit. It seemed to them worthy of the wisdom of the Almighty to create men, in order to let them, after a short re-animation, *ad infinitum*, relapse again into the inexorable arms of death, and to let them, even the best of them, pass many thousand times again through the same ordeal of human miseries.

Lately, however, I heard that the same sheik Hassoun had been convinced of the errors of the Druse religion, and had expressed a desire to become a Protestant. (In my letter of January I expressed a hope to that effect.) Sheik Hassoun's younger brother, a nice and intelligent lad of eighteen, took such a liking to me that he would not refrain from accompanying me to Caiffa.

Travelling in this country is, on account of the absence or badness of roads, sometimes a very trying business. May I mention an instance on account of the spiritual lesson it most forcibly conveyed to me?

It was in summer that I went to Acca, accompanied by Mrs. Zeller and our little child. The heat was too intense to return to Shef Amer by day. We therefore started at night, but unfortunately not only lost our road, but were also forsaken by our companions. For hours and hours we travelled on, with the little boy in our arms, through the immense plains of Acca, without a path, through fields of corn and of thistles, over rocks and ditches, over hills, and through valleys. Once, in passing under trees, I so unexpectedly encountered some (in the night invisible) branches, that I was nearly thrown from my horse, and part of the clothes were torn from the body of the child, and afterwards my wife struck her face dangerously against the withered branch of an old sycamore. We thanked God when, after five hours' dangerous travelling, we at last reached our encampment, having been protected from serious injury. What a painful feeling is it to lose one's road in a foreign and unsafe country, and to err about in the darkness of the night! Yet how many around us in this land walk in still more dangerous, namely, in spiritual darkness! But how happy the man who has found his rest and home in Christ, who is the way, the truth, and the life!

The road to the little village Yafa, near Nazareth, which I frequently pass, was in one place so dangerous that accidents constantly occurred, and once a sheik of Yafa lost his life there. Yet nobody ever thought of removing the unavoidable stumbling-block. All my exhortations were also in vain. I therefore set to work myself, and had the rocks blown up. When the people saw that, they came and helped of their own accord, and soon the road was finished. Thus I hoped to facilitate the way to their hearts in a double sense. But since then the Franciscan monks from Nazareth have crept in, got a large party, and have now regularly every Sunday service there. Remarkable, however, is the fact, that since then the Mohammedan sheiks of the place come to see me when I visit the village.

THE COSSYAHS.

On looking into the moral condition of these people, we at once see how much they need the renovating action of that Gospel which the Missionaries are labouring to impart—

"A few indistinct traditions are current among the tribe, but we believe nothing tangible can be derived from them. There is one, for instance, which may probably be traced back to the common patriarchal or antediluvian source from which the traditions of most tribes have taken their origin. This story tells that in olden times a Bengalee and a Cossyah swam across the ocean, each with a book in his mouth to protect it from the watery element. The former carried his book in safety to the land, but the latter unfortunately, during his exertions in swimming, swallowed his book. Hence comes it that the Bengalee has a literature, and the Cossyah none.

"The story of the 'Diingei,' or *forbidden tree*, is another very popular one among the tribe. The following may be said to be the leading features of the tale as now told. In the origin of the race there was an enormous tree, by means of which man and God held intercourse with one another; this tree brought

a curse of darkness upon mankind which they were unable to remove. Another feature is, that the sun was deified in the circumstance of the tree. A third feature, that a mediator was necessary between mankind and their sun-god, which was found in the domestic cock. A fourth, that the mediator voluntarily offered himself as a sacrifice, in order to effect a reconciliation between the parties. Such are the leading features of a story which, for aught we know, may have originated in a tradition of the Biblical narrative of the forbidden fruit.

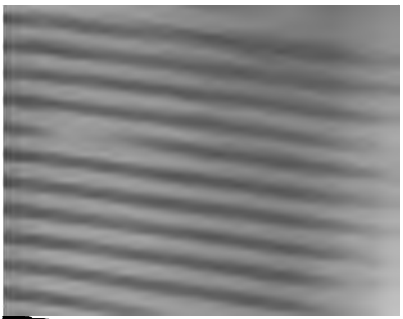
"God is commonly considered by the Cossyahs to be the 'Nongthaw,' or Creator of all, and He is occasionally spoken of as 'He who carefully watches over and protects; who is the cause of goodness and prosperity.' No sacrifices are offered to him, nor is he ever invoked in prayer. The goddess, supposed by the Cossyahs to be the wife of God, is said to be full of mercy, the bestower of happiness and prosperity on mankind; and offerings are constantly made to her in order to insure her protection. But evil spirits are particularly regarded by them, and their religious forms and ceremonies consist for the most part in sacrifices and offerings to appease these spirits and avert those evils that they are said to originate. Temples and idols they have none, except in certain villages of Jynteah, where Kalee and her Brahmins have unfortunately effected a lodgment, under the patronage of the former king of the country, whose devotion to the bloody goddess cost him his kingdom.

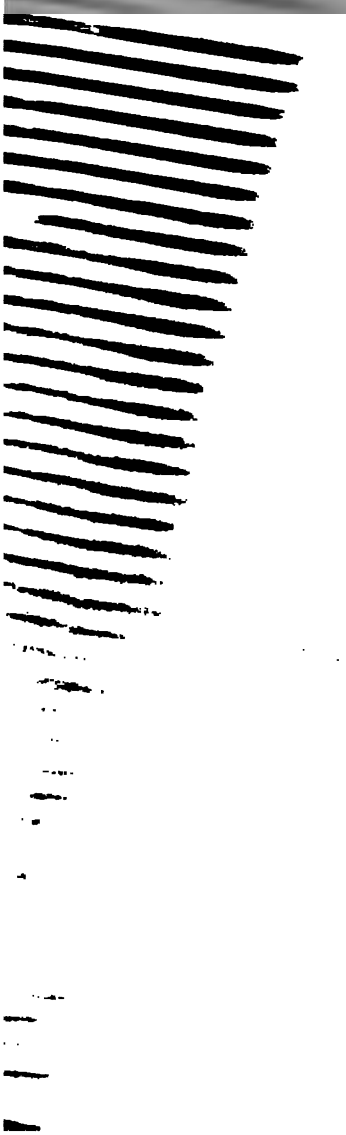
"The only possible condition of the immortal spirit of man in a future state, known to the Cossyah, is that of a 'Ksuid' or demon, malignant, malicious, unjust, bent on injuring those left behind him on earth. Hence the frequency of the sacrifices offered to pacify the spirits of the dead, especially if the bones of the deceased are deposited in a small repository. But if they were placed in a large one, the fear of his injuring the family is not so great, and the sacrifice is therefore not so frequent; because—'la buh ka niom ka rukom'—the religion and customs were observed regarding him.

"For this reason, too, it is that the greatest festivities of the people are funereal; either at the burning of the dead or when the ashes of the family are collected, and a monument erected in their honour. When, by the help of the oracles, the time is fixed for the removal of the ashes to the family vault, a public dance is held, which on great occasions is continued for several successive days, and the numerous performers are recompensed by an ample feast of pork and whiskey. The dance is performed either with fans or swords. If with the former, the men dance round and round a circle, somewhat monotonously, attitudinizing and brandishing their fans. They are all clad in the most brilliant finery that they possess, or can hire for the occasion,—richly embroidered outer shirts of broadcloth, silken turbans and dhoties, large bangles, heavy silver chains, and gold necklaces with plumes of down or peacocks' feathers, and ornamental quivers. In the centre are the village maidens: they form in twos and threes, and set to one another with a comical *pas* of exceeding simplicity, which seems to be performed by raising the heels, and twisting from side to side, on the fore part of both feet, which never leave the ground. They, too, are loaded with silver chains, tassels, and armlets, and all wear on the head a peculiar circlet of silver, having a talc spear-head rising behind. In the sword dance the men, accompanied by music and musquetry, dance and bound, clashing sword and shield, and uttering in chorus a chant, at first seemingly distant and sepulchral, but gradually becoming louder and louder, till it bursts into a terrific unearthly howl, then sinking to a doleful chant again, and again rising to wake the echoes.

"The various remarkable monumental stones which are scattered on every wayside cannot fail to attract the attention of the stranger, from the peculiar aspect thrown by them on almost every scene in the upper parts of the country. They are of several kinds, but almost all of them recall strongly those mysterious solitary or clustered monuments of unknown origin, so long the puzzle and delight of antiquaries, which abound in England, and are seen here and there in all parts of Europe and Western Asia. The most common kind in the Cossyah country is composed of erect oblong pillars, sometimes unhewn, in other instances carefully squared, and planted a few feet apart. The number composing one monument is never under three, and occasionally there are as many as thirteen. The highest pillar is in the middle, sometimes covered with a circular disk, and to right and left they gradually diminish. In front of these is what English antiquaries call a cromlech, a large flat stone resting on short rough pillars. These form the ordinary roadside resting-place of the weary traveller. Some of these stones are of considerable size, and must have cost immense labour in erection.

"The tallest of a thick cluster of pillars in the market-place of Murteng, in the Jynteah country, rising through the branches of a higher old tree, measures twenty-seven feet





number of pawns that will be consumed on the road.

"A great proportion of the proper names of men are quaint monosyllables, such as Tess, Bep, Mang, Sor, Mir, Bi, reminding one irrestibly of Walter Scott's Saxon Hig, the son of Snel. But these are generally euphonized by the masculine prefix U, into U-tess, U-sor, &c. "Ku-ble!" is the singular salutation in common use when acquaintances meet; the literal signification of which we believe is, *O God!* It is probably nothing more than an elliptical expression corresponding to our *adieu!* or *good-bye!* the derivation of which—God be with you—perhaps few ever think of.

"The houses of the people are by no means so dirty as their persons. They are generally dry, substantial, thatched cottages, built either of a double wall of broad planks placed vertically in the ground, or of loose stones cemented together with earth, and with a good boarded floor raised three feet or more from the earth. As they have rarely any thing like a window, one sees nothing on first entering, and rarely escapes a bruised head from a collision with one of the massive low beams. The fire is always burning on the hearth in the centre, and as there is no chimney, the house is generally filled with wood smoke. The verandah is partly stored with lumber, and partly affords shelter to the fowls, calves, and pigs, which last are carefully tended, and attain enormous obesity.

"Milk is not used in any shape, and the cattle, though numerous, are not applied to any useful purpose, being kept only for slaughter, and especially for sacrifice. Their husbandry is confined to the hoe, and their grain is thrashed with the flail. Man is the only bearer of burdens. All loads the people carry on the back, supported by a belt across the forehead; and in the rains they and their burdens are protected by a large hood made of palm leaves, which covers the head and the whole of the back.

"There is a market-place in the neighbourhood of almost every large village, which is a great convenience to the people, who seem fond of buying and selling. The luxuries exhibited at these markets are all Cossyan, consisting of stinking fish, some other things of dubious appearance, and still more dubious odour, rice, millet, and the inferior grains, the fashionable articles of Cossyan clothing, and all the adjuncts to that abominable habit, pawn chewing Iron implements of husbandry of native manufacture are also vended, and in short all the various luxuries and necessaries of a Cossyah are usually obtainable.

"Their trade with the people of the plains consists chiefly in the barter of oranges, pan, and betel-nuts, honey, bees'-wax, cotton, iron, and ivory, for rice, dried fish, cotton and silk cloths, and salt. Potatoes are grown to a considerable extent in the valleys and on the acclivities of the hills, and may now be considered as one of the staple articles of their trade. . . . .

"The finest view in the Cossyah mountains, and perhaps a more extensive one than has ever before been described, is that from Chillong hill, the culminant point of the range, about six miles north-east from the Mau-flong bungalow. This hill, 6600 feet above the sea, rises from an undulating grassy country, covered with scattered trees and occasional clumps of wood; the whole scenery about being park-like, and as little like that of India at so low an elevation as it is possible to be.

"Northward, beyond the rolling Cossyah hills, may be seen the valley of Assam, seventy miles broad, with the Brahmapootra winding through it, fifty miles distant, reduced to a thread. Beyond this, even in a clear day, banks of hazy vapour obscure all but the dark range of the lower Himalaya, crested by peaks of frosted silver seen at the distance of two hundred miles, occupying sixty degrees of the horizon, and comprising the greatest extent of snow visible from any known point in the world. Westward from Chillong, the most distant Garrow hills visible are about forty miles off; and eastward, those of Kachar, which are loftier, are about seventy miles. To the south, the view is limited by the Tipperah hills, which, where nearest, are 100 miles distant; while to the south-west lies the sea-like Gangetic delta, whose horizon, lifted by refraction, must be fully 120. The extent of this view is therefore upwards of 340 miles in one direction, and the visible horizon of the observer encircles an area of fully 30,000 square miles, which is greater than that of Ireland!"

We find that the "Calcutta Christian Observer" has, in its July Number, an article on the Cossyahs, and thus that, simultaneously at Calcutta and at home, this people, their necessities and claims, have been prominently before the public.

Through the courtesy of the Bengal Secretariat a volume containing "official papers relating to the disturbances in the Cossyah and Jynteah hills," the latest of them being dated October 9, 1862, had been placed at the disposal of the editor of that periodical, and from these the article in question had been compiled.

There is only one portion of it which forms a valuable addition to the information

already placed before our readers, that which relates to the origin of the recent outbreak. This we transcribe just as we find it. Our readers will perceive that the papers bearing on this head do not contain the slightest reference to Missionary efforts, either in their initiation or progress, as having any thing whatever to do with these disturbances. There is always a certain class of persons who are anxious to make Missionary enterprise, however prudently conducted, the scapegoat for all forms of popular disquietude and disturbance. Such individuals seem to consider the heathen so happy, so peaceful, so innocent in their heathenism, that it is a pity Christianity should be obtruded on their attention; better far, they think, to leave them as they are. When, therefore, such, in disregard of their sage counsels, have been commenced, they can see no good in them but much evil. The inconsistency of their position as professing Christians they do not appear to reflect upon; for either Christianity is a universal blessing, or it is no blessing at all; and if it be good, it is good for every man or good for none. If the Cossyah would be better without it, man in general would be better without it. Whence, then, the necessity for such an act of interference, and that at a price so costly? But the fact is, although Christians in name, they have themselves never proved its virtue. It is not surprising, therefore, that they should distrust its efficacy as regards others. But then their opinion is of no value.

The following is that portion of the article which refers to the origin of the outbreak—

"Our impression that the impatience of foreign rule was at the bottom of the dissatisfaction is confirmed, indirectly but very clearly, by the following passage of a letter from Major Hopkinson, Agent, Governor-General, N. E. Frontier, from which we shall presently make a longer quotation—

"'There are scarcely any of the people in the hills really with us: even those who have not actually taken up arms have been restrained by fear only from doing so, and, so far as they dare, show everywhere a disposition, according to Major Rowlatt's accounts, to aid the insurgents. We may do what we will, offer what terms we like, we have a foe to deal with who is evidently determined to examine no concession, but to protract the contest as long as possible, and to surrender only at discretion.'

"Regarding the special causes that led to the last insurrection, we subjoin the opinions severally expressed by three able officers—

From Major Hopkinson, dated Feb. 28, 1862.

"'If the outbreak had any real specific cause, I hope it will not be long before I shall be in a position to communicate it to the Government. Meanwhile it may be well to keep the following facts in mind.

"'That the Jynteeah people have ever been a rebellious and stiff-necked generation.

"'In the earliest notice I have seen of the Jynteeah Cossyahs their Rajah is spoken of as, to a considerable degree, under the control of the chief people in the interior, who were "of a very independent and rather turbulent character."

"'The offering up of human sacrifices is commonly a characteristic of the most unreclaimable savages, of those who are seldom brought within the pale of civilization except by the strong hand: it was the barbarous immolation of three of our subjects at the shrine of Kalee by Chutter Sing, the Rajah of Goba, by order of the present ex-Rajah of Jynteeah, that led to the seizure of the country; and I believe that, at the time of the disturbances at Phoolgoori, last October, a dák runner was sacrificed in the same way by the same people.

"'For years after the British Government had thus come into possession of Jynteeah, we left the people to govern themselves, through their Doloyes, after their own fashion, and the struggle for power among these Doloyes kept the country in a constant turmoil, and produced ill-blood among all classes.

"'The Government at the same time negatived every suggestion for the imposition of any tax of any kind upon them.

"'This state of affairs continued up to the period of Mr. Allen's visit in 1858. He proposed that the Jynteeah mountaineers should be required to contribute something in acknowledgment of the supremacy of Government, and recommended a house-tax; but at the same time he was careful to make it part of his scheme that a European officer should be stationed at Jowai.

"'The Government agreed to the imposition of the house-tax, but negatived the appointment of the European officer.

"'The result of the house-tax was the Jynteeah rebellion of 1860. Fortunately troops were at hand: four detachments aggregating 500 men, immediately took the field: tranquillity was restored, and the tax came into full operation.

"'Although the Jynteeah people had thus shown that they would submit to even nominal taxation only at the point of the bayonet, the income-tax was introduced among them in 1861, and the troops which had so recently been employed in coercing them were at the same time reduced, and numbers of the-

banded soldiers, wandering through the country, suggested to the disaffected, that though we might raise our demands, we had no longer the same power to enforce them.

"'Later in the year, accounts reached the hills of the duty to be imposed on "arts, trades, and dealings," and towards its close the Jynteeah people heard how their brethren in the plains of Roha had resisted an attempt to tax their pawn and tobacco.

"'A people who have been neither left to their own guidance, nor yet fairly brought under ours; upon whom our yoke has pressed with just sufficient force to gall, but not to break into order; who have been denied the boon of having our rule represented among them by an English officer, and who, of all our institutions, have known only our system of police as illustrated by a police thannah on the Bengal model, and our latest experiments in the difficult art of taxation; who, just after they have been taught the lesson that they could only be compelled to pay an obnoxious tax by the application of military force, are straightway further taxed, the means of compulsion being at the same time withdrawn; when such a people rise in rebellion, I would venture to suggest that it may not be very difficult to explain its origin and object without searching after recondite causes.'

"'*From Brigadier-General Showers, dated April* 15, 1862.

"'The Government of the Jynteeah territory was transferred to the British in the year 1835, by the Rajah, who, in return, received a stated allowance of 500 rupees monthly. His authority over the people was merely nominal: he received from them no revenue, and only certain dues, which were of little value. The Doloyes exercised their power over their own and subordinate villages independently of the Rajah; they have never been reconciled to the transfer of their territory to the British Government; and they object to being placed under the jurisdiction of a foreign power without their own consent, and without being consulted.

"'So long as their old customs and administration were maintained, they submitted; but even then only because they were prevented from forming an organized resistance by the activity of Colonel Lister, the Political Agent in these hills.

"'When, therefore, direct taxation was enforced in the district, and the relative rights of the Government and the people were brought into direct contact, the independent spirit of the Sintengs led them to resist the authority assumed by the British.

"'It was done in 1860, when the house-tax was introduced; but at that time there was a large force available to move against them, and the rising was at once subdued.

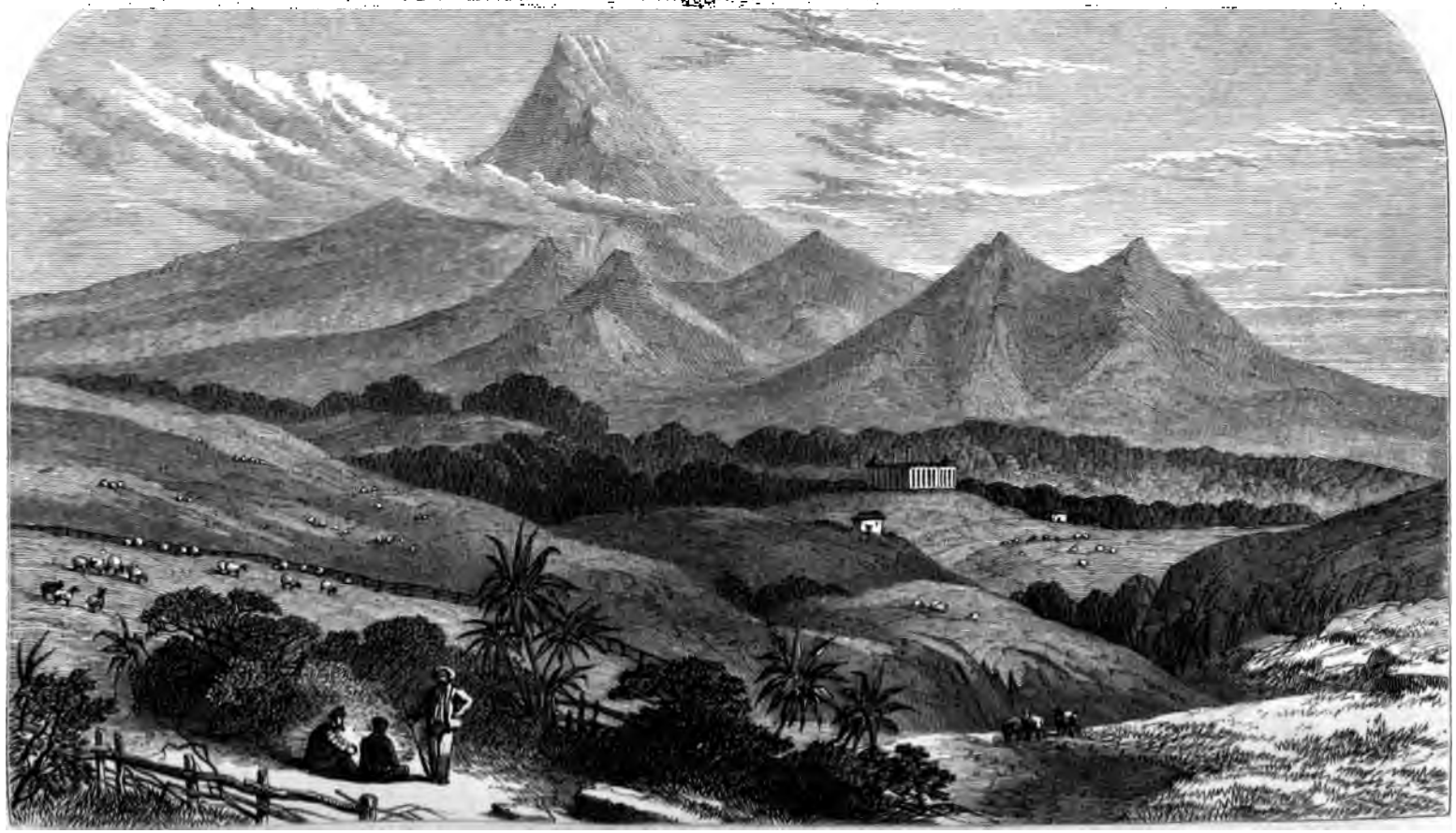
"'On the present occasion, the imposition of the income-tax, the insurrection gained head from want of sufficient force to coerce them. Colonel Richardson, commanding the 44th Native Infantry, an active and energetic officer, moved out with the force at his command at the moment, but he could collect barely 100 rank and file; and though he was successful in his attack on the stockades at Jalong and Munsow, yet the remainder of the district could not at once be visited, and the villagers in these portions of the district were enabled to complete their hostile plans without interruption.

"'Taxation is, in effect, the cause of the insurrection; but occurrences have taken place which have aggravated the feelings of the people, and roused them to more determined resistance.

"'The first was the removal of the shields from the people. In a rude state of society there is a chivalry of feeling among the people, which leads them to attach importance to their arms and implements of war. Among them shields and swords would be considered of special value. The Sintengs were offended at having them taken away; and this act was rendered more offensive from the shields having been burned before their eyes.

"'The second act occurred only a few days before the present outbreak, and has by many been supposed to be the cause of it. At a certain season a festival is held, in which a dance is celebrated. In this dance the use of swords and shields is a part of the ceremony. At Jalong, while it was in the act of performance, the darogah of Jowai went to ascertain, according to his own statement, what was going on. Whether he interfered with the ceremony is not clear, but whatever he did was considered an interruption to the festival. The report is, he was beaten by them: this has not been as yet proved; but after the occurrence the darogah proceeded on leave to Cherra, and within a fortnight after the first act of the insurrection commenced.

"'I heard of this from different parties, and, on my arrival at Jowai, I had intended, if I found the reports confirmed, to direct the immediate removal of the darogah; but he is represented as having done good service against the rebels in the Jynteeah district since the outbreak. I propose, therefore, for the present, to let him remain in office, but at a distance from his former station.'"



MOUNT EGMONT, NEW ZEALAND.

NEW-ZEALAND AFFAIRS.

THE greater portion of this Number will be taken up by the affairs of New Zealand. We regret deeply that their aspect is so threatening as to render this necessary. But in the presence of grave events, it is desirable that our readers should have placed before them a *precis* of the whole subject, the present complications and the causes which engendered them. This we have endeavoured to do in the accompanying series of brief papers.

THE PAST—ITS UNHAPPY POLICY IN RELATION TO THE NATIVE RACE.

Two years have now elapsed since the arrival of Sir G. Grey at Auckland to resume the Governor-Generalship of the islands of New Zealand. Eight years before, he had seen the infant settlements emerge from a period of difficulty and danger; and having proclaimed a new constitution, which conferred powers of self-government on the colonists, left those islands, to assume the Governorship of the Cape Colony. Yet during these eight years there arose such unhappy complications as to necessitate his recal to this sphere of former labours.

The new constitution had not worked well, so far, at least, as that most important element of true prosperity is concerned—the friendly union of the races.

The New-Zealand Constitution of 1853 was framed exclusively for the settlers, amounting at that time to 50,000, while of the natives it embodied no recognition. On its first promulgation it was generally understood that the natives, as well as the colonists, if owners or industrial occupiers of lands or tenements of the value prescribed by the constitution, would be qualified to vote at the election of members of the colonial legislature; and several of them claimed to be placed upon the electoral roll, and gave their votes at the election. But their right to do so was disputed; and on the question being submitted to the Attorney and Solicitor-General, as to whether possession of land according to Maori custom, but not held under title derived from the Crown, would qualify the owners to become electors, the fact was brought to light, that "the natives had hitherto been left as entirely without law or tribunal for the determination of questions relating to territorial rights as they were before the discovery of the country by Captain Cook."* If the rights of one native were trespassed upon by another there was no Queen's Court in New Zealand before which an action of trespass could lie, the subjects of householding, occupancy, and tenements, and their value in native districts, not being matters capable of being recognised, ascertained, or regulated by English law; and thus it appeared that "the New-Zealand constitution was framed in forgetfulness of the large native tribes within the dominions in which it was intended to apply."*

Large native districts were thus left outside the pale of British law. In many places the British Government was almost unknown by the natives. Some of the most populous districts—such as Hokianga and Kaipara—had no magistrates resident among them; and many others—such as Taupo, the Ngatiruanui, Taranaki, and others, and the country around the East Cape—had never been visited by an officer of the Government. Without law there was disorder. Land feuds arose between the natives, and in the absence of any authorized tribunal, physical force was resorted to, and blood was shed. The Maoris were not as they had been in cannibal times. They had been enlightened by the action of the Gospel, and many of them were thoughtful men. They felt that if there was to be peace, if the race was to be perpetuated, some authority, some regulating influence, was needful. English law had excluded them, and it was necessary they should make a law for themselves, and therefore they set up their king as chief magistrate. "I commenced," said William Thompson, "at those words in the 1st Book of Samuel, viii. 6, 'Give us a king to judge us.' This was why I set up Potatau in the year 1857. On his being set up, the blood at once ceased, and has remained so up to this present year. That, O friend, was why I set him up, to put down my troubles, to hold the land of the slave, and to judge the offences of the chiefs." In fact, this Potatau was an old friend and auxiliary of the British, and, in the time of Heke's war, had rendered such service that he was rewarded by a pension, in the receipt of which he continued up to the day of his death. The Maori King was a pensioner of the British Queen; and when he died he was buried at the cost of the Colonial Treasury, 1*l.* 17*s.* having been paid for his coffin furniture, Nov. 11, 1860.

There was in that movement, when first originated, no hostility towards British authority, nor any intention of interfering with

* Swainson's New Zealand and the War, p. 10.

* Ibid.

the Queen's supremacy. "I do not desire," said William Thompson, "to cast the Queen from this island." The light in which it ought to have been viewed is clearly put in one paragraph of Sir W. Denison's memorable letter to Governor Browne—

"You have now, as a fact, the establishment of something analogous to a general government among the Maoris, a recognition, on their part, of the necessity of some paramount authority. This is a step in the right direction: do not ignore it; do not, on the ground that some evil may possibly spring from it, make the natives suspicious of your motive by opposing it, but avail yourself of the opportunity to introduce some more of the elements of good government among them. Suggest to them the necessity of defining and limiting the power of the person who has been elected as the Chief or King (I should not quarrel with the name); of establishing some system of legislation, simple, of course, at first, but capable of being modified and improved; but do not attempt to introduce the complicated arrangements suited to a civilized and educated people, recognising publicly and openly the Maoris, not merely as individual subjects of the Queen, but as a race—a body whose interests you are bound to respect and promote; and then give to that body the means of deciding what their interests are, and of submitting them in a proper form for your consideration."

But other circumstances soon arose which made the natives distrustful of the intentions entertained towards them, and a fear lest their nationality and very existence as a people were endangered; and first may be mentioned the intemperate language of the colonial press. This element still appears to be a great difficulty. It misrepresents the settler, and renders the native suspicious and estranged. In a despatch to the Duke of Newcastle from Sir G. Grey, dated March 7, 1862, we find him saying—

"Your Grace will observe that the natives allude in this letter with great bitterness to the attacks made on them in the newspapers. In the attacks thus made, in some newspapers, upon the natives, and upon all acts of fairness performed towards them, consists at present the greatest difficulty in this country. It is impossible to convince the natives that the Government will not at last be forced to attack them, by the pressure which is constantly brought to bear upon it by that portion of the public press which advocates the prosecution of war; and so long as the natives remain under the belief that the Government must be more or less influenced by such language, it will, I fear, be impossible for any Government in this country to gain or retain their confidence." *

Another cause of distrust was to be found in the alterations made in the administration of native affairs.

For several years after the colony was founded, the Governor was advised by a Council, appointed by and responsible to the Crown, and who held their offices by a permanent tenure; but eventually his advisers became responsible to the colonists alone, and liable to be frequently changed. When this important alteration in the form of government was effected, it was viewed by many amongst the colonists with much misgiving; "and it was foretold that the chiefs, if neglected by the head of the Government, and left to be dealt with by subordinates, would gradually secede from communication with the authorities, forming leagues and schemes of which the Government would have no cognizance; that they would thus become estranged; and that when they came to be feared and suspected, there would be the constant risk of the Governor being driven by the ministers to use the troops against them; and that the country would not be safe for six months after the question of peace and war had been entrusted to a ministry who had the command of the Queen's troops, but who were themselves neither responsible to the colonists nor to the Crown."†

THE TARANAKI WAR.

These apprehensions were but too soon verified. The Waitara, a fertile, open district, watered by a small river, ten miles to the north of the town, had originally been fixed upon as the site of New Plymouth: the native owners however refusing to alienate it, a less eligible site was of necessity selected; but for nearly twenty years the open land of the Waitara continued to be to the Taranaki settlers an object of almost passionate desire. It was occupied by a portion of the Ngatiawa tribe, William King being their chief, and this people had become cultivators on a large scale, and proprietors of a large amount of valuable farming stock and agricultural implements.

"Comparing the condition of the natives resident in that district with that of their countrymen in the north, the

* All extracts from official despatches introduced into this article have been taken from Parliamentary Papers.

† Swainson, p. 48.

Bishop of New Zealand remarked that 'the coasting craft and canoes of Auckland may here be represented by the almost innumerable carts which may be seen on market-days coming from north and south into the settlement.' William King and his people, then occupying the Waitara, alone possessed 150 horses, 300 head of cattle, 40 carts, 35 ploughs, 3 winnowing machines, and 20 pairs of harrows; and in the year 1855 they exported agricultural produce to the amount of upwards of 8000*l.*"*

But in the midst of this general prosperity the peace of the district was interrupted. The anxiety of the settlers to get possession of the Waitara, and an attempt to purchase land without the consent of all who claimed a voice in it, led to a deadly feud amongst the natives, in which several lives were lost, and the industrial progress of the district was arrested. At that time (1855) the Executive Council of the colony being responsible to the Crown alone, it was advised that every effort should be made to avoid the risk of hostilities with the Taranaki natives; and as the "then recent disturbances had their origin in the attempt to purchase land from the natives with a disputed title, the Land Purchase Department was charged to use great caution in negotiating for the purchase of land, until the views of the various claimants had been ascertained, a principle of action approved of by Governor Browne on his arrival in the colony.

Thus matters remained until, in the session of 1858, the Council of the Taranaki province presented a memorial to the General Assembly, in which "they complained that the system commonly adopted by the Government of requiring the assent of every claimant to any piece of land before a purchase was made, had been found to act injuriously to the settlement." They urged, therefore, that the tribal right should be set aside, and that purchases should be made from individual natives who might be willing to dispose of their portion of the common land. The suggestion, however, was not adopted at that time, either by the Government or the Assembly. On the contrary, the Governor declared, "I will never permit land to be taken without the consent of those to whom it belongs; nor will I interfere to compel an equitable division of common land among the respective claimants."

Urged, however, by the complaints of the settlers, Governor Browne proceeded to visit Taranaki in 1859. He found that of 43,000 acres in the possession of the settlers, 13,000 only were under cultivation, and that 20,000 still remained in the hands of the Provincial Government open for selection; but these were heavily timbered, while the Waitara was an open district. It was on that occasion that he announced that which was considered by the natives to be the adoption of a new policy, namely, his determination to treat with individual claimants, disregarding the influence of chiefs, and setting aside the tribal rights. Hence the purchase from Teira, the resistance of William King, the proclamation of martial law, and the Waitara war.

The influences which led to this catastrophe are frankly stated by the Duke of Newcastle in a despatch to Sir G. Grey, dated February 26, 1863—

"I need not inform the framers of these memorials that the purchase of land from the natives is a matter which the various Provincial Governments are directly interested in promoting, even in defiance of native opposition, but which the Home Government, so long as it pays for native wars, is interested in suspending in all cases where it cannot be effected without exciting opposition. I need hardly inform them that the slow progress of these land sales, under the auspices of the Native Department, and therefore under the control of the Imperial Government, was an object of complaint to the settlers, and that these complaints were particularly urgent in New Plymouth, and referred especially to the land in the neighbourhood of the Waitara. The decision to complete, by force if necessary, the purchase of that land, was adopted at the advice, not of the Native Department, but of the Executive Council, and the proclamation of martial law was transmitted to the officer in command, under the signature of the chief responsible minister. It was under this pressure, with this advice, and through this agency, that Governor Browne took the steps which led to the war—steps which, although I thought it my duty to sanction them, were in a direction opposite to that which a purely imperial policy would have dictated."

As the result of these proceedings, the Governor appeared before the natives in a new and unfavourable light. He was no longer the protector of the Maoris. He no longer mediated between them and the colonists, to prevent, on the one side, unjust aggression, and, on the other, irritation and its consequences: he appeared one-sided in his action, partial to the European, unable to see, and indisposed to protect, the rights

* Swainson, p. 66.

of the natives. Yet was he the representative of the Queen, so that, except through him, her sovereignty was placed altogether beyond their reach; and thus they felt, more strongly than before, the need, as they conceived, of that King-movement, which they had already originated, and to which they now determined to cling more tenaciously than ever. From that time the King-movement, losing its original simplicity of purpose, assumed a more complex character, and had a new direction given it, to guard the land from the further encroachment of the Pakeha.

It is not our intention to enter into the details of the Waitara war. Suffice it to say, that in April 1861 a peace of a dubious character was agreed to, Haperona, King's fighting chief, signing the terms on behalf of himself and his people, but King refusing to do so without the concurrence of the Waikatos, and withdrawing himself into their country.

DANGER OF HOSTILITIES IN THE AUCKLAND DISTRICT.

Governor Browne now resolved to take advantage of this opportunity to break down by force the King-movement, and with this view the troops were concentrated at Auckland, and terms proposed to the Waikatos. This was not done without remonstrance on the part of experienced men, who best knew the native character, and were best acquainted with the native customs; amongst others, from Sir William Martin, D.C.L., who forwarded a memorandum on the subject of our relations with the Waikatos. Although some of the Waikatos had joined William King, and fought on his side, yet Sir William Martin's conviction was that this had been done without the sanction of the Maori King or his party, and that the dying injunctions of Potatau that peace should be preserved with the Pakehas had been respected. "All that can be said is, that some members of that party have endeavoured to mix up the two questions." It was not surprising that the Maoris, convinced how beneficial union amongst themselves would be, desired its attainment, but he denied that they aimed at a system wholly separate or independent. "Their great desire is to be governed by the same laws with ourselves, and to have similar powers of local self-government. It may be that some few men, under the irritation caused by the proceedings at Taranaki, have expressed other views; but I confidently state that such views have never been taken up by the mass of the people." . . . . "I am convinced that the so-called King-movement has been, and is even now, a movement which the Government should rather welcome as a god-send, than attempt to crush as an enemy. Any fusion of the two races into one system of government and administration is not at present possible. The establishment of separate institutions for the native race is the only alternative. And this is the very thing which they crave at our hands." "No doubt it is the duty of the Colonial Government steadily to resist all forms of combination, which either are in fact, or are capable of being made, unfavourable to the peaceful union of both races under one law. What I maintain is, that the worst of all possible modes of dealing with the King question is the resort to military force."

Uninfluenced, however, by this wise counsel, the Governor addressed a declaration to the Maori chiefs and people assembled at Ngaruawahia, in which he decided that the King-movement was "the setting up of an authority inconsistent with allegiance to the Queen, and in violation of the treaty of Waitangi," and, announcing that it was impossible for him to permit such a state of things to continue, called upon the adherents of the Maori King to abandon their perilous position. He demanded from them "submission without reserve to the Queen's authority and the authority of the law;" but it was evident, from the wording of the memorandum, that he meant by this expression, submission to the law, the abandonment of the tribal rights, and, so far as the King-movement was directed to the upholding and maintenance of this ancient tenure, that he regarded it as "a combination for the purpose of preventing other men from acting or dealing with their own property as they thought fit." He overlooked the very important fact, that the Maori individual, although having a right of occupation, had no right of sale, or of alienating that which was the common patrimony of the tribe, without the consent of the tribe, and that this tribal tenure had all along been recognised and respected by the British authorities in their intercourse with the natives. They were offered peace, therefore, on the condition of their surrendering the very rights and privileges which the treaty of Waitangi was intended to secure to them; and, should they demur at conditions so hard, there came a threat—"the Queen's name has become a protecting shade for the Maori's land, and will remain such so long as the Maoris yield allegiance to Her Majesty and live under her Sovereignty, and no longer. Whenever the Maoris forfeit this protection, by setting aside the authority of the Queen and of the

law, the land will remain their own so long as they are strong enough to keep it: might, and not right, will become their sole title to possession."

To this memorandum there came an answer from the Runanga. It prayed that, as in the case of the Taranaki war, there might be no precipitate action, and that time might be allowed for deliberation. "Friend, the Governor," it said, "let you and me (the Maori Runanga) deliberate carefully this time." . . . "Be not in haste to begin hostilities. Let us duly remember the words of St. James, 'Slow to wrath, swift to hear.' This, O Governor, is what we think. Do you look to these things, even fighting with words against the error or offences of the Maoris, and let it (the offence) be clearly laid down, that the eyes of the great and of the small may clearly perceive it, ere you be swift to wrath. This is our intention. We are not going to rise up to fight: rather will we wait until the eyes have seen, the ears heard, and the understanding has entered the heart; then shall we see what is the good of fighting, and whether there be a good cause for the chastisement inflicted upon evil men, that is, upon us Maoris.

"But now, O friend, restrain your angry feelings against all parts of New Zealand. Let our warfare be that of the lips alone. If such be the course pursued by us, it will be a long path, our days will be many while engaged in fighting that battle. Let it not be transferred to the battle fought with hands. That is a bad road, a short path: our days will not be many while engaged with the edge of the sword. But do you, the first born of God's sons, consider these things. Let not you and me be committed to the short path: let us take the circuitous one: though circuitous, its windings are upon firm land."

This more official communication was accompanied by letters from William Thompson. One of these letters was designed to answer the charge made against him of designing, by the King-movement, to set aside the Queen's supremacy. He disclaims all such intention—"I do not desire to cast the Queen from this island, but from my piece of land." He wished to be loyal, but at the same time to preserve his rights, and claimed protection from the abuse of the Queen's authority. He showed, also, that the original intention of the King-movement was to provide some law, some authority, by which feuds and bloodshed amongst themselves might be prevented. In the other letter he takes exception to the conditions proposed by the Governor, but it was evident that he only intended it as the commencement of a *talk*, and concludes it by saying, "This is all I have to say to you at the present time. Hereafter I will send you some more of my talk, that is, when I receive an answer to this."

Such were the replies of the Maoris to the Governor's memorandum. In a despatch to the Duke of Newcastle, enclosing alike the memorandum and the answer, the Governor very explicitly states the sense in which he understood them—"William Thompson's reply must convince the most sceptical that the purchase of land at the Waitara was the excuse, and not the cause of the war; that its real cause was a deep-rooted longing for separate nationality . . . . All doubt, therefore, is now at an end, and it is evident that if the Maoris will not submit, this part of the colony must be abandoned by all who will not yield obedience to the Maori law, of which the aptest symbol is the tomahawk."

War, therefore, was determined upon, as the alone alternative: the natives were regarded as in insurrection, and the Duke of Newcastle was requested to send, by the earliest opportunity, a Royal Proclamation, setting forth the views and ultimate determination of Her Majesty in reference to the insurrection in the colony, together with such an increase of military force as would enable the general in command to bring it to a speedy termination.

But within a month from the time when that despatch was written, and before there was time for any precipitate action to be taken, Governor Browne received notification of the appointment of Sir G. Grey to the government of the islands. It is proper, however, to observe, before we close this part of the subject, that the Duke of Newcastle, writing Sept. 22, 1861, declined acceding to the request for more troops, and identified himself with the views expressed by Sir W. Martin on the subject. Referring to an expression in the Governor's despatch as to the necessity of subduing the Maoris "once and for all," the Duke proceeds to say—

"I concur with Sir W. Martin in viewing with great apprehension that feeling which is embodied in the phrase that 'the King question must be settled once for all.'

"This language appears to me to signify one of two things; either that we must avail ourselves of the presence of a superior force to extort from the Maoris a verbal admission of the Queen's rights, and an abandonment of obnoxious phrases; or that we must avail ourselves of that force, in order to break

heir power, that they will never again dare or be able to reassert their claim to independence of colonial authority.

"The first of these courses would be merely nugatory: a form of phrase imposed by superior force will never prevent the natives from reclaiming substantial independence (if they are inclined to do so) the moment that force is removed.

"The second implies a desperate, tedious, and expensive war, to which it is impossible to look forward without horror.

"But the documents which reach this country lead me to believe that neither the Colonial Government, nor even the Maoris themselves, understand clearly the motives and meaning of the King-movement; and that the floating notions respecting national independence, which are indicated by that movement, may assume a harmless or a dangerous character, according to the skill with which they are treated by those who have the conduct of affairs in the colony.

"I think that nothing could be more impolitic or unfortunate than to allow a sanguinary quarrel to spring up in order to settle a question of language with uncivilized tribes, who do not understand the significance of the terms which they use, or of those which we offer for their acceptance. Whatever those terms may be, I should hope, with Sir W. Martin, that just and effective government, by giving the natives what they are blindly feeling after, would eventually throw the king-movement into the shade. And I hold that the great object which may be accomplished by the temporary presence of a large force in the colony is not so much to terrify the Maoris as to give them confidence in our just intentions, by showing that the demands which we make upon them, and the measures which we may adopt towards them, while they are to a certain extent at our mercy, are not of an oppressive or vindictive character, but are dictated by a desire to secure the common well-being of both races in New Zealand. If these views are correct, it would follow that the armed force should not be used for the mere purpose of exacting from the Maoris a verbal renunciation of the so-called King, but that we should endeavour really to attain the same object by seizing the present opportunity to introduce into native districts the beginnings of law and order, and so to wean their minds from foolish and dangerous ideas, partly by the sense of good government, and partly by the observation of the power, dignity, and emolument which we are prepared to give the chiefs, through whom, acting in concert with the Queen's officers, the native Government must be carried on, and who, in the course of this Government, must gradually fall more and more under the influence of the constituted European authorities. This is no new experiment, but a tried policy, which has succeeded in different quarters and different ages of the world, and it is peculiarly free from prospective danger, where, as in the present case, the semi-independent authority which it is proposed to foster is to be committed to those whose power cannot fail, from natural causes, steadily to decline."

ARRIVAL OF SIR GEORGE GREY—HIS POLICY.

On assuming the reins of Government, Sir G. Grey found the aspect of affairs sufficiently grave. The troops had been advanced in front; and, if attacked, the Waikatos undoubtedly were prepared to defend themselves. But there were ample subjects for consideration, which might well make men pause before they applied the spark which was to ignite the train.

Military proceedings are of a costly character, and the expenses connected with them must be provided for. But these very needful preliminaries appeared to have been neglected, nor had any estimate been made of the probable annual cost to Her Majesty's Government of the line of proceeding intended to be carried out. The expenses already incurred in connexion with the Taranaki war had been sufficiently serious, the cost of that war standing at no less a sum than 872,000*l.*; and if operations were to be renewed, the lowest military expenditure for each year would not be less than 989,000*l.* per annum. Besides this, heavy losses must necessarily fall on those settlements which, taking the place of Taranaki, should unhappily become the points of attack and defence. Governor Browne had recorded his conviction that not 20,000 soldiers, much less the comparatively small force then in New Zealand, would avail to protect all the out-settlers. It would be necessary, therefore, that they should take shelter in the centres of population, build blockhouses, and defend them. The prospects indeed, as sketched by Governor Browne, were sufficiently repulsive. "War in a country, occupied as this is by settlers and stock-owners thinly spread over its whole surface, must necessarily be disastrous to both races: property must be abandoned, houses deserted, the settlers must rally around the centres of population, and many who are in comparative wealth will be reduced to extreme poverty. Nothing can be done to alleviate that suffering, which

is the inseparable accompaniment of war under such circumstances, &c." The once-flourishing settlement of Taranaki seemed to stand forth as a warning to all the sister settlements;—families driven from their homes, and broken up; the women and children removed at a heavy cost to a place of safety; the men compelled to take up arms, and endure the dangers and hardships of bush-fighting; while the loss from destruction of houses, stock, gardens, hedges, farm produce, and farming implements, amounted to not less than 150,000*l.*

Sir G. Grey felt how grave was the responsibility which devolved upon him, and the necessity there existed that the state of the island should be thoroughly understood, and the whole matter calmly and dispassionately considered. He decided not to be hurried into a renewal of military operations if they could be advantageously avoided; to introduce immediately, into all such parts of the island as would receive them, institutions suited to the present circumstances and future growth of the country, thus supplying a want of which the Maoris had long complained; and, lastly, to use the present time of intermission of military operations to secure all the friends he could, so as to reduce the number of his enemies, narrow, as far as possible, the hostile territories, and place, by the establishment of law and order in native districts, as many out-settlements as possible in a state of security, in the event of his being forced, contrary to his desires, to continue the war. There were hopeful circumstances which encouraged him in the belief, that even in those portions of the island where the natives have been regarded as most estranged from the authorities much might still be done to lessen, if not wholly to remove such feelings of hostility, and to induce a peaceful submission to British rule. He referred, in his despatches, especially to the Waikato district, which had been regarded as the "backbone of the resistance to the Queen's authority;" yet throughout the whole of that district, during the continuance of hostilities, no outrage of any kind had been committed, and travellers, Government officers, and others, moved with as much safety as the Queen's subjects in any other part of Her Majesty's dominions. William Thompson had been especially referred to in Governor Browne's despatches as a leader of the rebels, and as entertaining a deep-rooted longing for separate nationality. Yet Mr. Gorst, having been sent into the Waikato district by the local Government for the purpose of inspecting schools, found William Thompson, employed, not in preparations for war, but in peaceful occupations. He had, in his own district, founded and supported a school, and, at the time of Mr. Gorst's visit, was engaged with his son in ploughing the school land, from the produce of which the children were to be supported. In this work they had been engaged for some time, and were living in great personal discomfort to achieve so good an object. The school was in a state of excellent order and discipline; the attainments of the children astonished the highly-educated gentleman who was sent to inspect it; and this *quasi* leader of rebels seemed much pleased when he found that the Government had sent up a person to inspect his school.

NATIVE INSTITUTIONS — PARTIAL SUCCESS OF THE EFFORT TO INTRODUCE THEM INTO THE NATIVE DISTRICTS.

Facts like these demonstrated the true want of the native districts, namely, the establishment of law and order. They showed that, amongst the natives themselves, influential men were not wanting who would gladly co-operate in well-considered efforts to effect such objects. A plan, therefore, of native institutions was drawn up, with the hearty concurrence and co-operation of the New-Zealand ministers. The native portions of the northern island were proposed to be divided into districts, each with its Civil Commissioner, clerk, and medical man; these districts again to be divided into hundreds, each with its runanga; these lesser runangas contributing each two selected members to the formation of a district runanga, to consist of the Civil Commissioner and twelve members. The powers of these district runangas were clearly defined, and they were authorized to act, amongst other objects, "for the protection of public property, and the common property of tribes or communities; the prevention of drunkenness; the suppression of injurious native customs; and for the substitution of remedies and punishments for injuries in cases in which compensation is now sought by means of such customs." Provision was also made for the appointment of native schoolmasters in each district. In the delicate matter of the sale of land the consent of the runangas was a pre-requisite. This having been obtained, and approved of by Government, native owners were permitted to dispose of their lands by direct sale to any purchaser.

It specially facilitated the introduction of such a scheme, that runangas and assessors already existed amongst the Maoris, the

former a purely native institution of great antiquity; the latter an adoption from, and partly a creation of, the Government. It was proposed by the ministry of the day, that these existing runangas should be used as the *point d'appui* to which to attach whatever other details of Government it might be desirable to organize. Thus the system would be gradually initiated, and its effect be, "not so much that we should govern the natives, as that we should assist the natives in governing themselves."

Such were the plans decided upon; and it may be well here to ascertain with what hopes of success the Governor entered on this arduous undertaking. We have an extract from one of his despatches, which precisely touches this point. It bears date, December 6, 1861—

"Ten years since, the necessity of introducing simple municipal institutions amongst them was pointed out, and the first steps taken to induce them to refer their disputes to our courts. But although various proposals have been made for facilitating a farther advance towards these objects, the matter has been practically left nearly where it then was.

"I think it will probably be admitted that it would be hopeless to attempt to govern a country otherwise than by the sword, unless its population were permitted to take some interest in its government, in the framing and execution of its laws, and unless some share was given to them in the dignity and emoluments which arise from holding office.

"So strongly do the European population in New Zealand feel this, that in the northern island, those out of the 41,159 souls who administer the government, and preserve order for the rest of their countrymen, divide between them annually salaries which, in the aggregate, amount to upwards of 100,000*l.* If the native subjects of Her Majesty, amounting in this island, at a low estimate, to 54,000 souls, were provided with equally expensive means of government, the salaries they share amongst them would exceed 100,000*l.* per annum. As it is, it will be found, from the enclosed return, that there are for both islands of New Zealand 191 native assessors, or magistrates, employed, many of whom perform onerous duties; and that the aggregate amount of all the salaries paid to natives in both islands is only 777*l.* a year, or, on the average, 5*l.* 10*s.* per annum for each native magistrate employed by the Government.

"When a new constitution was given to New Zealand in 1853, the Europeans were then gifted with representative institutions, which gave them full power to provide for all their own wants, to repress crime, to promote order, to raise revenues from both populations, and to arrange for the distribution of these revenues in salaries as they thought proper; whilst the native population have been, up to the present time, left in the position described by my predecessor.

"Such a state of things has, I have no doubt, produced great discontent in the minds of the natives, who are an intelligent, reasoning people; but its worst result is, that the native districts have been left entirely to themselves. In these, frequent contests took place, and sometimes murders occurred, whilst no means existed of repressing these outrages throughout the country. I think nothing could show the natives' capacity for self-government, and their desire to see law and order established, in a stronger light than their at last attempting to redress these great evils, by setting up a form of government of their own, although that step has now resulted in such serious consequences.

"From this it might be thought that the natives will readily grasp at the institutions for self-government now offered to them, but I see no reason to hope that such will immediately be the case in some districts. They are proud of the government they have set up, of the position of independence they have gained, and of the influence they have obtained over their countrymen. Having enjoyed these for several years, they have become attached to them. They are also more attached to their own government, from their having successfully defied our attempts to put it down; and, seeing our anxiety to do so, think it must have some intrinsic value. I find in many of them, at present, a sort of sullen, desperate determination to maintain it at all hazards, and a kind of pride in making personal sacrifices for what they regard as a national object. It is as if they had for the first time acquired a new faculty, of the existence of which they were not previously aware, and in the exercise of which they feel great enjoyment. Many populous districts in the island do not, however, participate in these feelings. In these parts I shall have no difficulty in introducing the proposed institutions.

"My belief, as to the present state of the Maori King-movement is, that a great number of natives in the part of the country which lies to the south of Auckland, say perhaps 30,000 of them, have entered into an agreement of nearly the following purport—

"They will not directly or indirectly attack

the Europeans; they will not permit the Europeans to be robbed or molested; but that, upon all lands the property of the natives, justice shall be only administered by natives, and laws shall be only made by natives; that no more lands within such districts shall be for the present sold to Europeans; and that the so-called Maori King and his council shall watch that these regulations are, if possible, maintained throughout all native lands, and shall try to lead the whole native population to acquiesce in them; and that any attempt by the Government to put down these proceedings by force shall be regarded as the signal for a general rising of the native population."

Let us now proceed to consider what progress was made in this important effort, and where difficulties were experienced.

The Governor proceeded to visit various portions of the island, for the purpose of introducing the proposed native institutions. In the northern districts—Bay of Islands, Waimate, Hokianga, &c.—he was well received. Many interesting scenes occurred which we do not like to omit, and do not know how to find time to notice. At Kororarika, where, in 1846, Heke cut down the flagstaff, the natives presented an address and made several speeches of welcome, His Excellency in reply giving an outline of the system of government which he intended to introduce among them, which was received with marks of great satisfaction. At Kerikeri he was met by a large gathering of natives. The *cortège* proceeded next to the Waimate, accompanied by about 200 horsemen. About a couple of miles from that place they were met by about 200 more, riding in military order, and with the Union flag flying. The meeting of the two parties, the bright sunshine, the cheers and cries of welcome, "Haere mai! haere mai!" made the scene exceedingly animated and striking. On the lawn in front of Mr. George Clarke's house a large and very interesting meeting was held, where Sir George explained his plans, and was again greeted by countless welcomes, waiatas, and native speeches. At Herd's Point, near Hokianga, 1500 natives were assembled, and, as the Governor's boat approached, a war-dance was executed with all the old vigour, noise, and gestures. Here, again, to these natives, full explanations were given. Thus, with much *eclât*, the new institutions were introduced into these extensive districts, Mr. George Clarke being appointed Civil Commissioner, and Mr. Edward Williams a resident magistrate. These names, and the names of the places referred to, will at once be recognised by those who are acquainted with the early Missionary history of New Zealand.

Another visit, made in December 1861, was to the districts lying adjacent to the lower portion of the Waikato river. Advancing through several flourishing settlements, where he was enthusiastically received by mingled groups of settlers and Maoris, the Waikato river was reached, when a large war canoe conveyed the Governor down stream to Kohanga, the Ven. Archdeacon Maunsell's Missionary station. The Governor's reception here was of the most gratifying description. On the 16th the great meeting was held in the open air at Waata Kukutai's place, Taupiri. From 700 to 800 natives were present, about 250 of whom, it is said, represented the King party and the Upper Waikato. Takerei was there, and Tipene, a redoubtable kingite.

"On the 17th there was another meeting. Those assembled were representatives of five tribes, Ngatitipa, Ngatiteata, Ngatitahinga, Ngatimahana, and Ngatipou. The place was a large native building, erected, we believe, for the purpose, and gaily decorated. At one end there was a door by which the Governor entered; at the other end was the entrance for the people. Above His Excellency's seat was fixed an image of full length, carved in wood, the tatooing exquisitely performed: feathers of the pigeon, ingeniously put together, represented the hair; the feathers of the huia, so highly prized by the Maori, were used as ornaments; the body of the figure was covered with a native mat of the finest texture, and a stone axe of great antiquity hung by its hand.

Again Sir George Grey stated to the meeting the things that he proposed to do. He was answered by the natives, one by one, each individual expressing, in language more or less figurative, his loyalty to the Queen, and his attachment to her representative, the Governor. When all had thus spoken, one chief, the principal, stood up, and, pointing to the figure which we have above described, said, 'Governor Grey, that is our ancestor. We all, these five tribes, take our origin from him; he is our mana; he is our ancestor; we give him to you; we give you also his mat and his battle-axe; we cannot give you more.' The Governor said, 'I accept him, and I will keep your ancestor with me.'

"The periti say that there is no form in which fealty can be more solemnly offered by the Maori than this one, and that the ceremony has a deep and real significance.

"On the evening of the 17th, forty young

men were selected to take the Governor up to Maungatawhiri, and in the early morning the party started in two large canoes, that one in which His Excellency sat being distinguished by carrying the flag of Tipa, the 'ancestor' of the tribes, whose image figured in the ceremony of the previous day. From Maungatawhiri the Governor came into town by the Great South Road.

"Thus the new institutions of civil government were accepted by the people of Lower Waikato."

The Upper Waikato did not, however, present the same encouraging aspect. On the Lower Waikato Sir George Grey met several of the chiefs of that district—

"Some of them expressed their intention in every way to aid the British Government. Others of them, however, showed a quiet determination resolutely to adhere to the position they had taken, and to strive to live in their own territory under officers of their own, and free from our rule. They said that they would in no way attack us or interfere with us, but that they would not again return under the government of the country; that they thought their interests had been neglected; that lands had been wrongly taken from them, and that many promises had not been fulfilled; that they had freed themselves from our rule, and that we should find it as difficult to draw them back under it as the fowler did to catch the bird which had escaped from a snare. In many conversations which I had with various chiefs, they urged the same arguments. When I told them that the acts complained of occurred from oversight, and would not be repeated, they replied that there were cases in which lands had been disposed of to the Government, as long since as 1853, upon the express condition that crown titles should be given to the native owners for small portions of these lands, which they were to retain, and that such promises had not, up to the present date, been fulfilled. Indeed, they showed an entire distrust and want of confidence in the Government.

"It was impossible to extract from such chiefs of the Upper Waikato—and these were those most friendly to us—any guarantee for the continuance of the present state of tranquillity. Although they promised not to attack us, they had no means of forcing other natives to observe this promise. Their object evidently was to prevent us from making any movement whatever, and to leave matters exactly in the present state, which is an extremely advantageous one for the natives."

In the presence of such uncertainty, so far as the Upper Waikatos were concerned, together with portions of the southern tribes, who, from various causes, some of which have been referred to, had united with them in the King-movement, it became an imperative duty to provide for the security of Auckland. In the direction of the Waikato district the village of Otahuhu had hitherto been the most advanced military post. It was only nine miles from Auckland. Beyond that there were twelve miles of available road, and from thence, for fifteen miles to the Waikato river, the country in rainy weather was impassable for troops. The Waikato river bounding on its southern side the Auckland settlement for twenty-five or thirty miles, the natives descending the Waikato in large bodies were free to choose any point of this twenty-five or thirty miles from whence to make an attack on Auckland. Orders were forthwith issued for the formation, from Auckland to the Waikato river, of a road along which troops might pass rapidly at any period of the year, and also for the selection of a site for a military post on the Waikato, where defensible works might be promptly thrown up, should there arise a necessity for such a proceeding.

But if the feelings of a portion of the natives had unhappily become so uncertain as to render such measures necessary, instances were continually transpiring which unequivocably showed how much they had to complain of. Manihera, a chief of the Wairarapara district, and other chiefs, had ceded a territory to the Crown on January 4, 1854, one of the conditions of whose sale was, that Manihera was to receive a Crown grant for 1000 acres out of this block, which would have enabled him to let the land and realise an income from it. The Crown entered immediately into the possession of the land, but the Crown grant had never been issued, and the chief had been kept very poor in consequence.* Is it surprising, therefore, that, in this district, the supporters of the King were more numerous than their opponents, and that they exhibited an earnestness in working out their project, of which the loyal party seemed to be destitute?

This is by no means a solitary instance. In the province of Wellington alone there

* See Papers relative to the Affairs of New Zealand, presented to both Houses of Parliament by command of Her Majesty, Aug. 1862, and there introduced, copy of despatch from Sir G. Grey to the Duke of Newcastle, dated Jan. 8th, 1862, pp. 43, 44; also Commissioner Bell's Report on Crown Grants to Natives, ditto, p. 48.

were twenty-two cases in which the Government had come under engagements of this kind which had not been fulfilled. Cases were specified in Hawkes' Bay, numerous others in Taranaki, and some in Auckland and the Middle Island.

Even in disposing of their lands for purposes so praiseworthy that every facility ought to have been afforded them, the natives found themselves grievously hindered. The following instance of this is given in one of Sir George Grey's despatches—

"There is a great desire upon the part of the natives, who have no source of wealth but their land, to put apart small glebes for the support of clergymen of the denominations to which they belong, and, with the consent of the Governor, to have such lands secured in perpetuity for this purpose. There never was a nation who required the presence of European clergymen amongst them, in all parts of this island, more than the New Zealanders do. There never was, I believe, a people more anxious to secure this advantage than they are. Yet, under the Constitution Act, and the Acts of the General Assembly combined, the law-officers here are of opinion that the natives cannot do this, and that the Governor cannot sanction its being done: hence a great grievance to the native race, and an apparent hardship."

There is no doubt that to this culpable negligence in the fulfilment of positive engagements, must be attributed the want of confidence as to the action of the authorities, which had spread so widely amongst the natives in that part of the country which lies to the south of Auckland; and wherever this want of confidence was felt, the King-movement with facility extended itself; a movement which had come to be regarded by a considerable portion of the natives not merely as affording the prospect of order amongst themselves and protection from injustice, but as the standard of a separate nationality. It is not surprising, therefore, that, in such districts, there should be found an unwillingness to relinquish these devices of their own, to which they had become attached, for the sake of the new institutions which Sir G. Grey proposed to introduce among them.

Thus the Government efforts were met by varying results. In many populous districts the Governor found no difficulty in introducing the proposed institutions, while in others, for the present at least, there was a decided unwillingness to accept them in lieu of those forms of government which the natives had devised for themselves. Yet he entertained the hope that eventually he would succeed—

"By degrees I hope the King-movement will be eaten out, and, when the inferiority of their form of government is seen side by side with the superior one which will be given to them, that the whole will at last readily embrace offers which are so advantageous to them. The difficulties in the way of this are their pride, their vanity at their successes, and their want of confidence in the Government. This latter circumstance presents a very great difficulty."

ABANDONMENT OF IMPERIAL CONTROL OVER NATIVE AFFAIRS IN THE COLONY.

Besides these efforts, by the introduction of native institutions, to recover lost ground, and to do that at a late hour which ought to have been done long before, there are other points connected with New-Zealand affairs which demand attention.

During the latter part of 1862, and the beginning of the present year, the relations of the Colonial Office, the Governor, and the House of Assembly of New Zealand, to the native race, have undergone important alterations. We have already explained, that originally, in his directions of native affairs, the Governor was responsible to the Crown only, "being advised by a Council appointed by and responsible to the Crown, and who held their offices by a permanent tenure." When a representative constitution came into action, and with it a responsible ministry, that ministry claimed to have the right of tendering advice in the administration of native affairs. The position of the Governor had, in fact, become one of great difficulty. In financial matters, and the obtaining of such sums as might be necessary to carry out measures for the improvement of the natives, he was entirely dependent on the votes of the General Assembly, or, in fact, on the support of the responsible ministry of the day. How difficult, then, was it for the Governor, when a pressure was brought to bear upon him, to refuse the colonial representatives, who voted the supplies, some share in the administration of native affairs? nor is it suprising, when the policy which had restricted the administration of native affairs to the Crown and Governor had been once broken in upon, that the influx of colonial influence should be powerful and rapid, until at length it became a preponderating element in native affairs. Of course the peculiar character of this influence must always be a matter of uncertainty. It must, of necessity, depend on the opinions held by the majority in the houses of legislature, and by the responsible ministry, the creation of that majority. It might be generally known

able to the native, wise and conciliating, and thus promotive of the interests of both races; occasionally and exceptionally it might be ruinously otherwise, as unhappily it proved to be at the commencement of the Taranaki war; and thus every thing is dependent on the firmness of the Governor—whether he has strength of character sufficient to resist the pressure, until, with a change of men, there comes a change of measures.

On the accession of Sir George Grey there still remained, however, a remnant of that independence of position in the management of native affairs which the Governor once possessed, and which it was most desirable should, as much as possible, be preserved, because it afforded an opportunity for the direct interference of the Crown in extreme cases, until the happier time had arrived when the union of the races, and their kindly feeling towards each other, should afford the best guarantee for the maintenance of peace.

Scarcely, however, had Sir G. Grey assumed the reins of Government than he was approached by the responsible ministry on this subject. They placed before him a memorandum on the machinery of Government for native purposes, in which they complained that "while, on all other subjects, the responsible ministry are the sole advisers of the Governor, and exercise the entire functions of the Government, on native affairs the Governor has, in addition to his ministers, another adviser, a Native Secretary, who is not a responsible minister, nor under the control of responsible ministers, but who exercises, subject only to instructions from the Governor himself, all the executive functions of Government in relation to native affairs." This they regarded as "a serious evil." The existence of the Native Secretary's department "paralyzes all independent and vigorous action on the part of the ministry" while in itself it is "inefficient and powerless."

To this remonstrance Sir G. Grey yielded, believing it to be impossible, under such a system of two Governments in the colony, that the administration of affairs could be satisfactorily carried on; and, as he states in a despatch to the Duke of Newcastle (November 30, 1861), "I immediately arranged to consult my responsible ministers in relation to native affairs, in the same manner as upon all other subjects, and in like manner to act, through them, in relation to all native matters." Amongst various reasons assigned by the Governor for coming to this decision, he indicates this one—'The plan on which I am *acting* throws a greater responsibility on the General Assembly in regard to the expenditure on account of any war which their acts might bring on; but this would indirectly prove a protection for native interests."

The Duke of Newcastle, in a despatch dated May 26, 1862, sanctions this alteration—

"I am ready to sanction the important step you have taken in placing the management of the natives under the control of the Assembly. I do so partly in reliance on your own capacity to perceive, and your desire to do, what is best for those in whose welfare I know you are so much interested. But I do it also because I cannot disguise from myself that the endeavour to keep the management of the natives under the control of the Home Government has failed. It can only be mischievous to retain a shadow of responsibility when the beneficial exercise of power has become impossible."

But he avails himself of the opportunity to touch the financial subject, and the inadequency of the efforts as yet made in this respect by the New-Zealand Government. He intimates that they should be prepared "to exert themselves in their own defence," and to make those "sacrifices which are necessary from persons whose lives and property are in danger." He warns them against entertaining any hope "that a large military force will, for any length of time, be kept in New Zealand. It is for the colonists themselves to provide such a military police force as will protect their out-settlers." He frankly tells them there was no prospect that the mother-country would "consent to bear any part of the expense of the local military and volunteers. "All existing and future liabilities on this score must be defrayed by the colony." The Colonial Government had agreed to contribute 5*l.* per man to the cost of troops stationed in the colony, and on this head considerable arrears had accrued. These arrears Her Majesty's Government were willing to forego, provided they were expended on native government or other purely native objects, in excess of 26,000*l.* to be apportioned from the colonial revenue to such objects.

Thus the Duke of Newcastle, surrendering "a shadow of responsibility," placed the very heavy responsibility connected with pecuniary disbursements on the New-Zealand Government.

This decision of the Home Government, although adopting the precise arrangement respecting native affairs which had been suggested by the responsible ministry, was not satisfactory to the House of Assembly of New Zealand. On the contrary, memorials to the Queen were forwarded as well by the House

of Assembly as the Legislative Council, deprecating such an alteration.

The memorial from the House of Representatives declares that "the proposal of His Excellency was made without obtaining the assent of the General Assembly to accept the responsibility thereby imposed upon it; and although the legislature might, under other circumstances, be willing to accept the responsibility, the present condition of the colony forbids such a course." Recognising the difficulty of "the attempt to govern two races within the same territory by means of separate Governments responsible to different authorities, between whose respective jurisdictions no line can be drawn, and whose administration must often conflict," they yet humbly represented to Her Majesty "that the duty of educating, civilizing, and governing the aboriginal inhabitants of these islands is one which does not and has never yet been supposed solely to belong to, and therefore ought not to be wholly charged upon, the European inhabitants of the colony," and that the task was one, which it was impossible the colony could, by its unaided efforts, rightly perform. They allege this further reason for respectfully declining to accept the proposal of the Home Government—"We seem to discover, in the despatches to which we have referred, the intention to withdraw from engagements to which the British nation is honourably bound, and to transfer to the colony liabilities and burdens which belong properly to the empire."

The memorial to the Queen from the Legislative Council is to the same purport. The expression introduced into the Duke's despatch of May 26, 1862—"I cannot disguise from myself that the endeavour to keep the management of the natives under the control of the Home Government has failed," is understood in the memorial as an acknowledgment that the Government of the Maori or native race by Her Majesty's Colonial Office had failed. It then proceeds—

"We do not question the failure of the system of government hitherto adopted, nor the calamities for both races of your Majesty's subjects in this colony of which that failure has been productive; but we humbly submit that it is a failure for which the colonists are in no way responsible.

"The system of government maintained up to the present time was established in the year 1856, by your Majesty's representative in the colony, was formally sanctioned by your Majesty's Secretary of State for the Colonies, and has been submitted to, not without reluctance, by both Houses of the New-Zealand Parliament. Under that system, the colonists have been prevented from exercising any real control over the management of native affairs; and any efforts made by them for improving the condition of the Maori race have, by the operation of this system, been rendered comparatively fruitless.

"The result, therefore, of the policy pursued towards the natives of New Zealand, including in that result the war which has desolated a portion of the colony, is one the burthen and responsibility of which ought in fairness to rest, not upon the colonists, but upon your Majesty's Government."

Admitting that when "peace, tranquillity, and the authority of the law shall have been re-established," the proposed arrangement may be a "wise, prudent, and just measure," the memorialists express their conviction that, under existing circumstances, to effect such a change "would manifestly be unfair to the colonists, and productive of ruinous consequences to the Maoris."

The Duke of Newcastle's reply to these memorials, bearing date February 26, 1863, is of a very decided character. The assertion made by the Colonial Representatives, that the administration of native affairs had hitherto been in the hands of the Home Government, and that it had proved a failure, is thus replied to—

"When the British Crown employed its credit to procure the sovereignty of New Zealand, for the advantage of those British subjects who had settled, and might afterwards settle there, it became bound to secure to the utmost of its power that the rights thus obtained should not be used (as they have been elsewhere) to the injury of the natives. The Home Government has, therefore, been anxious to preserve an effectual authority in the management of native affairs, either until the amalgamation of races had proceeded so far as to break down the sharp division of colour which at present exists, or until a system of government had taken root in the colony, which, by assigning to the Maoris some recognised constitutional position, would furnish some guarantee against oppressive treatment of the less educated race, and would thus at once satisfy and protect them.

"Up to the passing of the Constitution Act, the Imperial Government possessed that authority. Its influence in the Legislature, and its absolute control over public officers, conferred upon it all, and possibly more than all, the power that an Imperial Government could properly exercise in a colony of British

settlers, for the advancement of the Maoris, and for the prevention of quarrels between them and the colonists. But this form of government was abolished by the Constitution Act, and the coincident establishment of responsible Government.

"The effect of that Act, and of the proceedings consequent upon it, was to transfer the government of the island to the colonists, subject to an understanding which was arrived at with the Governor and his ministers, that he should retain the personal direction of the native policy of the Government.

"But this understanding must not be misapprehended. The Governor had no power of taxing the natives, or of relieving them from taxation. He had no power to make laws for them. He had no adequate revenue at his command for administrative, educational, or police purposes, and the inadequacy of the sum reserved in the Constitution Act for these objects enabled the Colonial Government, from time to time, to procure his assent to various Acts calculated to bring the conduct of native affairs, in various important particulars, under the control of the responsible ministry. Such were the Native Reserves Act (No. 10 of 1856), the Native District Regulations Act (No. 41 of 1858), the Native Circuit Courts Act (No. 42 of 1858), under all of which the powers conferred nominally on the Governor are to be exercised by him as a colonial officer, 'by the advice of the Executive Council,' and not as an Imperial officer under instructions from the Secretary of State.

"The power left to the Governor amounted to this, that administrative matters relating to purely native affairs (in which I include the purchase of land at the desire of the colonists) were conducted by the native department; that the officers of that department were under his personal control; and that in giving his orders to them he was not bound to follow the judgment of his ministers. He was, however, bound to communicate to them all his proceedings, which were thus brought within the reach of that Parliamentary and ministerial pressure, from which, indeed, under the system of responsible government, it was impossible, by any merely formal arrangement, such as that of 1856, to withdraw any portion of the internal affairs of the colony. Even as thus controlled, the administration of native affairs by an officer not taking his orders from the responsible ministry was a matter of continual dissatisfaction and complaint.

"It is plain, therefore, that all comprehensive action upon the natives depended upon the legislative action of the colonists. All that the Governor could do (as representing the Home Government) was to handle the existing machinery, and especially to prevent any injudicious pressure upon the natives on the point upon which they are most susceptible — the alienation of their lands.

"The inadequacy of these powers was represented to the Home Government by Colonel Gore Browne, and an attempt was made, not so much to enlarge them, as to bring them, by Act of the Imperial Government, into a form in which they would be capable of more effective exercise. The measure was opposed, as inconsistent with the rights of the colonists, by those who claimed to represent colonial feeling, and, in deference to that feeling, was withdrawn. The matter being afterwards debated in the General Assembly, it appeared that the feeling of the colonists had been accurately represented in England. The colonists not only deprecated firmly any action of the British Parliament, but, through their ministers and Parliament, they refused to concede more to the Imperial Government than a vote of 2350*l.*, payable for seven years to a native Council, from whom all practical power was carefully withheld. Even this trifling and simply pecuniary concession was only sanctioned by the House of Representatives, 'on the distinct understanding that the control and ordinary departmental administration of native affairs shall be placed under responsible ministers, subject to the provisions of the Bill, and to the proper constitutional action of the supreme head of the executive.'

"You cannot fail to observe the importance of these proceedings. You perceive that, since the passing of the Constitution Act, far from New Zealand being, as to native affairs, 'a Crown colony' (a theory strangely maintained by some of its leading politicians), the Home Government had possessed a mere relic of that power respecting native affairs, to which it was indisputably entitled, so long as it was responsible for quelling native insurrections. Small as that relic had been, it had been the object of constant jealousy and encroachment on the part of the Colonial Government; and the attempt, under circumstances of pressing exigency, to mould it into some imperfect efficacy, has been met in effect (for I dismiss, as unworthy of consideration, unmeaning phrases which merely serve to disguise the truth) by a demand for its abandonment."

The despatch in its entirety is well worthy of perusal on the part of those who are in-

terested in the affairs of New Zealand, but our limits compel us to be brief, and we pass on to the final resolve of the Home Government on this question, which will be found embodied in the following paragraph, the despatch, it will be remembered, being addressed to the Governor—

"The colonists having claimed from the Home Government, by the different methods in which it was possible to make such a claim, that it should cease to manage native affairs, and (what is still more important) having refused to render that management possible, which, under responsible government, was at any rate most difficult, the Home Government has resigned that function. This relinquishment does not require the assent of the colonists to make it effectual. It is completed by the Act of the Home Government, which (in conformity with requests which it is now too late to recall) no longer requires of you to take personal charge of the Native Secretary's department. If you resume or retain the personal control of that department it will not be in obedience to instructions from home, but either at the request of the responsible ministers, or under some pressing necessity occasioned by their action or inaction, and for the consequences of which, therefore, the Home Government are not responsible.

"Your constitutional position with regard to your advisers will (as desired by your late ministry) be the same in regard to native as to ordinary colonial affairs; that is to say, you will be generally bound to give effect to the policy which they recommend for your adoption, and for which, therefore, they will be responsible."

One paragraph more from the Duke of Newcastle's despatch we venture to introduce: it refers to the presence and employment of the military force of Great Britain in the colony—

"Her Majesty's Government, in sending a large body of troops to New Zealand, have fully recognised that degree of responsibility which their nominal control over native affairs imposed upon them, and have been further actuated by an earnest desire to save both races of Her Majesty's subjects from an internecine war, and to carry them, by a special exercise of imperial power, through the present crisis of their history. They are well aware of the great difficulties which you, your Government, and the colonists, have still to contend with, and they are prepared to treat New Zealand, for the present, with much consideration in the matter of military protection. . . . .

"But the fact that the safety of the colonists depends for the present on a force of the Queen's troops, maintained at the expense of Great Britain, gives this country a right to require from the colonists that their native policy, on which the continuance of peace or renewal of war depends, should be just, prudent, and liberal. It is plain that the willingness of Great Britain to continue this assistance will be most materially affected by the disposition of the colonists to adopt such measures as in your judgment are calculated to remove immediate difficulties, and to place the future relations of the races on a sound basis.

"I trust that these considerations will give you that weight in the administration of the colony, which, even independently of them, would be due to your sagacity, resolution, and experience. In sending you to New Zealand, Her Majesty's Government conceive that they have placed at the command of the colonists the services of the person most competent as an adviser to guide their councils, and as an administrator to carry into execution the result of your joint deliberations. The rest will now depend on themselves; and I trust that, by availing themselves freely of your advice, they will be able to place the government of the Maories on a footing which will render the duty of providing for their own internal defence less onerous than they at present anticipate."

The decision arrived at involves, therefore, "*the abandonment of imperial control over native affairs in the colony.*" Henceforth the administration of those affairs, and the pecuniary liabilities which may ensue, in consequence of the measures which may be decided upon, devolve entirely upon the colonists.

Undoubtedly it is most suitable that the pecuniary liabilities should rest on those who do virtually and in reality control the affairs which involve those expenses. Such financial responsibilities are a salutary check in the course of human affairs, and, like the break on the railway trains, diminish a speed which would otherwise be dangerous. But admitting this, there is also another point to be considered: this formal abandonment by the Home Government of the control which it has been supposed to exercise in native affairs, and its official transfer to the Colonial Representatives, what effect will it have on the Maoris? Will it help to lessen the distrust which they have felt in the intentions of those who govern them, and facilitate the efforts made by the Governor to remove causes of estrangement, and secure a lasting peace between the natives? In a brief despatch of the

Governor to the Duke of Newcastle, dated October 10th, 1862, there is one sentence which bears on this point—"Since so decided a tone has been adopted towards the local authorities by Her Majesty's Government, the native difficulty has continued to increase."

MASSACRE AT WAIRAU, AND SUBSEQUENT OPERATIONS.

Such, then, is a rapid sketch of New-Zealand affairs. Sufficiently serious in themselves, they have been rendered more grave by the events which have recently occurred at Taranaki. The Government of New Zealand thought it right to resume possession of a tract of land called Tatamairaka, from which the natives had expelled the settlers, and of which, as they allege, they held military possession, until the Waitara case should be finally settled. The military were employed to secure possession of Tatamairaka. Without any previous notification on the part of the natives, that they intended to recommence hostilities, a military party, under the command of Lieutenant Traget, proceeding along a Beach road, were fired upon by a body of natives lying in ambush at the mouth of the Wairau river. One only of the party escaped; the rest were shot down.

It is deeply to be regretted that the intention of the Government to surrender the Waitara was not known by the natives till after this event. Seven days later the Government issued a proclamation abandoning all claim to the Waitara, and surrendering it to William King and his tribe, the ministry publicly avowing that, in consequence of circumstances which had transpired, they had felt themselves constrained to act thus. "It is now admitted on all sides," observes the "New Zealander" of July 3, "that William King and his people were planted on the south bank of the Waitara by the authority, and for the advantage and protection of the whole tribe. Under these circumstances, when a single individual offered for sale, not only the land rightfully occupied by King and his people, but several hundred acres of the adjoining land, owned by two important *hapus*, and by a large number of absentee proprietors residing in Queen Charlotte's Sound and elsewhere, who at that time had not agreed to sell, was William King justified in opposing that sale, and in declaring that Waitara was in his hands, and, though Teira had floated it, that he would not let it go?"

This decided act of the Colonial Government, as it is highly creditable to them, so is it, at the present crisis, of the greatest possible importance: it will confirm the loyal in their determination to support the authorities, and decide many, who had been wavering and uncertain, to unite themselves with the cause of peace and good order.

A month had been assigned by the Governor for the surrender of those engaged in the perpetration of the Wairau murders. His proclamation remaining unheeded, and the natives in the vicinity of New Plymouth, so far from any expressions of regret, being diligently occupied in entrenching themselves in the ranges, the Governor proceeded to act promptly and decidedly, and, on the day month from the Wairau Beach massacre, Her Majesty's forces, under the command of Lieutenant-General Cameron, attacked and carried a position of the enemy, south of Tataramaika, on the Katikara stream. In this engagement several natives fell. On the bodies being brought in for burial, it was ascertained that they were those, not of Taranakis, but of southern natives, two of them being Wanganui chiefs. Who these men were, will appear from extracts which will be found in a separate article.

The latest intelligence informs us, that, with the exception of a garrison at New Plymouth, the troops have been concentrated at Auckland, and the militia of the Auckland district called out for training and exercise.

We trust, by the blessing of God on the efforts of the Governor and colonial authorities on the one hand, and of loyal influential natives on the other, that peace, so far as the great body of the Maoris is concerned, may be maintained. In the Waikato, the newspapers inform us, William Thompson and the party of order are doing their utmost to preserve peace and restrain violence. A meeting had been held at Rangiaohia, at which, after long and stormy discussion, it was determined that Waikato should give no assistance to the hostile tribes at Taranaki. The word of Potatau te Wherowhero, "Religion, love, and law," was Thompson's theme; and he said that if any of the tribes wished to join the murderers at Taranaki, they would do so at their own risk, and would be left to their own fate.

To this article, connecting the past with the present, and bringing up arrears of intelligence to the present moment, we append an official document put forth by the Parent Committee, in which will be found embodied various extracts from recent letters of our Missionaries.

THE NEW-ZEALAND MISSION—RENEWED OUTBREAKS.

LATE accounts of a fresh outbreak of war in New Zealand must have excited the anxiety of the friends of Missions, and the Committee therefore supply them with the following extracts from the recent correspondence of the Missionaries. These documents will not remove that anxiety, but they will at least allay it, and encourage the hope that the Lord will not suffer his cause to be overwhelmed by the enemy.

A few preliminary remarks may be required to make the following documents fully understood.

The province of Taranaki, the scene of the late war, is on the west coast of the northern island, about 200 miles south of Auckland. The diocese of Waiapu adjoins the Taranaki province, and extends across the island to the east coast; the island reaching its greatest breadth, about 200 miles, in that part. Since the termination of hostilities, at the close of 1860, the native mind throughout the island has been much agitated by fears and suspicions respecting the relations with the British Government and settlers; and the native King-movement has been gradually gaining the sympathy of the surrounding and of distant tribes. Sir George Grey has exerted his great administrative powers for allaying this excitement, by the introduction of law and order amongst the native tribes; and the power of Christian principles in the native church, disturbed at first by the war excitement, has been gradually regaining its peaceful influence.

The brightest and most hopeful prospects have been in the diocese of Waiapu, where the native church is in its most advanced state; the darkest and most fearful prospects in Taranaki, where Missionaries had little hold, and where the embers of war were still smouldering. Events, during the month of May, on the east and west coasts respectively, illustrate this contrast. We first present the bright and cheering prospect, in a letter from the Bishop of Waiapu—

"*Turanga, May* 12, 1863.

"MY DEAR MR. VENN,—I mentioned to you in a former letter that an important meeting was to be held at this place on occasion of the opening of a church. Natives were invited from every part of the diocese, and also from Waikato, and from the province of Napier. The Governor too, and Bishop Selwyn and Sir William Martin, were requested to attend, but circumstances, which could not be controlled, prevented these gentlemen from being present. It was expected that, according to native custom, advantage would be taken of a general assemblage for the discussion of political matters; and inasmuch as there is a very unsettled feeling at Taranaki and at Waikato, it was difficult to conjecture what might be the character of the meeting. The distant tribes began to arrive in the second week of last month, and there was something ominous on the appearance of the Waikato party, which was about seventy in number, that they paraded before them the Maori King flag; and two days afterwards the natives from Wairau made a similar display. The church was opened on Sunday, the 19th, and there were present in the building from 1300 to 1400, and a large number was not able to obtain admission. The natives had made their own arrangements to have a collection, which was to be appropriated, as had been done on a former occasion at Waiapu, to the endowment of the bishopric. The sum amounted to 327*l.* Two days afterwards the meeting was held, which all were looking forward to with interest: the weather was fine, and it was so regulated that the different tribes had their separate positions. The plan of proceedings had evidently been settled beforehand by our natives, and the chief management of the meeting was left in the hands of an intelligent chief named Anaru Matete. He opened the proceedings by stating that the first object of their coming together was to open a church for the worship of God, and he recommended that churches should be built in every locality, and that endowments funds should be raised for the support of native ministers. He then went on to say, 'I have another subject to lay before you, the union of the native race. My observation tells me that the different tribes are much at variance in their opinions. You talk of union, but I see that Kupe is present among us. Be quick and give good consideration to this subject, and find out the basis upon which we may be one.' [According to native tradition, it was Kupe who trod upon the earth in its primeval state, and caused a separation between the main land and the adjacent islands.]

"The next speaker said he agreed to union in building churches and in supporting their clergymen, and also to retain their land in their own hands.

"After a time one of the 'King' party said, 'Let the land be one, let the people be one, and those portions of the land which have been sold to the white man, and are now separated, let them be joined together, and let us be one under one King.' This proposal was not seconded, but many speakers followed, who spoke of the union they had attained under the Gospel, but they did not come sufficiently close to the point. Anaru again said, 'We have an example of unity in a house: there is timber, the raupo, and the flax: all worked together, it becomes a house, and it stands upon the ground: but we have not yet arrived at the basis for our union.' At length a native from Ahuriri said, 'The different tribes are following their own course in their various localities, but God has called us to listen to Him, and thus we have union. The various parts of the country, Maana, Kapiti, Oropaoa (under the influence of Kupe) lie separate, but let Christ be made the basis, and there is union.'

"Anaru then replied, 'Yes; this is the foundation. Let our union be built on Christ. Some talk of King, some of Governor, and some are neutral: I am the latter.

"An intelligent chief from the coast, who has accepted office under the Government as an assessor, said, 'I approve of this basis of union, but how is it to be bound together so that it may be lasting? I hold a middle course. I do not object to the King, neither do I object to the Governor: I see good in both.'

"Anaru replied, 'The Government is from the other side of the world, and is tenacious of its own. We cannot put it down. The King, too, is of six years' standing, and we cannot do away with that. You ask how our union is to be bound together that it may be lasting. The chain which does not rust, by which it can be kept together, is Christ.'

"Sunset put an end to the speeches, but there was much private conference in the evening; and I was told that the Waikato natives expressed much disappointment at the turn the proceedings had taken; and the next day, when the subject was resumed, they came forward with their proposition boldly, that they should all unite under the Maori King, and the leading men of this coast were as bold in rejecting the proposal.

"The result of this meeting I consider to be most satisfactory. Although the bulk of the natives here have not joined the Government, they hold a neutral course, and the influence of the King party receives a severe check where they were looking for support. There are strong signs of disunion, too, among the King natives at Waikato. There is a moderate and a violent party, and the former are proceeding to such lengths that the latter, headed by the Maori King himself, are likely to leave them. You will hear from other quarters that the natives are very unsettled at Waikato, but I trust we have nearly reached the crisis, and that, by God's blessing, we may soon have a return to better days.

"I remain, my dear Mr. Venn,

"Affectionately yours,

"WILLIAM WAIAPU."

The darker picture of New-Zealand affairs must now be given in extracts from the Missionaries upon the west coast. The following extracts are from a letter of Archdeacon Maunsell, dated May 23rd, 1863—

"Sir G. Grey's policy has been eminently conciliatory, and seemed to us all to be on the point of success. Having to a large degree obtained the confidence of the Maoris, and put in operation some useful institutions for their government, he proceeded, as in duty bound, to take possession of Tataraimaka, a piece of land from which our settlers had been driven off in the late war, and to which the Ngatiruanui refused to allow them to return. While at Taranaki he instituted inquiries into our title to that celebrated 600 acres at Waitara, the cause of the late war, and found not only that William King and his party had a good title originally, but that we also had never completed the purchase. While this question was thus proceeding, the Ngatiruanuis and Taranakians—whether fearing or not, it is difficult to say, that a course was about to be taken which would cut off a large body of their allies, and thus leave them to hold almost single-handed Tataraimaka against Government; and knowing, as is certain, that an agreement had been entered into by a large portion of the Maori population, that if war arose again between the settlers and Maoris, they would rise in several places at the same time, and give no mercy—seem to have, without the smallest provocation, waylaid and murdered six soldiers and two officers. Just before this sad event another took place at the southern point of Waikato, on the boundary line between them and Ngatimaniapoto, a body that can bring about 600 fighting men into the field, who were formerly the original proprietors of the whole of the Otawhao district, and who, in the late war, had shown great courage, and had taken off much plunder. Our Missionary, Mr. Morgan, had surrendered his school into the hands of the Government, and a

great expenditure of money had been made by them on the school and school-buildings, under the energetic labours of Mr. Gorst, a talented and pious magistrate. A native paper published there attacked in harsh language the King-movement. This served as a 'casus belli.' He and all his party, and then Mr. Morgan and Mr. Reid (Wesleyan), and all the Europeans, were driven off by this people, who seem now to have resumed their land, the sale of which by the tribes to whom they had granted it they will ignore. It may seem strange that the friendly natives did not retain their ministers and settlers; but the reason, I suspect, must be looked for in the fact, that, knowing of that combination to which I have referred, illustrated subsequently by that murder at Tataraimaka, they felt that their lives would not, in the present stage of proceedings, be safe. We have not had a full opportunity as yet of seeing in what light these proceedings of the Taranakians and Ngatimaniapotos will be viewed by the bulk of the Maori population. One thing is gratifying—the adjoining tribes have not followed the example of the Ngatimaniapotos, but threaten to fight if they come near to maltreat their settlers; and a large body of people, with the celebrated Thompson at their head, occupying central Waikato, have declared their abhorrence of the murder, and have withdrawn their active and powerful help from the Taranaki alliance. . . . .

"In Sir G. Grey we continue to have great confidence. His skill in administration, his fertility in resources, his great courage, and, above all, his forbearance and spirit of conciliation, most markedly shown during these last eighteen months, seem to promise a prompt and happy termination of these difficulties. . . . .

"Most deeply shall we have to thank our Lord if He be pleased only to chasten and humble, not to destroy, the native Christians in the forthcoming conflict. They have many elements of good in them as a people and a church, even in those places where the spirit of war is rampant. There is a very large measure of precious salt amongst them, and I am prepared to expect an abundant measure of good eventually from this sifting. Thank God, we in this district (Lower Waikato) are in perfect peace; and my school, with my five itinerating monitors, quite to my satisfaction. We had a meeting here last April—the Bishop in the chair—for the Melanesian Mission, and collected 4*l.* 6*s.* 3*d.*"

The Archdeacon alludes to the recent acknowledgment of the Governor of New Zealand that the Waitara block of land had been wrested by the late Government from the natives without a legal title. The friends of the Society will remember how earnestly this point was urged by Archdeacon Hadfield and the Bishop of New Zealand, and by other Missionaries and laymen in the colony, as well as at home by this Committee, in a Memorial to Her Majesty's Government. But the late Government unhappily determined to maintain the right of purchase by military force, and Her Majesty's Government for a long period supported the war, at cost of life and treasure. And it is now acknowledged that the Missionary view of the case was right and just; and the Governor has, with the advice of his Council, abandoned all claim to the land in dispute by public proclamation, issued only seven days after the massacre of the soldiers. The Taranaki tribes, by whom the murderous attack upon the soldiers was made, were subsequently strengthened by detachments from the adjacent tribes of the Upper Waikato on the north, and from the Wanganui natives on the south. The Missionaries on the Wanganui in vain exerted their influence to restrain their natives from going to Taranaki. They went, and suffered most severely in a conflict with the British troops on the 5th of June, when General Cameron attacked and destroyed a native fortification. The circumstances are thus reported by the Rev. Basil Taylor, one of the Wanganui Missionaries, in a letter dated July 8th, 1863—

"I am sorry to tell you that some of our people, and those whom we have been accustomed to look upon as the best set on our river from Pipiriki, were induced to go to Taranaki. Hori Patene, the chief, was down here shortly before he left, and we tried to dissuade him from going; but he said that there was such a bad feeling between the Ngatiruanuis and Europeans, he must go and endeavour to make peace between them; but when he arrived there he was induced to help them in the struggle, and, according to Maori custom, he (the stranger) was put in the place of honour, the forefront, and consequently they were the first to be attacked. There were fifty-one of them, and of these, twenty-four were killed, and, amongst them, Hori Patene. He was one of our teachers in former days, and used to be a most valuable man; and through his exertions the fine large church at Pipiriki was erected. The King-movement first upset him; then the lizard delusion,* which seemed quite to absorb all his thoughts;

* See "Church Missionary Record" for this month (November), p. 360.

then the fear that the island and its mana, or sovereignty, was passing out of their hands to the Europeans; and, lastly, he went to the battle-field, built a strong fortification there, which fell into the hands of the soldiers, who bayoneted most of those who fell. The first teacher of Pipiriki, and one of the oldest, whom we have looked upon as a good man, went with the party, and, to our sorrow, he too has shared the same fate. The natives say that he fought with the rest, but that may have been in self-defence; yet how striking a confirmation of our Lord's words—'All they that take the sword shall perish with the sword!' Accounts state that the Wanganuis have felt the weight of the conflict, and the really bad natives have escaped with the loss of only four. The Ngatiruanuis, who have shut out their ministers from visiting them ever since the first outbreak, and during the war, have shown themselves merciless and depraved. To us this appears most sad, that we should have lost some of our best natives, but doubtless our heavenly Father has ordered it for good. We are the more grieved as they were cut off in a battle to which they had no call. What a sad end to Christian professors! We need the prayers of the church at home that our heavenly Father will preserve his native church from being swept away, though the enemy has indeed come upon it like a flood, and restore peace to this beautiful country—beautiful and lovely in all but the fierce passions that at this time sway the hearts of its inhabitants. The natives here do not express as much sympathy with the fallen as we might have expected: they say they urged them, as we did, not to go, as this would not be a feeble struggle like the last; but they would not heed, and now they have met with a natural consequence."

Mr. Booth, a catechist at Pipiriki, gives an affecting account of the arrival of the news that the chief Hori and his people had fallen in battle—

"Owing to some dispute between Hori and one of the other chiefs, he separated himself and people from the others, and built a pa: there were fifty-one in the pa. It was attacked on the 4th of this month by the troops, and twenty-seven only escaped with their lives. Out of the twenty-four killed, twenty were from Pipiriki, all married; most of them also leave families of small children. Hori is among the killed. Our distress is very great: the poor widows are entirely prostrated. I was called on to read the letter which came from Taranaki, and, in the course of two or three minutes reading, twenty poor creatures, who had rushed from all parts of the pa to hear news of their husbands, learnt that they were widows.

"I am trying, with God's help, to improve this awful dispensation to the good of their souls. Poor creatures! they have been warned week after week that the Lord of the vineyard was looking for fruit on this tree, and threatening to cut it down; but little did we expect that almost every branch would be lopped off at one fell stroke. We still have confidence that this will be one of the 'all things' which will work together for the good of this people. The people are very kind to us, and grateful for what we can do for them, our only inconvenience is the difficulty in getting supplies from town in the absence of the people at the fight. We shall remain at our post, and hope and pray that our heavenly Father will be pleased to bless our feeble efforts to make known the wonderful consolations of the Gospel to this afflicted people.

"Any gifts of common clothing from friends at home will be very acceptable to us, as the poor women are left without means of support."

A letter written about a month after the preceding, by Archdeacon Hadfield, has been received by the last mail (Oct. 15th). It is dated from Otaki, about 150 miles to the south of Taranaki—

"We have again fallen upon evil times. If you remember the opinions I have expressed during the last three years, you will gather that I am not taken by surprise. As you will doubtless receive many communications from this country by this mail, my remarks shall be very brief. I would first say how very much I felt the loss we sustained by the death of Mr. Chapman. His wonderful acquaintance with New-Zealand affairs astonished many old residents here. But the Lord takes his servants when He thinks proper: we can only acquiesce.

"You will have learnt that the view I took of the Waitara affair has now been officially confirmed by a proclamation, affirming that no purchase was ever made by Governor Browne. But, as I predicted, the consequence of the original evil deed has been the almost universal destruction of confidence in the Government. The war was renewed at Taranaki in May, by the Government attempting to recover land in the occupation of the natives before Waitara was surrendered. It has commenced at Auckland, through various complications connected with Taranaki. These are mentioned in the proclamation; but, though the suppression of the King-movement is not

avowed in the proclamation, this is regarded by many natives as its cause. If this view of the war should extend, the limits of the war will extend. If, on the other hand, the war should be regarded only as an effort on the part of the Government to punish overt acts, it may still be possible to preserve peace in the island generally.

"I do not know that I should now have troubled you with these lines were there not rumours that I was to be driven away from this place and district, which may find their way into the local papers. I heard last week that two leaders among the King-party had talked of driving me away. These men are both Romanists. On Sunday morning, a large congregation being present, at the conclusion of my sermon I called attention to the fact that two Romanists had threatened that I should be expelled, and assigned as the reason that they were now to prepare for war. I stated that no threats proceeding from Romanists would have the effect of intimidating me; that I should utterly disregard such menaces, and continue my work as usual. I, however, added, that if the members of the church in the district had got tired of my services they had better express to me their opinions; for that such a feeling on their part would be a very different thing, and might indeed induce me to leave the place. On Monday morning I found that the greatest sensation had been occasioned by what I said. The indignation expressed at the menaces uttered was almost violent. However, without saying any more, I will merely add that the Romanists were obliged to come to me and explain away what they could, and apologise for the rest; and my position and influence are now much strengthened.

"Dr. Featherston, the Superintendent of the province, very considerately paid us a visit last week, and his candid statement of the real position of things, showing that there really was no ground of quarrel between these people and the Government, has done much to allay alarm, if not altogether to restore confidence. What is really needed is that the settlers should not appear alarmed; but they do appear to be so, and the effect on the native mind is bad. A kind of panic siezes a whole district, which the natives do not understand. The inference they draw is, either that the settlers are aware of some scheme on the part of the Government to exterminate them, or that they are cowards. Nor is the excuse that the alarm is on account of their wives and families always accepted.

"My efforts have been towards restoring confidence and suppressin unnecessary alarm. But the difficulty is, that it is impossible to speak positively, because one act of folly might, in the course of a few hours, reverse the course of events.

"My work proceeds as usual. Nothing is said to lead me to suppose that there is any falling off from the church. On the contrary, the Bible is accepted as the rule. Several natives have asked me to point out what passages in the New Testament authorise war; and how a Christian country justifies its warlike tendencies—how its preference of race—how its arrogance, its pride. The Bishop has kindly promised to pay us a visit next week.

"I ought perhaps to say that any inference against the reality of religion among these people drawn from the present war is inadmissible: there are everywhere those on whom religion produces no effect. The causes which have led to the war were pointed out by me seven or eight years ago.

"One effect of these troubles is to lead us more and more to trust the all-wise God of love."

The Committee conclude these extracts with one from a letter of the Bishop of New Zealand, dated May 6th, 1863, which, though written at an early stage of the outbreak, contains an important testimony to the character of the New Zealander if not overborne by excited passions—

"At Taranaki matters are moving on slowly to a conclusion. The right is now on our side, and is felt to be so by the natives; and this with a New Zealander is every thing, for he will not persevere in fighting for any thing which he believes to be unjust."

Early in July, General Cameron and the greater part of the troops removed from Taranaki to Auckland, to defend that capital from an apprehended assault by the Waikato tribes on the south. On the 11th July the Governor issued a proclamation warning certain portions of the Waikato tribes to take the oath of allegiance, and to give up their arms, or to remove beyond the river Waikato to a distance of about forty miles from Auckland. Immediately afterwards the troops were moved through this district to drive out all the armed bands of natives which might be discovered in it. Several collisions have occurred; and some of the unprotected Europeans have been killed by the natives. The war, at the last dates, was confined to bush-fighting within the border district alluded to. As yet there cannot be said to be a general rising. The natives to the north of Auckland are all loyal. Those to the south and east of the Waikatos had, with few exceptions, kept aloof.

The Committee very earnestly commend

the New-Zealand Mission to the prayers of the church, that the Lord may be pleased to interpose to prevent further evils; may endue the Governor with a "wisdom profitable to direct" in this arduous crisis; may sustain the faith and love of the Missionaries and clergy; and so establish, strengthen, and settle the good "things which remain," that the Mission and church of New Zealand may yet be preserved as a monument of the Redeemer's grace and glory.

Church Missionary House, Oct. 20, 1863.

SERF EMANCIPATION IN RUSSIA.

To the Editor of the "Church Missionary Intelligencer.."

Sir,—Serf emancipation in Russia is now happily *un fait accompli*, and its fruits are already commencing—in the establishment of a body of peasant proprietors,—in the eagerness arising among the Russian peasantry to learn to read,—in the increasing circulation of the Scriptures among them—measures preparing for the dawn of spiritual liberty.

I send you a letter written by a Russian lady to me on this subject. Her husband is high in the confidence of the Emperor, and was a chief agent in carrying out the emancipation measures. He revised this letter, which was written as a reply to certain queries I sent. I hope, coming from such a source, it may interest your readers, and lead them to pray that the influence of such a power as Russia may be increasingly exerted in the cause of the prostrate masses.

Your's truly, J. Long.

"For eight years precisely I have been near where this question has been so much discussed with us Russians, and have attended to all the opinions I have heard. I have likewise spent all my youth in different estates belonging to my father, and even as a child I was as much shocked with the injustice of serfdom, as full of affection to the serfs. A half-measure, now that I understand more, would not have satisfied even me; and if I feel convinced and happy on account of emancipation, it is because I truly and firmly see and believe that the former state of things has entirely changed.

"1. *Instances of oppression practised against serfs.*

"In the old state of things, of course they were frequent. The landlord could make the serfs work six days in the week for himself. He could, in cases of insubordination, flog them, and even send them to Siberia, which happened sometimes, and in cases where he had more serfs than he wanted for the work of the land. The landlord, since February 9, 1861, cannot oppress his farmers (serfs no longer), or demand any thing but what the law gives him a right to, judged of by the new authorities, appointed to execute the new laws. The judges of the peace alone can decide the dispute, and bring the landlord to reason, and the peasant to an *amende*, or tax, fixed in those cases where he has not done what his contract obliged him to do. On every property or estate there are conditions or contracts written on paper, signed by both parties, as well as by the authorities of the district; and when there has been a failing in the conditions, from whatever side, the side which is wronged receives justice from the judge of the peace, and all goes on again according to the contract.

"2. *What resistance could the serf offer to these oppressions?*

"Formerly, none at all. The law gave a full right to the landlords to do with the serfs whatever they thought proper. When serfs came to complain of illtreatment to the district authorities, they were sometimes flogged as if complaining was revolt and insubordination: sometimes they were simply sent away with a remonstrance, and were ordered to obey their landlord. The consequence of this was, that when all patience was at an end, the serfs at times killed their landlords, and then were the first to inform the authorities, with the full readiness to bear the punishment, and go off to Siberia. Among 100,000 proprietors, the number of assassinations have almost every year, throughout the whole empire, amounted to twenty, and sometimes to forty. Since the year 1856, when, for the first time, the question of emancipation was mooted by the Emperor (a fact which was immediately known throughout the whole country), these assassinations have entirely ceased. People who know well the national character, believe it is because the serfs feared the question would be stopped and buried again, if they did not keep still and be patient. This stillness was so generally spread, as if they had given themselves the *mot d'ordre*, which, of course, was impossible through the extent of the empire. The result of this forbearance was, that there was, during the years 1857—1861, not a single instance of assassination, nor scarcely any of the slightest insubordina-

tion. When, in the year 1861, the manifesto was read throughout all the country, in the churches and everywhere, from the public places to the poorest cottage, there not only was not a single case of vengeance, but even the use of spirits for a day was entirely abandoned. There was room for nothing but prayers and thanksgiving: then followed the study of their new rights and duties. During this interval, there were some cases of misunderstanding: the peasants were quite innocent; but they were caused by the landlords, who tried to make much of them, to exhibit them as revolts, and to have the serfs, in consequence, flogged; but such cases have been remarkably rare, especially when compared with the enormous extent of the country, and to the hundreds of thousands of different estates. Your question at the present time—'What resistance could the serf offer to oppressions?' meets now with one plain answer, 'the law.' The resistance by the law, which has become the vital power of the whole body, or country, presented no ground of doubt. The peasants have their own rights and duties as well as their 'Father, which is in heaven.' No force will henceforth induce them to do more than is fixed in the regulations, where each case has been provided for; and it may be said conscientiously, that even no force has ever been exercised on that account by the landlords. They, too, have understood, in receiving the Governmental programme, and in assisting in the reading of the solemn emancipation manifest in the churches, that henceforth the old state of things has ceased, that it must be broken with at once. Prepared by expectations which lasted five years—for something monstrous, to effect their complete ruin—they, on their part, began to study the new book of laws, and found out they were not ruined, and that, with order and sound economical arrangements, their land could be worked as well by peasants, who cannot be flogged and ill-treated, as by those on whom they could practice either; that the work could even get on better, because one peasant who knows himself independent and free, works (and has begun to work already) better than two serfs.

"3. *The various evils which arise from serfdom.*

"To explain it would take whole volumes. Besides, these evils have been the same in all countries. They demoralize both the masters and serfs. In Russia (as I suppose everywhere else) it has accustomed the master to be exacting and violent; the serf to be indolent, careless, and unmindful of the following day. Some serfs, even among those who were in the hands of humane and benevolent masters, cared little to make fortunes, because they were never sure of their estate not being sold to another landlord, who would ruin them. I remember, in my childhood, having passed several summers on my father's estate near a most splendid villa belonging to a Prince Galitzin, or Gagoeme: the pleasant cottage and gardens, the products, the quantity of cattle and fowls, delighted me. I was soon told the peasants of this estate were the richest in the government of Moscow. During five subsequent summers my father and his family did not return to this Moscow estate, and it was only later, when I was already grown up, that I came again to that same spot, and was shocked with the difference I saw in that once prosperous neighbourhood which had formerly charmed me: the houses tattered and miserable, the gardens uncared for, no fowls and no cattle, the serfs themselves scarcely clothed, ragged, and sallow in their faces. The Prince Galitzin had sold his estate into the hands of a good-for-nothing man, who had ruined the serfs by his exactions and love of money. Such cases were frequent. No wonder indolence and carelessness became their permanent disease. The masters, on the other hand, having no control, being only eager for money, and accustomed to get it easily, became idle, unmindful of the prosperity of agriculture, and reckless in their expenses. But I shall never end if I continue these details.

"4. *Instances of serfs who have risen to wealth and social influence.*

"Notwithstanding the difficulties, such cases have been numerous. Wealth has especially been frequently attained, and this gave very soon the power to the serf to purchase his liberty. In some districts in the centre of commerce there have been serf-millionaires. Some of them, near the Volga for instance, have made fortunes by fishing, had barks of their own, and carried on commerce with Petersburg and Moscow. These serfs are not bound to work at the land, but, for a certain rent they pay annually to the masters, receive a passport, and can go wherever they like, and work at whatever they like.

"Social position has likewise been attained by simple serfs. I now remember three very remarkable examples. One was a very celebrated fact (the name was Tcheftchenko). This man was a servant-serf belonging to a master in *Petite-Russie*, in the Government of Poltowa. He taught himself to read and write, cultivated his

mind as much as he could, though obliged to change and wash the plates at his master's table, clean his boots, &c. His poetical talent was already known while he was still a serf; and it was not without great reluctance that his master gave him his liberty, which was purchased by some of the poet's literary friends. I saw this remarkable person three or four years ago (he died lately): he was a thorough gentleman: people considered it an honour to shake hands with him. His face wore the expression of melancholy and illness, but, above all that, of intelligence. He was then about thirty-eight or forty, and had only been fifteen years free. Though he never attained to fortune, he made great efforts to procure freedom for all his relatives, and many persons helped him in purchasing it from their former masters, who, being great scoundrels, put an enormous price on them. I am sorry to throw a shade on this interesting portrait by saying he was fond of drinking wine, and that this perhaps shortened his life. This habit was evidently contracted from grief in his master's service, when wine gave him the temporary oblivion of his sad dependent situation. His works are exceedingly popular: scarcely is there a Russian who does not know them. They are full of talent, and have a melancholy character which gives the more charm to them.

"There have been likewise many examples where serfs, having been remarked for a talent in drawing and sketching, have been sent by their own masters to pursue those studies. Some have been at the Academy of Fine Arts at Petersburgh, and have become first-rate artists. A portrait-painter, whose name is Makaroff, is I believe the son of a serf: though a young man, he is Professor at the Academy of Painting.

"My husband has often spoken to me of several examples of young functionaries in the administration, who were sons of serfs, and exceedingly intelligent and cultivated. Amongst other cases, I remember that of a young man, brought up at the University of Moscow; after that he became a member of a scientific Society at Petersburgh; then of the Geographical Society, where he distinguished himself by several important works. He was elected to receive the prize of honour, and it was found out that he was a serf of Count Stroganoff, who was entreated and requested to give him his freedom, but he positively refused, saying he wanted no money for him, nor any kind of service; that he might consider himself as an independent man in private life, but that he could never give him freedom. It seems he was flattered by the idea of possessing a serf who had distinguished himself in the scientific world. This person (and many more in his case) received their freedom only the 19th February (3rd March) 1861. Now all are equal, all are free in the Russian empire, thank God!—they have been waiting long enough. It is not a law upon paper: it is a universal fact.

"5. *What will be the effects of emancipation on the state of Russia?*

"The two years fixed for the end of the old state of things, and beginning of contracts or conditions, are scarcely expired. Nevertheless, even in these two years, the effects of it have been very powerfully felt all over Russia. I will not speak of my own impressions, but may cite to you the views on the amelioration of the peasants' condition, which I have heard from a person worthy of faith (Mr. Tourguineff, author of the 'Memoirs of a Hunter'), who was travelling last summer in the interior. He said, that not only had he not met a single peasant in his old miserable condition, but that even their horses seemed to be gayer and fatter. All his works, written about fifteen years ago, tried to prove the misery of slavery (and they have had a great influence on the new generation). On the other hand, there is official as well as private information which announce that out of ten millions (of ancient male serfs) two millions have already paid the whole rent for their land, are proprietors themselves, and have nothing more to do with their ancient masters, with whom they are now nothing but neighbours. The whole of this reform is with this view, that each of them should be his own master and landlord: they understand more of agriculture and commerce than their former masters themselves, and this reform will have a great influence on the prosperity of the state itself. Money, which had been hidden by them from fear of being seized, is now coming into circulation. They purchase cattle, waggons, improve their houses and gardens, seem to be full of eagerness to get little comforts, and they show energy in works which may enrich them and their families. The Government is interested in their welfare, because all its strength is in them; and this reform has had already this great result, that the Government serfs have been brought in contact together, and that the latter are full of devotion and gratitude to the throne which has given them freedom, and untied a knot which has been entangled round their throats for such a long period."

NATIVES OF COORG. (*From a Photograph*).

COORG.

Introduced between Mysore on the north and east, and Malabar and Canara on the south and west, lies the mountainous country of Coorg. Its area is very limited, not more than sixty miles from north to south, and thirty-five from east to west; yet its ruggedness and the elevation of its site have invested it with so marked an outline, as to constitute it, small as it is, a distinct territory, and claiming therefore a separate consideration. The aspect of the Coorg mountains from the low west is extremely grand and picturesque, the lowest points being not less than 3000 feet above the sea, while the highest peaks rise to a height of 5682 and 5871 feet. Eastward they descend gradually to the high tableland of Mysore. These high pinnacles are of primary importance to the low countries. Extending above the base of the western ghâts, they attract the clouds borne up on the wings of the south-west wind, break their foldings, and, receiving the watery treasures as they are poured forth, disperse them by numberless torrents and rivulets amongst the thirsty lands below.

"The thunderstorms during the season of the south-west monsoon are often magnificent. The war of the elements is carried on here in grander style than in the low country. Banks and mountains of clouds move against each other with the order of armies. The sound of heavy cannon is heard from a distance, solitary discharges of the electric fluid shoot through the gloom. Now whole batteries are brought into action, deafening thunders roll over your head, and your eye shuts involuntarily against the dazzling brilliancy of the fire-bolts. At last both hosts engage in close combat. The roar of artillery is heard at greater intervals, the lightnings lose their intense and fearful glare, and the rain pours down in torrents.

"Towards the end of May the clouds take up a firm position in the western sky, and grow in strength. In June the *rapport* between the western sea and the atmosphere of Coorg is fully established. Rain prevails, descending at times softly, but more frequently with great violence under heavy gusts of wind. In the beginning of July the great atmospheric rain-battery seems to be in perfect working order. As fast as the sea can raise its steam, and the strong west wind carry the thick masses over the narrow strip of intervening low country to the heights of Coorg, the rain pours down in floods, day and night, in heavy monsoons, with few intervals, all July and August. The clouds seem to be inexhaustible, the rain eternal. A greater quantity of water descends upon Coorg in one week of these two months, than upon many countries of Europe during a whole year. A flat country would be deluged. But the Coorg hills, after being thoroughly bathed from head to foot, send the ministering floods, controlled by the steep banks of the rivers, to the east and west, and stand forth in their ancient strength and beauty, when the curtain of the monsoon is withdrawn. The yearly fall of rain in Coorg often exceeds 160 inches. In September the sun breaks through the dense atmosphere. In October the north-east wind, strong and cold, gains the ascendancy and clears the sky. In November, however, it often carries heavy clouds from the eastern coasts, which discharge themselves in showers upon Coorg. The greater part of December is foggy, but towards the end of the month the weather becomes delightful, clear, and fresh, in the mornings and evenings often too cold to be pleasant."*

From the end of December to that of March the dry east wind prevails: then "the sky begins to collect clouds, the winds are regular, the air grows moister, while, as April and May progress, thunderstorms and frequent showers, indicating the approach of the monsoon, cool the atmosphere. It is during the April and May nights of Coorg that the annual phenomenon of the fire-fly appears.

"These beautiful insects are not peculiar to Coorg. They have their periods of nocturnal revelry all over India. But nowhere are they seen in such astonishing abundance and brilliancy as in Coorg. A thunder-storm, succeeded by a rich shower, has closed a sultry day. The sun has set unobserved. The western sky is overhung with clouds. In the cloudless east the full moon rises slowly; the air perfectly pellucid; the stars glittering in fresh glory; not a breath of wind; all still. You turn from the broad red orb of the rising moon to the host of golden stars on the deep azure, from them to the retreating clouds, lit up here by faint lightnings, there by the pale beams of the moon, their bold edges fringed with silver, and wonder at the beauties of the world above, where, on the dark blue depths of heaven light seems to vie with light in the illumination of the vast dome, built by the unseen Master. But a scene of

* All the extracts in this article are taken from Moegling's "Coorg Memoirs." Bangalore, 1855.

strange beauty is spread below. Shrub and bush and tree, as far as the eye can reach, burn with magic light. The ground, the air, teem with lustre, every leaf seems to have its own fairy lamp. The valley at your feet, the wooded hills to your right and left, the dark distant forest, all are lit up and gleam in ever-varying splendour, as if every star had sent a representative to bear his part in this nightly illumination of the poor dark earth. Whence all at once these innumerable lights? No sound is heard; silently all these shining throngs pass before you in fantastic confusion. Look at this bush, that tree! Myriads of fiery sparks brighten up with red glare through the labyrinth of leaves and branches: a moment and they vanish. Now they flash up brighter than ever, as if this world of phosphoric lustre was animated by pulsations keeping regular time. You sit and look, and think you could sit all night beholding the fairy scene. I have seen nothing to be compared with these dissolving views, except perhaps the phosphoric splendour of our tropical seas, when, under a soft breeze, your boat glides through the placid waters in a starlight night, throwing out large furrows to the right and left, sparkling with myriads of blue lights, which spread strange brightness around the dark vessel, and gather again in its wake, forming a long line of radiancy to mark its course over the deep."

The face of the country, as seen from an elevation, is broken by a succession of narrow ridges, running parallel to each other, in a direction from north-west to south-east, until they terminate in the plains of Mysore and Wynad. Between these lie the valleys of various extent, the largest of which is the valley lying between Mercara, 4506, and Nalkanadu, 3797 feet high. It is about eighteen miles in length by thirteen in breadth, consisting of a succession of low narrow ridges, with fertile valleys interposed, the lowest and central of them forming the bed of the Cavery, which, rising amidst these mountain summits overlooking the western shores, with a devious course crosses the peninsula, and finds its embouchure on the coast of the Carnatic.

Coorg appears clothed in one immense forest—"The long and narrow cultivated valleys enchased in it serve but to render the vast woods more striking. The whole of the eastern boundary exhibits an almost uninterrupted and impervious forest from the Brahmagiri hills to the banks of the Cavery. This tract is wholly uninhabited. Advancing westward, the woods decrease in density as the country improves in cultivation, and become gradually thinner, till they reach the western ridges, the summits of which are partially bare of wood, and clothed with a luxuriant herbage."

This forest-clad and elevated district has been for ages the home of the Kodagas, a people "distinct from the population both of the western coast (Canara and Malayalam), and of the Mysore table-land. Their very appearance proves this. They are a tall, muscular, broad-chested, well-favoured race. Many of them do not exceed the neighbouring tribes in height of body, but generally they are of a more robust build, and men of five feet ten to six feet are not rare among them. Their complexion is rather fair, their features generally regular. Having, quite in keeping with the traditions of the country, always considered themselves the lords of the mountains, having spent their time and strength for generations in war and warlike pursuits, and disdaining, with the exception of agriculture, all low and menial labour, they have preserved a noble bearing and a proud appearance.

"The whole Coorg population may be estimated at 25,000 or 26,000 souls. They have much increased in number during the last twenty years. They are no more killed *ad libitum* by their Rajahs, nor destroyed by harassing warfare. In former days they seem scarcely ever to have mustered more than 4000 or 5000 fighting men."

They are divided into different tribes, of which the Amma or Amma Kodaga is the highest; Amma, signifying the goddess of the chief river of the country, the Cavery. These are the indigenous priesthood of the country, who, having been persuaded to accept of Brahminical patronage, have adopted to some extent the habits of the Brahmins, and are called Cavery Brahmins, the Cavery continuing to be a great object of religious veneration.

But the principal place in Coorg idolatry is held by the worship of the dead, in whose honour annual sacrifices are offered by every family, accompanied occasionally with demoniacal dancing. Drums are beaten and verses sung in commemoration of their ancestors, whose spirits are supposed to take possession of the performers and use them as mouthpieces.

Thus a gloomy demonolatry has overspread this people. Disease among men or cattle is ascribed to the curses and witchcraft of enemies, and charms and sorceries are resorted to as a protection. The dead are supposed to trouble the living, and to demand sacrifices and atonements. There are professed conjurors, like the medicine men of

the American Indian tribes, who turn these fears to their own advantage, and reap from them a harvest of gain.

"The Kanya (astrolcger), has complete mastery over the minds, and, to a great extent, over the pockets of the credulous Coorgs. He writes the horoscopes, not short, poor things, like those made by the Brahmins, but regular little palm-leaf books, containing the history, past and future, of the individual who applies to him with a consideration in the shape of a purse of rupees. Such is the excess of his cleverness, that he requires only to know the name of a person, in order to calculate the year, month, day, and hour of the individual's birth. He is also the oracle of the Coorgs in cases of sorcery and witchcraft. It must be considered that misfortunes, such as diseases of men or cattle, and deaths in the family or the herd, are rarely thought to come upon the Coorgs in the natural order of things. The knowledge of an all-ruling Providence seems to have escaped out of their minds."

The moral character is precisely such as might be expected from the prevalence of such influences. The Coorgs are regarded by the people of the plains "as a fierce, irascible, and revengeful race, not easily to be managed. On his death-bed the head of a Coorg family will now and then give his children and children's children a last injunction, which is held sacred, to hate and to ruin, as opportunity may offer, such or such a one and his house. A traditionary feud of this kind is carried on for generations often."

They have, besides, amongst them domestic customs of a degrading character, which serve still further to deteriorate them.

The men of Coorg are described as "a handsome, athletic race, usually above the middle size. The women, although not so tall in proportion, are comely and fair, in comparison of the men. They are well clad, the men wearing a turban and a gown reaching to the feet, and being girt round the waist with a shawl or handkerchief, to which is attached a formidable knife. The women wear a loose cotton wrapper, reaching from the shoulders to the knees, and a small white cloth tied round the head. Both sexes are laborious and industrious in the practice of agriculture, their main and almost exclusive employment.

One of their occupations is the cultivation of cardamoms, a singular branch of jungle horticulture.

"In the fair season, some time in February a party of Coorgs, (all the people that can be spared from home) will start for the western mountains. They select some convenient place under a large tree for their abode during the working season. Having arranged every thing at the halting-place, they set out early next morning for the chosen cardamom ground. The steepest declivities of the mountains are chosen. The slope must face west, or, still better, north. Eastern or southern slopes are too much exposed to the east winds and the sun. One of the largest trees is marked. There are gigantic specimens to be met with in those forest solitudes. Some tree of 150 or 200 feet in height having been fixed upon, the ground at its foot is cleared of brushwood and thorns to a length of 250 or 350 feet, according to the height of the giant, and to a breadth of thirty or forty feet. This preparation being completed, the party sets out next morning very early, carrying four good adzes. A platform is erected between the stem of the tree, at a height of some twelve feet, and the side of the mountain rising behind. Upon this platform a pair of cutters stand, hewing with all their might into the tree, right and left, until they are exhausted. Then they change places with their comrades, until these also must descend for rest. Thus they cut the tree to a sufficient depth. Their work must be finished by noon-tide, or they are unlucky. At noon the front part of the tree is cut, and at last some strokes are given to the side facing the mountain. The tree now shakes, bends, sinks, and falls from the height of its trunk down the side of the mountain, head foremost, carrying down in the great crash a number of smaller-trees and rushing on a long way towards the deep valley below. The sound of the tree striking the ground resembles the discharge of cannon or a loud peal of thunder; the ground trembles; the bold woodcutters cling to some tree standing higher than the scene of terror.

"The men go. Their work is done for the present. Within three months after the felling of the tree, cardamom plants show their heads all over the ground shaken by the fall of the giant. They make their appearance during the first rains of the monsoon. During the rains they grow to a height of two or three feet, when the ground is carefully and softly cleared of weeds, thorns, and small bushes, that may have sprung up. The cardamoms must not be disturbed. The garden is now left again to itself for a year. Twenty months after the felling of the tree, in October, during the Cavery month, when the cardamom plants have reached the height of a man, the party sets out again and clears the whole ground thoroughly. After six months more (April) the low fruit-

bearing branches shoot forth. They become covered with clusters of beautiful flowers, and afterwards with oval trivalvular capsules. Other five months pass, and in the following October the first crop is gathered. A full harvest, however, is collected only a year afterwards, in the twenty-third month from the commencement of the plantation. The harvests continue good for six or seven years. When they begin to diminish, another large tree must be cut down on the plantation ground."

The energetic character of the Coorgs has been proved by the intrepid resistance which they offered to the domineering power of Mysore under Hyder Ali and Tippoo Sultan. For a season they appeared to be subdued, but they succeeded in casting off the yoke which had been placed on them, their Rajah Virarjah severely retaliating on the oppressors in the campaigns of 1791, &c., and so materially contributing to their humiliation, that his services were publicly acknowledged by the Governor-General, and his former tribute of 24,000 rupees remitted, on condition of his sending every year to the Company a white elephant.

This man subsequently deteriorated in character, and became a gloomy and cruel tyrant. Hundreds of his own people were killed by him on some idle suspicion, or the mere impulse of a sudden gust of passion. Bad as he was, his younger brother, Lingarajah, appears to have been even worse. Acting as regent during the minority of the Rana, Virarjah's daughter, he consigned her to obscurity, and, assuming the Rajahship, inflicted on the Coorg people the most wanton and unheard-of cruelties. His son and successor followed in his father's footsteps, and proved alike a monster of sensuality and cruelty. The ex-Rana, her husband, and children, were murdered. His own sister was obliged to flee from his wrath, and seek protection on British territory. At length the paramount authority interposed, and this last of the Rajahs of Coorg was deposed in March 1834.

"When the account of the reduction of Coorg arrived in England, considerable interest was awakened in behalf of the inhabitants of the new province, whom British arms had delivered from cruel bondage, and whose brave and frank character seemed to establish a peculiar claim upon the sympathies of the friends of Indian Missions. The Wesleyan and the London Missionary Societies were inclined to extend their operations to Coorg, but both Societies subsequently found that they could not spare men for a new Mission at a distance from their older stations. In the year 1834, the Basle Missionary Society commenced operations on the western coast in the neighbourhood of Coorg, and extended their stations to the north and south. Mercara and Virarajendrapett were now and then visited, but no proposal was made to the Committee to occupy Coorg. Thus the country remained nearly twenty years under British rule without the establishment of a Mission."

At length this most needed enterprise was commenced by Dr. Moegling, in connexion with the Basle Missionary Society. The first Coorg convert was baptized in January 1853, and, as might be expected, had to endure a storm of persecution. Expelled with his family from his home, and that by the hand of his nearest relatives, he fled to the Missionary for protection.

"The superintendent of Coorg, who was appealed to, inquired into the case, and reported to the Commission of Mysore and Coorg. Finally the matter was referred to the Governor-General, who decided that the law of India was supreme also in Coorg, and that the Christian convert must be protected in all his rights, as well as any other subject. On the first of June the family returned to their house and property from the Missionary's house at Mercara, where the mother and the three children had been baptized. After the rains, preparations were made for the building of a little church and a dwelling-house, on a piece of ground given by Stephanas to the Mission, and the work of preaching at the principal places of resort was commenced."

In 1858, Dr. Moegling visited England, and placed before the Committee of the Church Missionary Society a sketch of his Missionary work at Coorg. At that time the local funds, by which the Mission for several years had been maintained, had failed in consequence of the meeting, and there was reason to apprehend, that without special help the Coorg Mission would have to be abandoned. Having it in its power at that time to do so, the Church Missionary Society came forward to its aid by a contribution of 500*l.* from the special fund for India. It is therefore a Mission to which we feel that we bear a relationship, and which may fairly claim a brief notice in the pages of the Church Missionary Intelligencer.

We find that a foundation has been laid, and that the work is assuming a hopeful character, there being at the central station, Mercara, and at three out-stations, 120 native Christians, of whom fifty-four are communicants: three European Missionaries, assisted by one native catechist, are in occupation.

AN "OPEN DOOR."

SINCE the subsiding of the great mutiny, which in 1857-58 astonished the world by its unexpectedness and ferocity, and the restoration of British power to the calm attitude of unquestioned ascendancy, have the masses of the Hindu people throughout the northern Presidency exhibited a greater disposition to hearken to and consider the truths and claims of Christianity? That is a question which is eagerly asked by many at home, and an answer to which information is sought which may be depended upon. It is asked from a variety of motives, some of the highest, and others of an inferior character. Many persons are moved with compassion by the depth of that moral degradation into which idolatry has cast the Hindus. It grieves them to see a people of more than ordinary capabilities bowed down under a yoke so heavy and destructive: they desire their emancipation and recovery, and that in the only way in which it can be effected, the preaching of that Gospel which is "the power of God unto salvation to every one that believeth." They feel for them as fellow-sinners, and desire their salvation; and such experiences, however despised by the world, are of primary value, for it is only from such considerations that efforts really well fitted to benefit the Hindus can originate, or be perseveringly maintained. Others there are, who, from the experience of the past, are convinced that, in order to the continued tranquillity of India, the peaceable administration of its affairs, the improvement of the character and habits of its people, and the development of its vast resources, some new element of power requires to be introduced, some influence which shall dispose the people to improvement, and induce them to regard with favour the efforts for their welfare put forth by the British legislature. To make these subject millions loyal, attached to British rule, because convinced that it does really and unselfishly desire their good,—this, indeed, would be a great desideratum. But how shall they be persuaded of this? Some new element of power must be brought into energetic action; and where is this to be found? Unquestionably in that Christianity which, in the hour of unequalled danger, caused the Christian Hindu to separate himself from his own blood and race, even at the very moment when the mutinous sepoy seemed to be successful in his treachery, and to sympathize with, and befriend, and cast in his lot with those who, although not of the same race, were of the same religion with himself, and that, too, at the very moment when they were in desperate circumstances, cut off from help, and apparently doomed to fall beneath the pitiless sword of the conspirator. In the great mutiny the native Christians were found to be, to a man, reliable. That was a remarkable fact. It has arrested the attention of statesmen, and they have been constrained to admit, that Christianity, too often despised, has accomplished that which their best efforts failed to do.

Altogether, from various motives and considerations, there does exist amidst a large proportion of the people of this country a desire for the evangelization of India; for the displacement of idolatry, and the setting up in its place of a Christian profession; and that not by coercion or the force of pressure from without, but as the result of an honest conviction upon the part of the great body of the people.

But if Christianity is to be received, it must be known; and in order that it may be known, two things are necessary; first, that there be those who shall preach; and, secondly, that there be, on the part of the people, a willingness to hear. The first of these pre-requisites is of great importance. We cannot now, however, enter upon it, except to say, that if Christian England desires the evangelization of India, she must send out more of her sons to the work, and that promptly. Our Missionaries on the spot are rapidly disembarrassing themselves of the care of the native churches, and devolving it on the native pastorate, to which it properly belongs. They are thus more free for evangelistic action, and, in labours of this kind, as will be seen from papers to which we are about to refer, are zealously occupied; but, compared with the work to be done, they are few, very few in number. The candidates for military and civil services in India are many; for Missionary service few. That the one should be in excess of the other is to be expected, and that in proportion as nominal and lifeless Christianity is more extensively prevalent than that which is influential and practical. But, setting aside the disproportion arising of necessity from a cause such as this, there remains something to be explained; and it is this—that the number of men who go forth from Great Britain for Missionary service bear no fair proportion to the amount of vital active Christianity which we have reason to believe is in operation at home. How is this to be accounted for? Is the duty

brought sufficiently home by ministers to the hearts of the people? Is it laid sufficiently on their consciences; or, more properly, is the ministry itself, in its parochial action, duly sensible of its obligation in this respect, and sufficiently active in the fulfilment of it? And where such efforts are put forth, are Missionary Committees sufficiently careful to give all possible encouragement to those who are engaged in such efforts, and, when necessitated to decline the candidate which has been recommended, painstaking to do so in such a way as to regulate and not extinguish the Missionary zeal which has been thus anxious to help them?

But, leaving this point, let us turn to the other branch of the subject, Are the Hindus more willing to hear? We must fall back on testimony, the testimony of those on the spot, who are best capable of forming a judgment; and the testimony which we shall adduce shall be co-extensive with the great north Presidency of India. We shall have to place before our readers expressions of opinion from Bengal, the North-West Provinces, and also experiences from the Punjab.

BENGAL.

So far as Bengal is concerned, we have just received the forty-third Report of the Calcutta Corresponding Committee of the Church Missionary Society, and we find the following paragraph very remarkably relevant to our subject—

"In Bengal, five of our scanty band of Missionaries were able to give some weeks during the cold weather to itinerating in the rural districts. It is greatly to be lamented that the fewness of labourers prevents more being done in a field so inviting. All the Missionaries unite in testifying to the abundant opportunities they enjoyed in preaching to rich and poor the Gospel of the grace of God. The people have learnt to look upon the Missionaries as their true friends, and the educated class, who are becoming every year more numerous, and leavening more and more the mind of the country, are always ready to enter intelligently into religious discussions. Individuals of this latter class, indeed, are often prejudiced against revealed truth by deistical notions, imbibed with their English education. But the more necessary is it that they should be sought out, by the Christian advocate devoting himself specially to such inquiring spirits as are already emancipated from the shackles of Hinduism, and seeking, by suitable arguments, and the potent spell of personal example and influence, to lead them to that truth which alone can make them free indeed. Scattered about the country as these educated young men now are, and so cut off from congenial society and opportunities of self-improvement, they welcome the visits of one who will sympathize with them in their aspirations after social reform, and with whom they can converse on religious topics. Our Missionaries, in their recent tours, have been received and hospitably entertained at the houses of educated natives, occupying influential positions as Zemindars, or in the public service; and have enjoyed opportunities of expounding the truth to persons willing to hear with patience, and to consider intelligently the arguments alleged. In some cases there was no need for argumentative discussion, as the simple desire was to know more of the truth as contained in the Bible. 'We sadly want both men and books to guide us,' was the touching appeal of one such young man in a recent letter to a friend. Alas that such an appeal should be made in vain!

"Amongst the common people, too, the word is heard gladly. A Missionary of some years' experience in the Kishnagurh district writes that he had never before met with such a pleasing reception in the villages as this year. The minds of the people are astir. In some districts, indeed, the ravages of epidemic fever have had a disastrous effect, and in others the rent question is the all-engrossing subject. But, on the whole, the improvement in the physical condition of the people is certain, as contrasted with their state some years back; and with this material progress the way is opened for their moral improvement, and obstacles of various sorts are removed. Government education by trained vernacular schoolmasters is also beginning to tell. A work of secular amelioration, in short, has now commenced, which the labours of the Christian Missionary should be at hand to lead to higher issues.

"No one who knows any thing of the village life of the Bengal peasantry will expect presently to hear of conversions and an open profession of the truth. The obstacles in ordinary circumstances are all but insurmountable. Still the labour is not lost. The seed sown may not bring forth fruit to perfection. Yet by loosening prejudices and breaking up the clods of ignorance, the inculcation of God's truth on the consciences of the people, by widely preaching the Gospel of the kingdom from village to village, will certainly prepare a soil for a more successful sowing. Would that the number of those systematically engaged in this work were less miserably inadequate!

"In Calcutta itself some baptisms have lately taken place which have evinced the power of the Gospel in a remarkable way. Allusion is made to the conversion of the three sons of the late well-known Baboo Russomoy Dutt, who, with their families, have made an open profession of their faith in Christ. The converts are men of education, and in independent circumstances, enjoying a good position in native society. They had for many years been seeking the truth amongst the various systems of deistical opinion, ere they were led to the acknowledgment of 'the truth as it is in Jesus.' In taking the decisive step of being baptized in the name of Christ, and taking up the cross to follow Him, they have given a proof of religious earnestness and sincerity well calculated to produce a favourable impression on the minds of their educated countrymen, and which has at last compelled them, in the present instance, to give a respectful acknowledgment of the purity of the motives which have actuated the converts. With reference to the first of these baptisms, a native paper remarks—'When such a man, at such an age of life, and under such circumstances, voluntarily abandons the religion of his forefathers, a suspicion of the unsoundness of that religion cannot but pass, at least for a moment, through the minds of even the least suspecting, and a large number of such respectable and disinterested instances of deserted Hinduism cannot fail to confirm the suspicion, and shake to its very foundations the baneful supremacy which the Brahmin has held for ages on the minds of a hundred and fifty millions of the human race.' 'If we are not yet convinced,' the editor goes on to say, 'of the divine origin of Christianity, we are quite convinced of its efficacy in promoting the well-being of society, and we shall not, therefore, at all regret if such a religion should supplant the present religion of the Hindu—a religion than which we consider even Mohammedanism to be more rational and less hurtful.'

"In support of the view that the elements of religious change are now widely leavening the native mind in Bengal, the statement of the leading organ of native opinion, the 'Hindu Patriot' may be quoted, which, in a recent editorial, in proof of the beneficial results of English education in Bengal, alleges as matter of notoriety, 'the fact, that in almost 'every part of the country there is now a simultaneous movement, with the view of carefully sifting the merits of Christianity and Brahminism.' Another Hindu (non-Christian) writer, in an instructive pamphlet, entitled 'Our Wants,' makes this remarkable statement—

"'The moral advancement of a people must depend upon the training of youth at school. It is therefore necessary that boys should have moral education in their early days. Considering the education now imparted to the young men in Government schools to be an incomplete one, it is my duty to urge upon the educational authorities to look to a means for the moral elevation of the country. Along with books of science and literature, they should teach the principles of morality to the students. During my service as a schoolmaster, for about four years, in several parts of the country, one striking fact was prominently brought to my notice. The boys, however enlightened in their intellect, had a very poor conception of the moral principle. Instances might be quoted even from the biographies of European great men, which corroborate this assertion. It may be laid down as a general rule, that no intellectual education can produce higher results, unless it be accompanied by sound moral training. In Government schools, boys are taught to learn the higher branches of literature and science, but they are not instructed in any book of morals. This is in consequence of an impression of Government, that by introducing any book of morality, they will wound the popular feeling. Attempts were made, and are still being made, to have that most valuable of all books, the Bible, introduced into Government colleges and schools; but they have all been unsuccessful. That the Bible is a work composed of the highest moral truths nobody can deny. The only objection raised against its introduction into the institutions supported by Government is, that it is a religious work which is not relished by that class of natives whose children are educated in them. Such objections as this should never have weight with those who watch with attention the progress of the native mind. The want of moral education has already been felt by the people, and the objection mentioned above has no hold in the popular mind. If it were true, then why should the people send their boys to those schools which owe their foundation to the most philanthropic exertions of the Christian Missionaries? Even in Burdwan, noted as it is for intellectual barrenness, an illustration can be found in support of my assertion. People send their boys to the Missionary school for education in preference to the Maharajah's college, though the latter institution is as well managed as any Zillah school under Govern-

ment. It is therefore highly desirable that the precepts of Jesus should at once be made a class-book in the Government and Government-aid schools.'

"The writer concludes an earnest appeal to his countrymen in behalf of national reform, by the following testimony to the value of the Missionary's labours—

" 'I invite them to patriotic attempts at a time when we are placed by Providence under a Government that never shrinks from doing the most important duty of rulers, *i.e.* looking to the interests of the people. There is another friend to back them in all their noble attempts. The Missionary of Christ, with a heart full of love, stretches forth his right hand, addressing them, "Brothers, rise and work your own good, and I will assist you, at whatever cost." Is it not time, my countrymen, to apply yourselves to the work of progress when you have so many friends to help you, and your own good genius to guide you? Rise, then, and act with *Heart within and God o'erhead.*' "

Our Missionary at Calcutta, the Rev. J. Vaughan, has been much engaged in itineracy, and he has also forwarded to us the result of his experience, a conviction remarkably corroborative of that expressed by the Calcutta Corresponding Committee in their Report—

"It is impossible to go to and fro among the villages without a deep and thorough conviction that God's truth is advancing. The spread of Christianity into the remote villages of the Roman empire was admitted by enemies and claimed by friends as an undeniable evidence of its progress: that evidence meets us with great force here in Bengal. I have at different times preached east, west, north, and south of Calcutta, and the same grand features strike one everywhere. Hinduism is dying, yea, is well-nigh dead, as respects the hold which it has upon the minds of the people. It is no longer the battle-ground. During the whole of this tour I have scarcely met with a man who stood forth as its champion.

"Many and various are the influences which operate to produce this result; but the result is certain. A strong feeling, too, prevails, that Christianity must and will be the religion of India. Further, Christianity is to a great extent commending itself to the convictions of the people as a decidedly good thing; the character of Jesus is becoming more understood, and, in consequence, more admired.

"What is very important, also, the people can now draw the distinction between the precious and the vile: they rarely charge upon Christianity the inconsistencies of its professors: they can comprehend the difference between a Christian in name and a Christian in heart. Thus far have they advanced. Of course a wide gulf exists between all this and a simple hearty reception of the Gospel. The Spirit of God alone can bridge over that gulf. He must show men their sin and danger before they will grasp the cross.

"The eyes of numbers are, I fully believe, opening to such a view: the process is very gradual; they only 'see men as trees walking.' Still they have a growing sense of need, and a growing conviction that their present resources cannot supply that need. Some are verily 'not far from the kingdom of heaven;' and of some I more than hope that they have already entered it. We found two of this class—men who professed full and entire reliance upon Christ as the only Saviour of sinners; but who, like Nicodemus and Joseph, timidly shrank from an open avowal of their faith. Perhaps the saddest feature of all which strikes us in dealing with the educated classes, is the extent to which European infidelity influences them.

"Newman and Parker have long been household words with them; German and English rationalism also wonderfully strengthens their position of unbelief: but now, oh tell it not in Gath! they triumphantly point to a mitred head, and cry, 'Behold, even a bishop of your own church cannot believe the Bible as inspired.' The only comfort and confidence that one feels is to fall back upon the thought—the Lord reigneth."

NORTH-WEST PROVINCES.—BENARES.

Let us now hear our veteran Missionary at Benares, the Rev. C. B. Leupolt, one who, with his colleague, the Rev. W. Smith, has so long borne the heat and burden of the day, and, in the very heart of India's idolatry, in the holy city of Benares, amidst its priests and temples, has held up consistently and perseveringly Jesus Christ and Him crucified, until these united Missionary efforts are no longer a thing done in a corner, but that which claims attention and respect. Mr. Leupolt's journal places before us the work precisely as it is, with its lights and shadows, its difficulties and encouragements. It is a faithful transcript of what is going on, and, giving it just as it is, we trust it will be read carefully, as it deserves to be.

"I set out on the 31st of January, Thakur Sing and Japhet having preceded me, and went as far as Gharwa. In the afternoon

I stayed with Thakur in the village, whilst Japhet visited two neighbouring places.

"The Lord's-day I spent with our Christians, and one subject for the day was Moses' choice, Heb. xi. 24—26. As usual, a number of Hindus joined. We considered what he rejected, honour, riches, pleasures, and what he chose, reproach, affliction, poverty; ground of his choice, faith. We felt happy. After service, some of my hearers thought that with Moses religion must have been a reality, and I think so too.

"*Feb.* 2—I spent the afternoon chiefly at Bahnara. The great topic of our conversation was the mortality among the people who went to bathe at Allahabad. One of our Gharwa men had died, and some three or four in the neighbourhood. Hundreds, they said, had died at Allahabad, and many on the way to their homes. This event gave us much opportunity to speak on the true fountain against all uncleanness. We spent the whole afternoon among the people.

"*Feb.* 3—Went to Atal Hatia. In the afternoon we went to the village, and came among Mohammedans. They seem to live in legends. There is an old kazi (judge) residing here, with whom and his people we spent three hours, apparently to no purpose. It was with difficulty Thakur and I could give an address. The kazi told a number of stories about Christ which I had not heard before; but his chief cry was, 'You Christians assert that there are three Gods.' This morning, however, as we returned from our preaching, we found a young Mohammedan waiting for us. He told us that he had been present yesterday at our disputation, but he could not say that he had been much pleased. 'Coolies,' he continued, 'can and may dispute, and any one can raise objections to articles of faith. I am, therefore, not come here to dispute, but to hear what you have to say respecting Christianity.' We unfolded to him the way of salvation. He seemed all the time to be serious, and all the questions he asked were to the purpose.

"*Feb.* 5—Ahisora—We left this morning for this place, and spent the afternoon in the town. We proclaimed the Gospel at three places, and had each time crowds of people around us. The few objections that were raised were easily answered. This place should be connected with the Chunar Mission, and a catechist be placed here. Ahisora is an important place, and people meet here from the whole district. May the Lord bless our stay here!

"*Feb.* 6—Japhet visited some of the neighbouring villages in the morning, and I spared my strength for the town. About two I visited the school here, and then went to the bazaar. As yesterday, we spoke to large crowds, had willing hearers, and the Lord gave us open hearts and mouths to declare the glorious Gospel to the people. Among our hearers to-day we had a Mohammedan weaver, apparently a very candid and nice man. He listened very attentively. After I had finished my address, Thakur followed me. When he had done speaking, the Mohammedan addressed him, saying, 'How can Christ be God, and yet the Mediator between God and man?' I replied, 'He could not be our Mediator unless He was God and man in one person;' and then explained the mystery of the Trinity according to the Scriptures. The doctrine was not new to him, and he seemed satisfied.

"When I had done, he turned to Thakur, saying, 'How can you say that Matthew wrote by inspiration, seeing there are errors in his Gospel? For instance, he says in the first chapter that Zorobabel was the son of Salathiel, whereas in Chronicles he is called the son of some one else (Pedaiah).' As Thakur was silent, I replied, asking whether he meant what he said, or whether he was not thinking of the difference in the genealogies in Matthew and Luke. He replied, 'No, I do not. I can well understand that Matthew showed that Joseph descended from David; and Luke, that Mary also descended from David. Heli was the father of Mary, and Joseph, by marrying Mary, was considered his son.' I then replied, 'Matthew copied the genealogy as he found it; he could not alter it; and in the Prophets and Ezra, Zorobabel is called the son of Shealtiel. He may be the son of Pedaiah, and the grandson of Shealtiel, just as Belteshassar is called the son of Nebuchadnezzar; and yet we know he was his grandson. To make up the equal fourteen generations, some names had no doubt to be left out. St. Paul knew this. He was also aware how fiercely the Jews disputed about names, and therefore he gave us the salutary warning contained in 1 Tim. i. 3—6,' which I read to him.

"'Well,' he said, 'I admit that; but if Matthew wrote by inspiration, how could he say it was written in Jeremiah, that Christ was sold for thirty pieces of silver, seeing the passage is written in Zechariah?' 'You are right,' I said, 'but this passage goes against you Mohammedans. You constantly charge us Christians with having altered the Scriptures. Now, if we wished or could alter one word, do you not think we would put Zechariah for Jeremiah? We certainly

would do so, but although we all know what you say, still even in our translations the word Jeremiah is retained. The mistake originally, no doubt, arose by a transcriber, and that mistake will be retained till the end. Some also think that the passage in question was formerly in the writings of Jeremiah; but this very fact, that we do not even alter this mistake, should convince you that we scrupulously keep to the word as it has been delivered unto us.'*

"'Well,' he replied, 'it may be so, and unless transcribers were inspired, they would make mistakes. But if Christ was God, he must have been omniscient; and if he knew all things, how was it that he went to the fig-tree to see whether there were figs or whether there were none.' 'Christ,' I replied, 'was God and man, and he showed both in this place.' 'How so? I do not see it.' 'Read the passage,' I said. 'Behold, Jesus went to the tree, found nothing thereon, and upon this he cursed it, and it dried up. Now look, here is a nim tree, let us shout together, tree dry up;' and I shouted, at the top of my voice, 'Tree dry up!' 'Will it dry up?' I asked. He rejoined, 'It will not, and I see what you mean. You mean to say the maker of the tree will alone be obeyed.' 'Just so,' I said, 'Christ constantly acted so. At the cross He says at one time, "Verily, verily I say unto thee, this day thou shalt be with me in Paradise;" and soon after He exclaims, "My God, my God, why hast Thou forsaken me?" Here you have again the God-man. It would have been well if the Jews had learnt a lesson from the occurrence with the fig-tree. It represented the Jewish nation and all those people who have the appearance of being God's servants, but are not his in reality. They are, in appearance, faithful trees in the garden of our God; in reality they are barren, and their end will be that of the tree and the Jewish nation.' As he was silent, I preached Christ the Son of God and the Son of man. Thakur followed me; and when he had finished we proceeded on to a place where we had preached the Gospel the day before. It being market-day, the crowd was large. Whilst Thakur preached I prayed, and when I preached he prayed. We confined our discourses to the great truths of the Gospel. We returned late to our tents.

"Meanwhile Mrs. Leupolt and Karima had gone to speak to the women; but wherever she went men would also follow her. As we came near our tent, a woman came up to me, saying, 'There is the memsahib alone in the bazaar, speaking to the people, and not a soul with her beside a young woman; moreover, she is surrounded by men and women.' 'All well,' I said, 'but why did you not also stay and hear what she had to say.' 'I did,' was the reply.

"*Feb.* 7: *Lord's-day*—I spent the morning at home, and had service with our people. After service a deputation came inviting us to a great disputation in the schoolroom. Two Pundits and two Moulwees were prepared to meet us. We accepted the invitation, and went at two o'clock to meet our antagonists. The teachers of the school, with a number of boys, were present; and, among others, our friend the Mohammedan weaver. He, however, came only as a hearer. I had made up my mind not to lose time in talking and arguing on subjects to no profit, but to remain on Scripture and practical ground.

"I therefore proposed that the great Pundit, with an immense pair of spectacles, should explain to us the nature of God, the condition of man, and the way of salvation. A younger Pundit opened the meeting in grand style, declaring himself a Vedant, and every one a fool who does not look upon things as he does. The usual three questions, viz. 'Who speaks in us?' Answer, God. 'Any other?' 'No.' 'Who tells lies?'—silenced him. Upon this the great man quoted some of his Shasters to silence us at once, but Thakur quoted the very opposite from the same Shaster. The Mohammedan then took up a small globe that was in the school, and placed it before the Pundits, saying, 'I am only a poor weaver, and know none of these learned things: please show me where mount Sumeru is, and where the seven seas of the Hindus are?' At this the schoolboys burst out laughing, saying, 'There is no mount Sumeru, nor are there seven seas, such as a sea of honey, one of milk, &c.; people who assert these things know nothing of geography.' This settled the Pundits, who were evidently not over much versed in geography. As the two Moulwees remained silent, I explained God's plan with regard to man's salvation, commencing with the fall of man. As I explained, the Mohammedan helped me. Speaking of Moses, the Pundits said that Hindu jugglers could do all these miracles, such as to turn sticks into serpents. 'True,' said the Mohammedan, 'the Egyptian jugglers did the same, but they had soon neither sticks nor serpents, for Moses' stick ate them up.' Mentioning the giving of the law, the Moham-

* Whether it were Jeremiah or Zechariah, is a matter of little consequence, in presence of the fact, that a recognised prediction of many hundred years standing had its fulfilment in this act of Judas.

medan described the scene beautifully. He was acquainted with David, Solomon, and the Prophets. Speaking of the incarnation of Christ, the Mohammedan interrupted me, and told the people that Christ was born of a pure and holy virgin in a miraculous way. I then described the whole life of Christ, and finished with speaking on the day of judgment. Thakur then said a few words, and we returned to our tents. Lord, bless the word spoken!

Feb. 9: Succrit—We reached this place this morning. It is about ten miles from Ahirora. On the way we met hundreds of oxen laden with grain. We had been here three weeks ago. In the afternoon we went to the village, and had from eighteen to twenty people around us. I followed my old plan of giving the people a short sketch of the plan of salvation. Thakur followed me; and I had resolved upon giving a second address, but Thakur spoke so well and impressively, and the impression made seemed so good, that I thought it wisest to break off and go to our tents, which we also did.

"*Feb.* 10—This morning the Prohit, or spiritual guide of the village, came to Thakur, and opened his mind to him. He stated that he was so deeply impressed with the truth of Christianity that he felt he must become a Christian. But then, his wife and children—what would become of them? Thakur spoke to him very nicely, and the Prohit promised to meet me in the afternoon, but never came.

"Towards evening we went to a Mohammedan village. We went to the Zemindar's house—a very nice man. I told him there were points in which Christianity and Mohammedanism agreed, and points in which they disagreed. The Zemindar wished to know them both, and this gave me an opportunity to speak without being interrupted on the great doctrines of Christianity. There was a young Mohammedan, a stranger, present, who had much to say; but on finding that I would not listen to him, he declared he would not listen to me, and so he amused himself with a book. On our way back I asked Thakur about the man, and he told me that he had been brought up in the Chunar Mission school.

"*Feb.* 11: Madhupur—This morning we arrived at this place, about four and a half miles from Succrit. On my arrival I met the Zemindar, a nice, quiet man, and entered into a conversation with him on the great truths of Christianity. In the afternoon I sent Thakur and Japhet to a neighbouring village alone. They met a large number of people, but among them was a Benares Pundit, a very Elymas, and they therefore could do very little.

"*Feb.* 12—I sent Japhet this morning to look after the Prohit of Succrit. The people of the place had locked him up after he had been with Thakur. We went to a neighbouring village, and had a most delightful meeting with the people. It so happened that a number of villagers had met here to purchase oxen from a man of Rewa, and so we had a large crowd of hearers. A few of Succrit had also come. We conversed with the people for some time on the great truths of Christianity, and then Thakur and myself gave each two addresses. The time passed quickly away. It was near noon when we returned to our tent. The sun was fearfully oppressive, and although we had only two miles and a half to go, I scarcely knew how to get on, feeling as if I should sink into the ground.

"On reaching the tent, Japhet had returned without seeing the Prohit. The people would not allow him to speak to the priest. Satan is not yet bound.

"In the afternoon we went to the village where our tents are. We had a number of simple-hearted people around us. No interruption, and we could freely set forth Jesus the Lord. Two Pundits arrived from another village: they listened attentively. The Gospel was new to them. Our theme was Christ our Prophet, Priest, and King. What love of God and Christ!

"*Feb.* 13—Felt poorly this morning. I therefore sent Thakur and Japhet alone. They returned with a good report, having had plenty of attentive and willing hearers. In the afternoon I went with Japhet to another part of the village to what we had been at before, and spent two very happy hours among the people. Being near a grain-shop, we had half the women of the village too. Thakur came later. Meanwhile Mrs. Leupolt and Karima went to the part of the village where we had been the day before, and had no want of hearers either. How different these simple-hearted people are to the people of Benares; yet we are not among the Coles and Kharwars, but hope to be next week. The villagers hereabout know little or nothing about their religion. They have caste, but do not seem to be particular about it, as some did not mind giving Thakur Haleb a smoke out of their hookahs. Next week, I am told, is to be a grand mela at Gaurishunker, five kos from here, where usually thousands of people meet. We hope to be there, and to preach the everlasting Gospel to the assembled multitudes.

"*Feb.* 18—On Monday morning early I

sent Thakur and Japhet to the mela, Ramaya accompanying them. Mrs. Leupolt and myself went to meet Dr. Mather. The London Missionary Society are going to establish a Mission among the Coles at Singroulee. I hope we shall, by and by, do the same in the Jubbulpore hills.

"From Dr. Mather's tent we went directly to the mela. We found a goodly number of people assembled, but not near so many as I expected and had been given to understand there would be assembled. Thakur asked the reason, and was told the people feared to go; for when there was an eclipse the other day, numbers perished in going to and at Benares, and still greater numbers perished at Allahabad. The fear of death, therefore, kept the people back. God, they said, seemed to be angry with them.

"Monday afternoon was spent more in disputings than preaching. However, one thing was plain, that none of those present even expected to obtain a blessing from the idol. On being asked why they had assembled, they answered, 'It is our custom.' The feeling seemed to be, 'There is one God above all, but who that God is we cannot tell.' We could not sell many tracts, because not many can read hereabout.

"Tuesday we spent all day at the mela, but had not numerous hearers. Just as I had done speaking in the afternoon, a very friendly young man came and asked several questions. He seemed to know me, said he was sub-inspector of the schools in this district, and was surprised that I did not know him; 'and yet,' he said, 'you have taught me for some years,' mentioning the subjects in which I instructed him. He was formerly at Jay Narain's. He is like so many—an almost Christian. Coming to Shahgunje this morning, another young man addressed me, the schoolmaster of the place, who was likewise surprised that I did not recognise him. He, too, was a Jay Narain man, and had been appointed to this school by the sub-inspector. He is a Mohammedan, but equally favourable to Christianity. He and the sub-inspector formed part of our congregation. They both possess a great deal of knowledge, and yet the fear of the world and its honours prevent them to press forward. How true the word of Christ—'How can ye believe that receive honour one from another?'

"I always understood that the people on both sides of the Soane were Coles, Machwars, &c., but I find it is not so, and that the pure Coles live some fifty miles beyond the Soane; but so far we cannot extend our Missionary operations, nor is it necessary, seeing that the London Society have taken up the field. But though the people hereabout are not Coles, they are a nice, simple-hearted people, and it is a pleasure to be among them and preach to them. Still, until Ramaya be converted, and his heart imbued by the grace of God, and we can place catechists along with him in the chief places hereabouts, we shall not be able to do much here, except in the cold season. The climate up here is vastly different from that in the plains: it is delightful.

"*Feb.* 20—Yesterday and the day before rain, rain! We must therefore proceed to Benares, as we cannot go deeper into the jungle without exposing ourselves to fever, and I cannot afford the time for a jungle fever. We have resolved upon visiting all the neighbouring villages.

"We spent the afternoon at Robertsganj, whilst Japhet went to a neighbouring village. We had a nice meeting, and Japhet came home quite delighted. 'The people received me,' he said, 'like an angel, gave me food, and wished me to take some home too.' We have indeed much opportunity of sowing the good seed. Lord, let it grow!

"*Feb.* 21—Went to a village about a mile and a half off, and had a delightful morning. The hearers were not numerous, but they entered apparently heart and soul into our message. Among the people was a most attentive old man. When we had done speaking, he said, 'It is now twenty-five years since I heard the Gospel from Bowley Sahib: I remember it well. Since that time I have done much to find peace, but have not found it. I have been on pilgrimage, gone to Kashi, made puja, given to the Brahmins, but all to no purpose.' We told him that he might go on twenty-five years longer and seek rest; he would not find it, unless he sought it in Jesus. Jesus alone could give peace, for He was our peace. For twenty-five years no Missionary had been here; and when will these people again hear the Gospel? Lord, send out labourers into thy field!

"*Feb.* 23—Although the rain ceased, and we have again a clear sky, we made up our minds to return towards Benares, and visit those places at which we have been before: consequently we came here to-day. In the afternoon we went to the Zemindar's house, and met some twenty persons. I followed my old plan of telling them of God's plan for our salvation. They listened attentively, and we felt happy.

"*Feb.* 24—Sent Japhet and Thakur Sing

alone. They returned near noon, and had a nice meeting. I could not accompany them, as I felt sick from the sun.

"At twelve o'clock to-day we were disturbed by the cry of fire. Madhopur was on fire, and in less than half an hour half the village was in flames. The wind being very high, the flames spread with fearful rapidity. We hastened to help the people. In the evening we went to the place of desolation. As I arrived, a charpoy was brought for me, and the people, giving up clearing their ruins, came and sat around me. I seized the opportunity, and spoke of the great fire preceding the judgment-day, and that following after; also pointed out the way to escape. Thakur followed me, and enlarged upon the subject. I felt sad sitting thus among the ruins, some of which were still smoking. During the time of the conflagration I heard people call on Mahabeir, Sitaram, &c.; but not one called on God for help. But how shall they call on Him whom they do not know? Late in the evening I took a walk with Mrs. Leupolt, when a rich farmer came up to us and thanked us for the help our people had rendered him in saving his house.

"*Feb.* 26: Ahirora—Returned last night to this place, and to-day we went to the town. Our old friend, the Mohammedan, followed us, and was of great use to us in silencing some unruly Hindus. One of these shouted out—'I know Juggernaut, and none beside, and also want none beside.' The Mohammedan said, 'You have chosen rather a poor fellow for your god: he has no hands nor feet, having lost them by his licentious life. How, then, can he help you?' The man was silent, and we preached on. As he accompanied us to-day, he said, 'I wish to believe in Jesus Christ: I am not satisfied with Mohammed; but I cannot believe.' On my putting the question where he had obtained his knowledge of the Scriptures, he replied, 'I was brought up in the Christian Mission school. I sell cloth, or rather my servants sell it. We cannot sell any without telling lies, and this is forbidden in the word of God. We must always ask some annas more than the real price, otherwise we cannot sell, for the people will bargain. Now I do not wish to tell lies; I therefore do not bargain, but allow my servants to do it.'

"*March* 5: Benares—I sent Thakur to Atalhatia to look after the young Mohammedan whom we met here on the 5th ult. He went, and found him, and arranged with him a meeting at Benares. Mrs. Leupolt, myself, and Japhet, went another way, and spent the Lord's-day at Shikarganj; but it was not a day of rest, but a day of work. We had early visitors, who came on purpose to hear the word of God, and to buy a New Testament. We preached, also, the day before, in the village. Mrs. Leupolt was all day engaged in dispensing medicine. A great deal of poppy is planted hereabout, and those engaged therein are taken with fever. If I say Mrs. Leupolt was engaged in giving medicines all day, I mean literally what I say. People as far as eight miles distant came for medicine, and some came as late as eight o'clock P.M. She had plenty of opportunity to speak to the women. The next day we went to Gharwa, a distance of sixteen miles, and reached a little after sunset, having spent a few hours at Chakia. On passing through Bahuara, we heard that the cholera has raged there, and some sixteen persons were carried off. This gave us an earnest theme for preaching, which we made use of. Text, Hebrews ix. 27—Death and Life.

"In reviewing our tour this year, the first thing that strikes me is the calm among the people everywhere to be observed. Last year, wherever we came to, there was the cry 'The Thika's income-tax:' they were displeased with the new police, and there were everywhere cries of oppression. This year, not a word nor a murmur have we heard anywhere. The income-tax, up to 500 rupees income, having been abolished, the poor are at rest; but the rich are also pleased. The unwise law of permitting a Zemindar to resume freehold property in cities and around them having been explained away, and all the taxes on the property returned, there is at present everywhere contentment with Government, at which we truly rejoice. A second point we observed is prosperity. The people obtain high wages in comparison to former years, and food is not very dear. The traffic is everywhere immense. The railroad adds greatly to the convenience of the people, and, no doubt, breaks down their prejudice. To substantiate what I say, I will insert here a conversation the Misses Gabbett had the other day with Babu Sheopershad. I introduced him to the ladies, and in course of conversation he said, 'If I had had the choice of my birth, I would have chosen to be born 500 years hence, for who can imagine what the progress of society will be by that time? Every year we hurry on.' 'But,' I interrupted, 'how do you manage about caste on the rail?' 'Oh, that is easy enough, for the Brahmins have found that if you drink water on the rail from the hands of a Chamar, it does not touch caste.' 'And

eating?' I continued. 'Well, eating. What can we do? The English gentleman takes his bottle of beer in the railway carriage, and his meat and bread; and it has been discovered by the Ghaiters that we may eat likewise. Where that is written I cannot tell you. It has been found that we can dispense with ablutions, pujas, and whatever may interfere with travelling. The time of travelling is no longer determined by the astrologer, but by the clock of the railway. Ladies, too, can travel by rail, and more would travel if they would not be molested. If an Englishman is present, they are all right; but if they are alone with natives they are exposed to much abuse. If Government would afford a carriage for ladies alone, it would be a great thing.' 'You see,' I interrupted again, 'how much you want the Gospel; when you are Christians your ladies will be secure.' 'So they will, and the time will come when all the country will become Christians, and that time is not far away: your work is preliminary. You leaven the mass, but your converts are just the few solitary drops of rain which indicate that the rainy season is near. The stream will and must follow. What we now wish the ladies to do, is to visit our zenanas, and to rouse our females. In proportion as you can influence there, in the same proportion you bring about your great end.' He then referred to the chain which enslaves Indian society, and spoke beautifully. The Misses Gabbett themselves have found out that there is plenty of work for a hundred ladies.

"I have of late been much interested with several inquirers. The first is a Tahsildar of the Oude district: he has come here on purpose to inquire. He is convinced of sin, and what he wishes to know is, whether the Gospel effects a change in man or not, and whether it has ever effected a change. He told me that with him it was rather the reverse: what he wished to do he did not, and what he did not wish to do, he did. We went over various parts of Christian experience and doctrine, and he then wished to be introduced to some native Christian. Pundit Nehemiah and Thakur being out, I made him over to Timothy, and with him he has been a great deal. He prays, but wished for a book to learn to pray. He appears an able, honest, and humble inquirer. May the Lord Himself teach him!

"The second is a Babu from the city. He has his trials. They are the fruit of Hinduism. He reads the Bible carefully and diligently, and comes for instruction whenever he has time. As I have no smaller commentary, I lent him a volume of Scott's. Both speak English, and they both feel they require a new heart.

"A third is a Mohammedan Moonshee: he is in our Moulwee's charge, and visits me from time to time only. He lives with the Moulwee, eats and prays with him. He seeks the Lord.

"Another is a young Mohammedan lad, whom I have placed under regular instruction. He is anxious to be baptized. The same is the case with a nice old man, the father of one of our Christian young men."

OUDE.

We now transfer our readers to a part of India, where, previously to the eventful period of 1857-58, the voice of Gospel truth had never been uplifted, and where the mingled bigotry and sensuality of the Mohammedan population allowed to a Christian Missionary no *locus standi*. Two years ago our Missionary at Lucknow, the Rev. J. P. Mengé, had spoken favourably of his prospects.

"On a retrospect of the past year we would raise up our Ebenezer, and thank our covenant-keeping God and merciful Father in Jesus Christ on account of the many mercies, temporal as well as spiritual, vouchsafed unto us. The work of the Lord has been carried on with vigour during the past year; the Gospel has been preached daily to numbers of Mohammedans and Hindus in the bazaars and throughfares of this great city, and we hope and pray that the preaching of the Gospel may prove a savour of life unto life to many.

"There is a peculiar feature in bazaar preaching here, one which one does not meet with elsewhere, and one which can hardly be explained in accordance with the common principles which actuate mankind, if destitute of the grace of God. I refer to the attention daily given by crowds of people to the preaching of the Gospel. We have, more especially, two preaching-places where several persons assemble before we come, who wait for us, and feel disappointed if at any time we should be prevented from preaching on the accustomed day: moreover, we have often addressed large congregations of Mohammedans and Hindus, more than 200 in number, who listened with such decorum, that they may be favourably compared to many congregations in Europe as far as good behaviour is concerned. When, three years ago, we began preaching the Gospel in the city, it might have been said, and that not without reason, that fear—a great many looked upon us at first as Government servants—or curi-

osity, or both, induced large numbers of the inhabitants to listen to what we had to say; but now they are not afraid of us, but often talk kindly to us, and many begin to understand what our real object is, and notwithstanding this they listen to the Gospel with attention. We hope and trust that God has a large number of his people hidden in this great and wicked city, whom He prepares for the full reception of the Gospel, by causing them to hear it, and sending his Spirit into their hearts to enable them to understand what they hear. There is a very able and clever Moonshee residing in the city who often visits me, and in whose house my wife and self have met several of his friends, who are willing to converse about the Gospel. The last time we were in his house my wife read the Bible to eight women, and I conversed with two Moulwees, two Moonshees, and two doctors, about Scripture prophecies and their fulfilment. A few days ago the Moonshee said to me that no one could have any idea of the wickedness of Lucknow before the English took possession of it, and added, that even now he did not see any real signs of repentance. But he likewise acknowledged that many of the inhabitants are anxious to know something of the contents of the Old and New Testament. Formerly, he said, this was not the case: the people generally considered the Bible in the hands of Christians a mere human fabrication, and, as such, despised it; but that now many of his friends and acquaintances ask him to lend them the books I have given him, in order to obtain some knowledge of the Christian religion. For some time past I have also—besides publicly addressing congregations—begun to visit a number of persons in their houses, going from house to house in certain streets, as far as this was practicable, in the vicinity of the Mission premises."

These favourable indications still remain. He has been enabled to confirm the encouraging report of the previous year, as to the opportunities afforded to him of making known the saving truths of the Gospel—

"To make known the saving truths of the Gospel to adults among Hindus and Mohammedans in the city, and numbers of villages in the district of Oude, has been last year, as formerly, my chief work; and I am glad to say that we collected as numerous and as attentive congregations as in former years. A good many have also visited us in the Mission house, and numbers of Hindus and Mohammedans have been visited in their houses. I have not baptized any adult during the year, though several applied for baptism, as I was not satisfied with the motives which influenced them to come forward. Among those who wished to be baptized was a Brahmin, who had bought an eight anna stamp paper, on which he wrote his request, and then presented it to Mr. Yule, our late Chief Commissioner. The latter naturally sent the man to me, but all I could do was to explain to him the meaning of Christianity, and that none but those who were anxious to be delivered from the power and the consequences of sin could receive it at all. Instances of this kind prove how necessary it is that Missionaries should make known throughout the length and breadth of the country what the Gospel scheme of salvation is, lest Christianity should again be made the pretext, as it often has been, by wicked, designing, or ignorant men, to perpetrate crimes too horrible to mention. I am glad to say that many of the more sagacious of our rulers look with a friendly eye on the efforts of Missionaries among the natives of this country, because they know well that order, morality, and enlightenment of the intellect must follow, as a matter of course, where the Gospel has been extensively made known. The influence of Christianity makes itself also strongly felt among respectable Hindus, who have not embraced it, but who have paid attention to the good results it does produce in the character and conduct of true Christians. . . .

"During the last cold season the Gospel has been preached by myself and Samuel Pundit in the direction and round about Chinhut, Nawabgunj, Bara Banki, Safdurgunj, and Durriabad, whilst Mr. Storrs, accompanied by Nehemiah Nilkanth Pundit has itinerated in the direction of Roy Bareilly. As it may interest some to know how I manage to preach the Gospel in villages, I will describe it. When entering a village, I generally ask for the most respectable man in it. When a Pundit resides there, I generally go first to his house: if there should be more than one, I try to find out who is the most learned, and then go to him; otherwise I go to the house of the Zemindar, Lumbardar, or Talookdar, and ask him to send a man to collect as many as he can of the villagers, telling them at the same time that the Padri Sahib has come to teach them God's word, or make known to them the glad tidings of salvation. In this way generally a good number come together, to whom I then preach the Gospel. Sometimes I find it more convenient to all parties if I go to a place of the village, most commonly under a large shady tree, where the villagers are in the habit of

ollecting for punchayets. I also, whenever I go to a new place, endeavour to find out on what day bazaars are held in the neighbouring villages, to which I then resort, and have the opportunity of preaching the Gospel to a good number, who come perhaps from four to ten villages round about to attend the bazaar. Thus, in the bazaar at Nuggur, about four miles from Durriabad, we embraced the opportunity of addressing about 1000 persons on the one thing needful. When in larger places, such as Nawabgunj, we can always command a good congregation of 100 to 200 attentive hearers in the daily bazaar. We also distribute a number of tracts and portions of the sacred Scriptures in Urdu and Hindi among those who can read; and these are often the means, by Divine Providence, to bring inquirers to the Missionaries, in order to hear more of the things they have been reading. And here I would notice with unfeigned pleasure that Government here and there is making efforts to educate the masses. In Nawabgunj, as well as in Durriabad, a number of school boys came to me, and asked me for books in Urdu, Hindi, and English; and as many of them could read very nicely, I gave them such tracts and books as I thought would be appreciated by them. We were received in all the villages, with the exception of two, with great respect and kindness, and the juice of sugar-cane was offered to us in several places. In one of the two villages just mentioned, where the Gospel had never been preached before, a good number came together, who quietly listened to what we had to say; and after we had done, a Lumbardar of the village, a Mohammedan, said, 'Your wish is to make us Christians. But such a thought is vain: our religion, *i.e.* the Mohammedan, is 1000 years old; and the Hindu religion is quite as old, but of the existence of your religion we have only heard about thirty or forty years ago.' This man was, or pretended to be, so grossly ignorant, that he did not, or perhaps did not wish to know, what Mohammed has himself said in the Korán of Judaism and Christianity. The last words to me were, 'One must put one's trust in such a man as Mohammed was, for God has said to him, "If I had not created thee, I should not have created heaven and earth."' I look on Missionary work in this and other parts of India as gradually undermining the strongholds of Hinduism, and laying bare the indefensible points of Mohammedanism, and as pressing on all the claims of the Gospel of Christ as the only true religion, which contains all we require to know in order to obtain salvation. Nor to bring about this glorious result, do I at all undervalue the aid given by western civilization. The railroad, telegraph, and the instruction given in our educational establishments, all assist in clearing away the rubbish of Hindu mythology, and in exposing Mohammedan fanaticism, bigotry, licentiousness, and cruelty. Even if we should compare Hinduism and Mohammedanism to the great pyramids of Egypt, which have defied, by their strength for many centuries, the dissolving power of nature, yet I am sure that the intelligibly preaching and teaching of the Gospel, if but well sustained for years, will in due time overcome all obstacles; for like as the stone in Daniel's interpretation of Nebuchadnezzar's vision, which was cut out without hands, and which became a great mountain, and filled the whole earth; so also will the kingdom of our Lord and Saviour triumph over all other kingdoms. And blessed is the man who has not been an idle servant of his infinitely merciful and gracious Lord and Master, but has vigorously assisted, according to the measure of grace given unto him, by his prayers, by his active exertions, and by his contributions, in undermining the strongholds of Satan, and in bearing witness to the truth as it is in Jesus, by a suitable walk and conversation."

THE PUNJAB.

We must content ourselves with one more testimony from a different field—the Punjab. It has been drawn up by a lady's pen, the wife of our Missionary, the Rev. W. Keene, who, like Mrs. Leupolt, accompanied her husband on his itinerations.

Our readers, no doubt, remarked that feature, one of the most interesting in Mr. Leupolt's report—the advantageousness of Mrs. Leupolt being with him, and the double action of the Christian effort, as directed not merely to the male, but the female population. We rejoice to see a similar procedure in the Punjab, Mrs. Keene and Mrs. Brown both sharing with their husbands the fatigues and inconveniences of itinerancy; and in the introduction into the pages of the "Intelligencer" of this narrative, we desire to be regarded as recognising the great value of a Missionary's wife, when, actuated by a Missionary spirit, she takes a Missionary's place by the side of her husband, and encourages him in his work.

"My husband wished to go through Sikh district, so we sent the tents to Attari on the Lahore road, and we went there by rail the next day. We remained there days, Mr. Keene and his three native

ants going two and two to the villages within an easy distance daily. Then we moved on across country to Sircar Amanat Khan. As I am able to ride, we can always leave the beaten road, and find our way in whatever direction we wish to go. This was almost entirely a Sikh place. The people were very friendly, and came constantly to talk with my husband. Among the villages visited from here was one in which was an old Brahmin, who reminded Mr. Keene that he had given him a book three years ago when he had visited the same village. He said he had read it through several times, and gave a very fair account of its contents. This was encouraging. So my husband gave him a Testament, and he has promised to come and see him when he comes into Umritsur for a mela. We were detained by very stormy weather in this place. One night our little tent seemed as if it must be blown down; but we were mercifully preserved, and neither we nor the children suffered in any way from the cold damp weather. As soon as it was practicable, we moved on to Punjwa. This also was a Sikh village, and so was Manochahil, our next halting-place. Here we were much pleased, the Zemindars were so frank and friendly. It was all we could do to prevent their loading us with sugar-cane and rus, which I daresay you know is the juice of the cane mixed with milk. They were delighted with Theodore and Edith, and would bring them milk and pieces of sugar-cane, and seem grieved if we would not take them. We were encamped, just without the village, by a Dharmsala belonging to an old padre. He was quite blind, and very deaf, so that it was an effort to make him hear; but he used to come and see my husband, who found, by sitting on the ground by him, and speaking into his ear, he could make him understand. He was a nice old man, and, contrary to so many of his brethren, spoke of himself as a sinner. Upon being asked how he hoped to be saved, he told us how he had spent his youth in seven acts of discipline and suffering; how, in the hot weather, he had sat surrounded by burning fires, and in the cold weather had remained for hours in the coldest water, and he counted much on these austerities. He had done all this as God's servant, and thought it would meet with its reward. Poor old man, how he seemed astonished when Mr. Keene told him it would avail him nothing! One of his disciples came constantly to the tent, and had many arguments. The village people too, especially the headmen, came almost daily during our week's stay. How we enjoyed our quiet in the tents, especially after the exciting though pleasant conference week at Lahore! My husband was so happy, as he always is when engaged in itineration. He has such a way with these honest, friendly Jats. He seems at home with them and they with him. On leaving Manochahil, they begged us to come another year. We said if it pleased God we should delight to do so. A long march took us on to Veinpuin. The first part of our ride was through such luxuriant fields and by such pleasant lanes. We passed several villages where we would fain have stopped. At one, Dhodeean, they came out and asked why we had not sent our tents there instead of further on. Mr. Keene promised to pay them a visit, which he did a day or two afterwards. I could not help thinking how much less must be the sympathy of a Missionary's wife who does not occasionally accompany her husband on such tours, in his work. Station life is so different: you do not seem to know the people, and their mode of life, &c., as you do when you have been living and camping among them. I have been now, at different times, over large tracts of country with my husband, and I am very thankful for it. It makes me know his work, and the interesting people among whom he labours, far more than if I had remained at home while he went forth alone. Veinpuin is not an interesting-looking place, but the people were nice: they seemed poorer than the neighbouring villagers, but there was one interesting feature—the women came in numbers to see me, and at last said, 'Now we have been two or three times to see you, will you come to see us?' I said I would with the greatest pleasure, and the headmen of th village said they would come and show me the way, which they did the next day. My husband thought he had better not go, but they asked him to go also, so he did. They took us into some of their houses, and brought charpoys for us to sit on. In one house a number of girls were spinning, sitting on low stools by their spinning wheels. A number of women collected in the long low room while we were there: we sat on a charpoy and talked to them. They were much pleased with my little boy who went with us, and who was much taken up with some little kids that were nestling by the girls who were spinning. Nearly all the women in the village came again to see me the next day. Our tents were close to a small Siva temple.

This was the only place of the kind in the Sikh village. A Brahmin from some distant place had built it, and when he died an old Zemindar, out of friendship for him, continued to ring the little bell morning and evening, though he was himself a Sikh, and seemed half ashamed when Mr. Keene asked him how he came to be so engaged. It was a picturesque little building—I made a sketch of it, but it is too large to send—but no offerings were ever made at its shrine, as the old Sikh confessed. 'I cannot tell you a lie, Sir; no one ever comes to do puja here,' he said. Our next place was Goindwal, close to the banks of the Bias. This is a fine pukka place, and all the inhabitants, with few exceptions, boasted that they were 'Bawa loj,' descendants of Guru Ummer Das and Ram Das. Every little urchin you met said he was a Barra. They were very different from the simple villagers we had been among. They came to the tent, but they were proud, and told my husband he was in the wrong. I thought I would try if some of the ladies would admit me, but they made civil but persistent excuses, and I could not get admittance at all. We were encamped on a plain outside the town, and close to us was a wide, dreary Mohammedan burial-ground. The day we arrived we were strolling there, when a wild-looking, almost naked figure, started up from among the tombs, and came towards us. As we came nearer, we saw he was a leper. We asked him where he lived. 'Here,' he said, pointing around. He then said he had been listening at the tent door when Mr. Keene had been talking to the men who had come to see him in the morning. I thought I recollected having seen his wild figure in the distance then. Goindwal looks very pretty at a little distance among the trees: it has a fine durbar built over the well, which they say Ram Das was twelve years in digging, working there himself. They came and offered us some of the sweetmeats out of the temple, and seemed annoyed when we declined them. From Goindwal we moved on to Kudoor, also one of the sacred places of the Sikhs, Guru Nuzzud having died there. Mr. Keene and Radshu had already paid it a visit, having ridden out to it from Veinpuin. They were so pleased with the attentive way in which the people listened—especially one Zemindar, who ran some way after them as they left, saying he had smelt their religion, and now he wanted to taste it—that it was decided we should spend a few days there. The old Zemindar saw us as we rode in, and ran up directly. He seemed really anxious to hear more, and each day came and listened, and talked earnestly. He seemed to take in what he heard, only he showed too much disposition to treat my husband like one of his Gurus. He asked us to go to his house, which we did, and his neighbours speedily collected. His wife, a most pleasant-looking old woman, took me and my little Theodore inside her house, and made us sit down, and the room was soon full of women, who came, as she said, 'to have a sight of me.' A Brahmin was much annoyed, and said to Mr. Keene, 'Why do you come here? Go away.' 'No,' he said, 'this is not your house: here is my host,' pointing to the old man. 'He has asked me here, and I am not going away.' The old Zemindar then fetched some sweetmeats, and offered them, in spite of the Brahmin. There is a handsome tank just outside Kudoor, where several fakirs live. One evening, towards sunset, we walked there: a woman joined us. She had been to me two or three times already. Now she led us to where the chief fakir was then seated. One of his followers was repeating something aloud which he said was the evening recitation, and he motioned Mr. Keene to sit down. The woman and I sat a little way off. When the men had done, they all rose, the chief blew the spunk, and they all bowed in one direction, towards the Guru's tank in the city, after which the junior fakirs and the women came and fell down before the chief fakir, kissing his feet, while he laid his hand on their heart. Then my husband said, 'How can you allow them to worship you—a man—thus?' 'What!' he said, 'a man! I am God!' He was a Vedantist, and they had a long conversation, but at the end he said, 'Your Jesus is all false. Your religion is a lie.' In the early morning, walking by the tank I found numbers of women, who came round me, and asked who I was, and if all ladies in my country dressed as I did, and if I never wore jewels. The woman I spoke of before came, the evening before we left, to the tent. She said she would come and see me at Umritsur, and, as she went away, said, 'Think of me! think of me!' Poor thing, I have thought of her often since. She had such a nice gentle face.

"From Kudoor we went to Baut, near Turan-Turan. The people here seemed indifferent: they paid us no visits. We met two intelligent villagers in the fields, who were glad to talk by the way, and seemed interested to hear of Jesus, but none came from the village, though our tents were just

outside. Upwards of a dozen people from a village near, however, who had heard of our arrival, came, and had a most interesting conversation. The chief spokesman was a Vedantist fakir. I do believe that the Lord put the words into his servant's mouth, for after some argument the fakir gave in entirely, advanced no more of his own opinions, and told my husband he could not answer him—that he felt he was right. He seemed to inquire after truth, and was deeply struck when, on asking my husband whether he ever prayed to idols, and hearing not, he said, 'How do you pray? Have you no image before you?' And when Mr. Keene described the humble penitent raising his heart and voice in faith through Christ his Father in heaven, it seemed to strike the man's heart, and he said, 'Oh, that is good—good!' The old Sikh Zemindar from Kudoor presented himself next day: he had walked eight miles for another talk.

"From Baut we went to Jumhila: then, as you know, we were drawing home. There we have an out-station under my husband's charge, and we remained some days there; after which we came into Umritsur, having been away a little more than six weeks, during which time my husband and his three assistants had visited upwards of 100 villages, and preached in them. Kadshu, from Kotghur, who is reading with my husband, was the catechist, and a great comfort to him; always ready and earnest, and always liked by the people, who would ask for him if they did not see him. We greatly enjoyed our time, and, you see, were not without encouragement. The only drawback was my husband's weak state. He would be exhausted after his day's work, as it was incessant talking, and he could not bear not to see the people when they came. His great wish is thoroughly to get into the hearts, and languages, and ways of the Sikhs, to whom especially he feels drawn, to know their books well: from the first he has studied Gurmukhi. One of the readers with us was old Daniel, formerly a Sikh fakir, who went up to Kotghur with us, and was baptized there by my husband."

The documents from whence these extracts have been taken are not selected documents. A heap of papers being placed before us, to be arranged for publication in the "Church Missionary Record," we have looked these out of the heap, and, just as we found them, have transferred them to our pages. They show that in Bengal, the north-west, the Punjab, there is "a great door, and effectual opened to us," although it be true, also, that there are many adversaries. The Lord has dealt with the British churches as He dealt with the Philadelphian church of old: "These things, saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it." He said this of old to a church of little strength: He now says it to a church of great resources, and, placing before us an open door, invites us forward. Oh, let there be a new effort! May a new and holy impulse be given! It is the Lord's work, one in which he vouchsafes special encouragement. Let the man for whose soul that Lord has done much, whom He has enriched with mercies, awake and ask himself—"This health, this youth, this life, to what more holy work can I consecrate them? A curacy at home? there will be many to fill that; but the Missionary work abroad, to this there is a reluctancy, and in this direction the example is wanting. Lord, I come: take me, use me!"

ITINERATING IN THE DERAJAT.

The Rev. Robert Bruce, appointed last year to the station of Dera Ismael Khan, in the Derajât, desirous to interest the friends of Missions in the Pathan tribes, among whom he is labouring, contributes the following—

"*Feb.* 20—In order to reach the homes of the Pathans, I resolved to leave behind me all Hindustanee servants, take one Pathan, Abdullah (who is an invaluable faithful servant), to lead my baggage pony, and one native Christian, and go myself on foot. The present inhabitants of the country of Affghanistan, whom we call Affghans, style themselves nationally Pathans, which was the ancient name of the tribes before they were brought from Kandahar, and is cherished by them under all circumstances.

"*Feb.* 21: Grundi—I had a great deal o conversation with the headmen of the village and others in the chouk. The chouk, with an adjoining mosque, in most villages of the Derajât, belongs to the headman of the village, and answers the double purpose of an

nn for travellers, and a sort of club-house, in which the poor simple villagers, after attending evening prayers in the mosque, sit up till a late hour, talking over the affairs of the village, and listening to the mirasi, or musician, playing and singing the plaintive love-songs of the East. The Mussulman Ramazan (thirty days' fast) commenced yesterday. Having given a simple dose of medicine to a child with a feverish cold, I had a great number of applicants, with all sorts of diseases to be cured. I poured out a few drops of medicine for one poor man, but, remembering it was his fast, nothing could prevail on him to put even a drop into his mouth till evening. This whole month scarcely one of the inhabitants of this part of the country allow any thing to pass their lips from three o'clock in the morning till eight at night: they will not even smoke their hookahs.

"*Feb.* 22: *Lord's-day*—Had a visit from Azeem Khan Mulik, of Drabund: had much talk about neighbouring Pathan chiefs. I asked, 'Are they friends?' He answered, 'Pathans are like game-cocks, no two Pathans can walk on the same road without fighting.' I remarked, 'Mussulmans boast that they are true believers, and God's true people are brethren, and should love one another. The Lord Jesus Christ commanded us to love our enemies, and to spread his religion by love and the word of God.' 'Why, then,' he said, 'did Mohammed command us to slay our enemies, and spread Islam by the sword?' 'My friend,' I said, 'you know that best. I know what Jesus Christ, by the word of God and all the prophets, taught;' and briefly related to him how the Israelites did not make the Egyptians believers by the sword, but after they had rejected every warning, then at the command of God himself, the avenger, they destroyed them. All intelligent, respectable Mussulmans are familiar with these ancient truths. He said, 'Yes, I know that, but still our prophet did order us to slay all infidels.' 'Your books,' I said, 'forbid you to talk of or inquire into the decrees of God: how great, then, must be the sin of the man who limits God's mercy, and, as it were, pretends to know the decrees of fate, by slaying an infidel, whom God's blessing might at any time make a believer? It is written in the Psalms, "Vengeance belongeth unto me."' 'Yes,' he said, 'so it is in Arabic, too, "God is the avenger."' 'It is hard, then,' I said, 'to get over this teaching of your prophet. Mohammed was a slayer of men, and as master so disciples. Jesus Christ was a Saviour of men, and prayed for his very murderers, and taught his followers to do the same.' 'That is very good teaching,' he said, 'but it is hard for flesh to conquer nature.' 'I allow it very hard, even impossible; but God's grace can do it, and it was to do so Jesus Christ came into the world and died for our sins.' Here the other Pathans cried out, but with great good humour, that no religion was like their's, and no prophet like Mohammed; so I let the subject drop, and the muezzin called them all away to evening prayers. Azeem Khan told me, among other things, that the Pathans were children of Israel, and this is the belief of all educated Pathans that I have met. I had an interesting book lent me by the Nawab of Tank, whose city residence is close to us here, called 'The Tawarikh Affghani,' or 'History of the Pathans.' In it they claim descent from Saul, King of Israel, and say, 'When Bakht Nayar destroyed Jerusalem, and drove their ancestors out of Damascus, they took refuge in the hills of Kandahar.' The book also contains a great deal taken from our Hebrew Scriptures—the genealogy in Genesis V., with accounts of Enoch and the age of Methuselah, correct histories of Noah, Abraham, and other patriarchs, not after the manner of usual Mussulman legends, but after Hebrew Scriptures. This looks very much as if they were the ten tribes, or a part of them, and would be very interesting, if authenticated, to one labouring for them.

"Musakot—Had here an opportunity of visiting two Povindah kilies (the Povindahs are travelling merchant tribes). The tents, made of reeds and cane, are covered with black mats of goats' hair, and would be impenetrable to the rain, but that they have large apertures on all sides for both wind and rain. These form their only residences. Pitched in winter in the Derajât, they are transported in summer to the cooler regions of Khorasan.

"In one of these tents a man accosted me rather fiercely with, 'Say the Kalima,' the Mussulman Shibboleth ('There is no Deity but God, and Mohammed is his prophet), upon repeating which, they are told, all their sins are forgiven. Immediately after he was quite civil, requested me to stay the night, and said he would slay the best kid and entertain me. A woman whom we met showed the greatest admiration at beholding a white-faced Feringhee, and twice repeated

her Kalima Chowdwan. The Mulick Akhundzader Gal Mohammed, of the Baber tribe, an old acquaintance, received me in his house. Had here a most interesting conversation with a Mussulman gentleman, Bamzan Khan, agent of the Nawab of Dera, who showed the greatest interest in inquiring into the truths of the word of God.

"Musagai—Found the Mulick Meer Aleem Khan sitting at the entrance to his family mansion, a well-fortified mud fort. He showed me to his chouk, a nice open building on the banks of a stream, and hoped I would partake of his hospitality. I said I should be proud to do so if he would allow me just to share his daily fare. He retired, and soon a train of servants appeared, bringing trays laden with flour, rice, butter, ghee, eggs, and a fine kid. I was about to refuse them, and accept a little, when the looks of all around told me something was wrong; and on asking, I was told it would be a mortal offence to reject his hospitality. In talking of the people of the country to Meer Aleem Khan, he said that Mussulmans felt great reluctance to converse with a Christian, but that he had seen Mr. French and myself at Sheikh Boodeen. I asked if he had gone to see Mr. French. He said, 'No, what should I have to do with a Christian minister?' 'What!' I said, 'I hope you have not the same feeling of dislike which your countrymen have.' 'Why should I not?' he said: 'to be sure I have.' 'Well, I hope you won't feel it for the future towards me.' 'That I will,' he said, 'just the same as ever.' 'How can that be,' I said: 'you have treated me with the greatest friendship, and I shall always look upon you as a friend.' 'Because you are my guest,' he replied, 'I shall always salute you with the highest respect, but nothing more: in religion we can never be friends.' 'You should not feel so,' I answered. 'Mohammed says, in the Korán, that "my religion is the same as was the religion of Moses, David, and Christ."' 'I know nothing of that,' he said: 'all I know is, that there is but one God, and Mohammed his prophet, and I have no friendship for any but Mohammedans; but I trust you are not offended at my boldness.' 'Oh, no,' I said, 'any thing but that.'

"The next day had a conversation with him for over an hour on the fundamental doctrines of the Gospel, when he showed little, if any, of the reluctance he had showed yesterday.

"My last two marches have been along the very foot of the lower range of the Sulimani hills. A few hours' walk to the right would take us out of English rule, into a land of blood and disorder; and yet here I am, walking along, thank God, with nothing but a stick in my hand, no arms, no guard. Has not God prepared this land for the Gospel of peace?

"*Feb.* 26: Diabund—Staying in the chouk of Bunoo Khan, not the most polished of his race: had a great deal of conversation with him and his companions during the day and night. Having dined with Christian friends, on my return I found my bedroom more than half filled with Pathans, sitting around a fire lighted on the ground, and smoking their hookahs, trying to console themselves for the hardships of the day's fast. I sat up till a late hour talking to them.

"*March* 1: Looni—Had a most interesting day. Though I did not tell who I was, I was at once recognised by one of the crowd, and a demand for Pushtoo Gospels made. I found many who could read, and gave away a good many Gospels and some Urdoo tracts. The people all treated me with the greatest respect.

"*March* 2: Kolachi—The greatest town, except Dera Ismael Khan, in the northern half of the Derajât, and a place of considerable trade. It is, at this time of the year, crowded with Povindahs. After having been conversing with visitors all day in Nomang Khan's chouk, I took a walk in the afternoon, with a Pushtoo Gospel in my hand, entered into conversation with a Povindah, and was soon surrounded by a crowd. The Povindahs were well-behaved, but one or two of the townspeople, bent on buffoonery, interrupted. I tried to wear them out by patience, but could make nothing of them. When I attempted to speak, they only asked absurd questions, and, without even looking to me for an answer, looked around laughing at the crowd.

"The innocency of the lives of the Mussulmans, compared with those of many nominal Christians, has never before struck me so strongly as in this tour. Intoxicating drink is unknown (or almost so) among them, and nothing can surpass the outward decency of their public lives. Their crowded mosques, five times a day, shame the Christian churches, half filled once a week. True, they live in a state of utter ignorance, and their worship is a mere repetition of, to them, meaningless words in a strange tongue: fear and superstition are the chief motives to a discharge of their duties. Their

women live in a miserable state of slavery, and are not allowed to enter the society of men, or pollute the house of God (so called) by their presence. Yet if there were no God, no holiness, no heaven, the true civilization which Christianity brings would be dearly purchased at the cost of the infidelity, drunkenness, and irreligion which is introduced by professing Christians. What a mighty weapon against the spread of the Gospel is this open irreligion of those who call themselves Christians!

A MOHAMMEDAN COMMENTARY ON THE BIBLE.

A book has just appeared in India, which has caused no slight sensation, "The Mohammedan Commentary on the Holy Bible, by Syud Ahmud: Part First: Ghazeepore. Printed and Published by the Author at his private press, 1862 A.D.; 1278 H."

"So far as we can learn," says the *Friend of India*, "there is but one Missionary in the whole of Bengal, Behar, and Orissa, appointed to preach solely to the Mohammedans, . . . and here we are reproved by the Mussulman's coming forward to study our Scriptures, and to write a voluminous 'Commentary on the Bible,' printing it at his own press, and, if we are not misinformed, devoting a large part of his income to the accomplishment of his arduous task.

"Saiyid Ahmad's work is one that has no parallel in the past history of Mohammedanism. It marks the approach of a new era, and therefore claims from us such notice as falls within our province as chroniclers of the time. The work is to extend to several volumes. The present instalment—a goodly quarto of more than 400 pages—is only an introduction to the Commentary. It contains ten discourses, followed by two chronological appendices, one of which gives the dates of the 'principal events recorded in the Bible' (according to Usher's scheme), and the other is to enable a person to transfer years of the Hijra into years A.D. The second table terminates with the Hijri year 1300, in which, according to Mohammedan tradition, the end of the world is to occur. Of the ten discourses, the last nine are in Urdu and English in parallel columns. We feel sure that the Saiyid cannot be responsible for the English version, which is generally imperfect, and in some places falls into flagrant mistakes."

The Mohammedan mind of India, descending from its cold and haughty isolation, is, then, beginning to esteem Christianity of sufficient importance to give to its evidences a candid examination. What has compelled it so to do? Is this another effect of the mutiny? Has the issue of that great effort on the part of the old religions to crush the British rule, under whose protection the Christian Missionary had afforded to him the opportunity of being heard, and so expelling Christianity from the land, been not only to arouse the Hindu from his torpor, but the Mohammedan from his self-conceit?

Of course, in a work on such a subject, attempted to be handled by one who is not himself a believer in Christianity, there must be many and serious errors; but there are, also, many and important admissions, the more remarkable, and carrying with them a more special force, when contrasted with the rash and crude assertions put forward at the present day by those from whom, as professed believers in the Holy Scriptures, better things might have been expected.

The necessity of a revelation is first insisted upon, and of the nine discourses with which this first part of the Commentary is divided, this is the subject-matter of the first—

"We now proceed to take a rapid survey of the discourses. The first, which is the only one not translated into English, is on the 'need of a divine revelation.' Philosophy, it says, never, at its best, did more than infer the existence of some Author of the world. Even on this point it fell into serious errors. But about the nature and character of God it had nothing to say. It could not proclaim Him to be one, self-existent, absolutely good, all-perfect, infinitely 'near' all, and 'with' all, though in a way that transcends our understanding. Neither could it make known that 'will of God,' by obeying which men may attain to life eternal. To supply this great want, revelations have been repeatedly sent down to inspired prophets, whose writings were successively embodied in the Law, the Psalms, the Prophets, the Gospel, and the Korán. These writings are all to be received without distinction, though the last is the greatest; for Mohammed was 'the seal of the prophets.' Yet, adds the Saiyid, there is no doubt that 'the Lord Christ (*Hazrat Masih*) is the Spirit of God, and word of God, and Apostle of God, and begotten by the Spirit of God.' He who believes in this revelation is assured of salvation, however great his

sins; he never can become a Kafir in God's sight, however much his life may be that of a Káfir. His sins will be punished, but he cannot be lost. His final forgiveness is certain, even though he should not repent. The only sin that cannot be forgiven is polytheism (*shirk*). Here we have the quintessence of Mohammedanism."

The second book proceeds to indicate the portions of the Christian Scriptures, which, in the estimation of the author, are to be received as possessed of divine authority, and therefore obligatory. These are the books of the the Prophets, and the Gospel, understanding, by the latter expression, the actual words of Christ, and these exclusively. These admissions will be quite enough in the hands of an able controversialist to confute the superior claim put forward on behalf of the Korán to be regarded as a supplemental and final revelation, and to establish the authority of the eliminated portions of the Christian Scriptures. But unquestionably it is strange, that, at a moment when a colonial Bishop of the Church of England is occupying himself in "casting doubts on the historical value of the Pentateuch, a Mohammedan Moulwee should undertake its vindication."

"Our author next proceeds to draw a distinction between Mohammed and all former prophets. They, he says, had the matter of the Divine communication given them, but were left to put it into form themselves; but Mohammed had both the matter and form given him. He was entrusted with a miracle of eloquence. The way in which this claim of miraculous eloquence for the Korán is viewed by us Christians is briefly this—Without either affirming or denying the asserted beauty of the Arabic style of the Korán, we are of opinion that eloquence may be of two kinds—essential or accidental. Eloquence that depends on certain charms of rhythm and elegance, which are lost in translation, we class under the accidental; but that which remains even after it has been subjected to the process of translation, appears worthy of being called essential. Now the Old and New Testaments have been translated into almost every language upon earth, and with no serious diminution of their beauty or power. In English or Arabic in Bengalee, or Tamil, passages, for instance, like Psalm xxiii., or Isaiah xl., St. John xvii., or 1 Corinthians xiii., seem scarcely less beautiful than in the original. This does not appear to be the case with the Korán. Even, then, supposing the Korán to be as superbly beautiful in the Arabic as is asserted (of which we are no judges), yet we think that kind of brilliancy as little suited for the supply of men's spiritual wants, as a world of diamond would be for our bodily wants. We prefer the actual world, with its coarse, brown earth, which is so full of divine gifts for man's benefit, and which can be transformed into such endless shapes of beauty, in the tree or the grass, the flower or the fruit.

"The third, fourth, and sixth discourses relate to the canon of Scripture. They state that 'such books as were generally accepted in or before Mohammed's time, as the Law, the Psalms, the Prophets, and the Gospel, are also by Mussulmans accepted as the very books designated by those names in the Korán' (p. 23). Mussulmans 'do from the heart believe these to be all true, and to have come down from the Lord. The Korán itself teaches them so to believe' (pp. 32, 33). These frank avowals do credit to the Saiyid. The point itself has been settled definitively by Mr. W. Muir, in his accurate and dispassionate treatise, 'The testimony borne by the Korán to the Jewish and Christian Scriptures;' perhaps the most important step taken in the Mohammedan controversy in modern times. No candid and well-informed Mussulman can assail premises which are so fortified as Mr. Muir's are, at every step, by the authority of the standard commentators, Jelal-ud-Din and Baidhawi. At the same time, candour on our part demands the avowal, that we do not see how any Moslem can fairly carry out this view into practice, by studying the Old and New Testaments, without finding his tenet of the non-progressive identity of divine teaching, through all its successive stages, crumble away from beneath him. He will find that all former histories, rites, psalms, prophecies, converged towards Christ; and that Christ claimed to be the one sole person in whom they all found their fulfilment—to be the one way to God, the universal King."

"The question about the apostolic writings, to which our author recurs in the fifth discourse, may very easily degenerate into a merely verbal one. The 'glorious company of the Apostles,' no less than the 'goodly fellowship of the Prophets,' fulfilled their work by bearing testimony to Jesus. Nay, one of these very apostolic writings expressly pronounces an anathema on any one, be he an Apostle or an angel from heaven, who should publish any other Gospel than that which had been already preached. If, then, the Saiyid allows, as he does freely, that the Acts and Epistles are genuine docu-

ments, and that their authors were truthful, holy men, that is enough for the present. How far any reasoning, which rests on technical definitions of the words 'inspiration' and 'prophet' may be able to outweigh the consentient voice of the early Christian churches in giving these books a place in the canon, may be reserved for future consideration."

In this discourse, the author, although declining to recognise the inspiration of the Acts and Epistles, nevertheless makes one very candid admission, on the presence of which the question of their inspiration must be conceded, namely, that they are genuine documents, and that their authors were truthful, holy men. And then, in the sixth discourse, he proceeds to consider whether they have been transmitted pure and intact, or have been corrupted.

"Recently there has been a wide-spread opinion among Mussulmans, that the Jewish and Christian Scriptures had suffered some organic changes. But it is an opinion that will not bear examination. It is indeed notorious that in ancient times some private persons, heretics and schismatics, depraved their copies of the Scriptures; but this no way affects the general body of the copies circulating throughout Christendom. This has been acknowledged by the most eminent Mohammedan doctors; such as Imam Mohammed Ismail Bokhari, Shah Wali Allah, Imam Fakhr-ud-Din Razi, and others quoted by Saiyid Ahmad; who all agree that no interpolation or suppression could take place in Scripture so widely circulated, and over which the providence of God was watching. The real charge, indeed, brought by Mohammed against Jews and Christians was that they misrepresented what their Scriptures said, not that they changed the text. (See pp. 69—75, 88—90.)

"The eighth discourse is on 'various readings.' How far the Saiyid has advanced beyond most of his co-religionists in a right appreciation of this subject, will be evident from his quoting Dr. Bentley's remark, that in editions of Greek and Latin secular writers our certainty of the correctness of the text is generally greatest where we have the greatest number of *Variæ Lectiones;* the increase of VV. LL. being, in fact, due to a large supply of MSS. However, he thinks it possible that, in spite of all the 'anxious and laborious efforts of Christian Doctors,' some passages may still exist which are not precisely as they were in the autographs of the Apostles. It does not appear that this reservation rests on any thing beyond vague suspicion.

"The ninth discourse gives an account of various ancient and modern versions of the Bible, taken chiefly from Horne's 'Introduction,' and the 'Bible of every Land.'

"The tenth and last is on the subject of 'Abrogation' (*naskh*). This is by far the least satisfactory part of the volume. It could scarcely be otherwise, as Saiyid Ahmad does not seem yet to have mastered the leading idea of the history of revelation. We hope that his honest and self-denying labour may be blessed by God to his further growth in divine knowledge; till he shall see how the faint rays of light that guided Adam, when expelled from Paradise, became gradually stronger to Enoch and Noah, Abraham and Moses, David and Isaiah, until at length the starlight gave way to the 'Sun of righteousness. It will then be for him to inquire whether the body of divine truth communicated by Christ was (as we Christians are firmly convinced that it was), in its own nature, final, and incapable of abrogation, in any sense, until the resurrection at the last day.

"We now commend Saiyid Ahmad to the good wishes of our readers, and trust that the following volumes of his work may exhibit the same candour and industry which are visible in the introduction."

W. M. Watts, Crown Court, Temple Bar.

RECENT INTELLIGENCE.

VISIT OF THE GOVERNOR OF MADRAS TO PALAMCOTTA.

WE have received the following interesting particulars respecting the meeting of the Governor with the Missionaries at Palamcotta. The address of the Missionaries contains much valuable information, and the reply of Sir William Denison clearly shows his interest in the subject, and encourages to press forward in the work.

Extracts from a Letter of the Rev. E. Sargent, Palamcotta, 20th October, 1862.

"On Friday, October 17th, at noon, the Governor held a Durbar for the Zemindars of the district, and at three P.M. the Missionaries of both Societies waited on His Excellency. Our native brethren were associated with us—thirteen European and fifteen native clergy. At five P.M., the Governor, with his lady, and some of his suite, came to the Mission premises and inspected Mrs. Sargent's girls' school. His Excellency expressed himself very much pleased with all that he saw. His kind manner put us all at our ease, and made us feel that we had indeed a friend come among us. Many of the natives were evidently puzzled how so great a man could move about with so little pomp and pageantry.

"Next day, Saturday, at about four P.M., His Excellency, with Lady Denison, visited the Training Institution, with which he was much pleased, and then went to our native-English school. A statement regarding the school, showing its object, the expenses incurred, the instruction given, and other points likely to interest the Governor, was prepared and placed in his hands. He was, of course, somewhat surprised to find that the head master was blind, and yet that the school had obtained the character which it has. His Excellency then visited the native-Hindu schools."

"*To His Excellency Sir W. Denison, K.C.B., Governor of Madras*, 17 *Oct.* 1862.

"MAY IT PLEASE YOUR EXCELLENCY,

"We, the European and native Missionary clergy of the Province of Tinnevelly, beg leave to express to your Excellency in our behalf, and in behalf of the native teachers and native-Christian converts connected with our Missionary districts, the gratification we feel at seeing amongst us the Governor of the Presidency of Madras, the representative in Southern India of the authority and clemency of our gracious Queen.

"As this is the first occasion on which the Province of Tinnevelly, the most southern district in this Presidency and in India, has been honoured by a visit of the Governor, it may not be out of place to take this opportunity of reminding your Excellency, that it has pleased God to bestow upon the Christian Missions established in this province special marks of his favour.

"Through the providential facilities afforded by the condition of a large proportion of the people, and the blessing of God upon the labours of the Missionaries, the native-Christian community of Tinnevelly has grown from

RECENT INTELLIGENCE.

small beginnings to be the largest in India. The good seed of the word, which was first conveyed hither by Swartz, and which was subsequently sown broadcast by Rhenius, both of them German Missionaries in the employment of English Societies, has, for the last twenty-five years, been watered, nurtured, and propagated by Missionaries belonging chiefly to the English nation. The two great Missionary Societies of the Church of England, the Society for the Propagation of the Gospel, and the Church Missionary Society, labour in this province side by side, and exhibit to the heathen the edifying spectacle of brethren living together and labouring together in unity.

"Your Excellency will, we doubt not, be glad to be enabled, by a reference to our statistical returns, to form a general estimate of the advanced position of Christians in this province. It should be premised that, of all the results that have a place in the summary, which we have now the honour of presenting to you, two-thirds are owing to the efforts of the Church Missionary Society, and one-third to those of the Society for the Propagation of the Gospel.

"At the end of the past year, the number of souls under our pastoral care, in connexion with the various congregations in this province, was 50,358, of whom 31,977 had been baptized, and 6514 were communicants. The number of children in our schools, and pupils in our educational institutions, was 12,888, of whom 4096 were girls. The proportion of children of Christian parents in schools to the entire Christian population was over 16 per cent. The number of children and young people receiving the benefit of a superior education, and of Christian training in the boarding schools, both for boys and girls, established in each district, and in the Training Institutions at Palamcotta and Sawyerpuram, was 994, of whom 467 were boys and young men, and 527 girls. Twenty-one Anglo-vernacular day schools, affording a superior education to the higher classes of the native community, have been established in various towns in the province, the most important of which is the Anglo-vernacular school in Palamcotta, with its 183 pupils.

"The Province of Tinnevelly has been divided, for ecclesiastical purposes, into seventeen districts, in which eighteen European clergymen are at present labouring, assisted by eighteen native ordained ministers, and a body of upwards of 800 catechists, readers, schoolmasters and schoolmistresses.

"One of the most pleasing and hopeful assurances we have that Christianity has really taken root in this province, consists in the liberality of the native Christians, who, though belonging in general to the poorer classes, contributed last year to the various religious and charitable associations established amongst them the sum of 16,641 rupees.

"Your Excellency has seen too much of various phases of society in various parts of the world, to fall into the error of supposing, that because the 50,000 native Christians under our care in this province have abandoned heathenism and embraced the Christian religion, therefore they must have been truly converted from sin to God, and ought to be regarded as Christians in the truest and best sense of the term. Many of them are Christians in very little more than the name. We are fully persuaded, however, that a fair proportion of our people, notwithstanding the temptations which are inseparable from the state of society in which they live, adorn their profession of Christianity by the purity and consistency of their lives; and we venture to hazard the opinion—an opinion not formed without the means of actual com-

parison, that the mass of the native Christians in this province, as regards freedom from vice and crime, but especially as regards religious knowledge, order, docility, and liberality, will bear a comparison with an equal number of Christians of European descent, belonging to similar classes in society in any part of the world.

"Whatever defects may still adhere to the native-Christian community in the province, it must be pleasing to the head of Her Majesty's Government in this Presidency to learn that our native Christians, without exception, are sincerely attached to the English rule.

"They were accustomed, in every place where prayer was wont to be made, whenever they assembled for divine worship, to pray for our gracious Queen long before Her Majesty assumed the direct government of Her Indian possessions: they feel themselves to be our fellow-subjects, not only in virtue of their subjection to the authority of the same Sovereign, but also in virtue of their regarding the government as administered by members of the same household of faith with themselves.

"We have much pleasure in tendering to your Excellency's Government our thanks for the indirect but valuable assistance to us in our work, which it has rendered us for some years past by means of the system of 'Grants-in-Aid' of the salaries of masters of schools—a system which has contributed largely to the improvement and extension of education in this province. The pecuniary assistance afforded to us in this manner, though only to the extent of one-third of the master's salary, has proved to be a seasonable help; but a still larger amount of good has been effected by the stimulus which has been given to the educational progress by the periodical examination of the schools by duly qualified inspectors, extrinsic to, and independent of, the Missions.

"We trust your Excellency will pardon us for taking this opportunity of suggesting that the education of the masses would be still more effectually promoted, if, in the case at least of schools of the lowest grade, taught by certificated masters, *i.e.* in the case of primary village schools, the Grant-in-Aid of the master's salary were made a moiety of his salary, instead of a third.

"It is not our desire that your Excellency's Government should afford us any direct help in the work of christianizing the people of this province. Direct governmental assistance of any kind would, we are persuaded, do more to hinder than to further the real progress of our Missions. But there are many works of usefulness and benevolence included within the legitimate functions of Government, which of themselves would tend to help forward the objects which, as Christian Missionaries, we have in view.

"Every thing which raises the character and reputation of the Government in the estimation of the people of the land; every thing which convinces them that their Christian rulers are not only more powerful, but also wiser, more upright, and more public-spirited than the Hindu and Mohammedan rulers of former times; every thing which proves to them that the English Government is not only the best Government of which they have heard or read, but, on the whole, the best Government that is possible in the present circumstances of the country; every proof they receive of the considerateness and kindness of their rulers; all wise laws, all material and moral progress, all educational encouragements; every instance even of goodness and purity apparent in the private life of any member of the Government;—all these are regarded by the more intelligent portion of the people of the land as

emanating directly from the religion professed by the English nation, and as testifying to the excellence of that religion. Christianity suffers in the estimation of the people by every measure which is regarded as harsh or irritating; but, on the other hand, it receives credit for every thing which evidently tends to promote the public good.

"We content ourselves, therefore, with expressing our confidence that your Excellency's Government, as heretofore so in future, will persevere in its efforts to improve the condition of the people and of the country, irrespective of caste and creed, and aim more and more at the realization of the highest ends of Government.

"We beg, in conclusion, to wish your Excellency, in our own name, and in the name of our Christian flocks, all the light and grace, all the strength and comfort, which you may require, whether in your private capacity, or in the discharge of the high and responsible office of Governor of this portion of India which has been committed to your trust by the providence of the Most High.

"We also beg your Excellency to convey to Lady Denison the assurance of our sincere respect and best wishes.

"Signed by THIRTEEN EUROPEAN AND THIRTEEN NATIVE MISSIONARIES.

Reply of the Governor.

"*Tinnevelly*, 17*th October* 1862.

"REV. GENTLEMEN—I have listened with great interest to the statements in the address which you have just presented, which bear upon the condition and prospects of the native-Christian population of the district.

"I have been long aware that the exertions of the Missionary bodies had, under God's blessing, been productive of far greater results in this district than in any other part of India; but I am glad to have this confirmed to me by the statements which you have now made.

"It must, of course, be expected that there will be a large proportion of a semi-educated body whose religion will consist more in the observance of external forms than in a change of heart and life.

"We must also expect that habits engraved upon the native mind by precept, example, and by every process which tends to the formation of national character, cannot be rooted out and destroyed at once. Still, however, there is much to encourage us to persevere in efforts that have obtained results so valuable as those which have blessed your exertions.

"I quite agree with you that Government would step out of its proper province were it to attempt to aid directly in the evangelization of the people, but you may rest assured that it looks with great interest upon the efforts you are making, and will be glad to afford to you such aid as may be legitimately demanded from it.

"I thank you most heartily for the good wishes expressed towards myself and Lady Denison, and in her name, and my own, I have to assure you that we shall be glad to give our individual assistance towards the promotion of the objects of the Societies in any manner which you may point out.

"W. DENISON."

DEATH OF MISSIONARIES.

Yoruba.—The Rev. T. King and Mr. G. Jefferies.

N. India.—The Rev. T. Tuting died at Peshawur, on October 22, of cholera.

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YORUBA MISSION.

THE Committee of the Church Missionary Society take this opportunity of expressing their deep sense of the very wide-spread sympathy manifested, not only in England, but upon the continent of Europe, on behalf of their Missionaries, under the threatened attack of the King of Dahomey. Not only has the appeal for prayer been responded to most cordially at parochial Missionary meetings, but it has been recommended by many clergymen from the pulpit, and has formed a special subject of weekly intercession in many Christian families. Under these circumstances, they have great satisfaction in laying before their friends the following intelligence just received from the Yoruba Mission.

The Committee learn that the state of the country, in consequence of the height of the rivers, has been such that it has been hitherto impossible to move an army across the country between Dahomey and Abbeokuta. In the mean time, Commodore Wilmot, in command of the West-African squadron, accompanied by Captain Luce, and the surgeon of H. M. S. "Brisk," has landed at Whydah, and gone up to Abomey, on a mission to the King of Dahomey. There is, therefore, much ground for hope that the threatened attack of the King of Dahomey upon Abbeokuta will be mercifully averted.

A letter, dated Ibadan, Sept. 25, 1862, has also arrived from the Rev. D. Hinderer, speaking of the great comfort which he and the beleaguered Mission party had derived from the thought that so much prayer was being poured out for them by the church at home. He states, that though to their multiplied trials had been added the death of Mr. Jefferies, one of the European catechists, through want of proper nourishment while prostrated by sickness, yet God, in an especial manner, had vouchsafed his protecting care over them, in that when they were in the greatest straits for want of cowries, a heathen woman, previously unknown to them, had come forward and furnished a supply for their wants. Mr. Hinderer expresses his "unspeakable joy that the town bell has rung, indicative of a speedy opening of the road to Abbeokuta," so that he and the Mission would be able to remove to Lagos. A still further ground of hope is the fact, that the Rev. J. A. Lamb, Secretary at Lagos, and Captain Davies, had received permission from the Bashorun of Abbeokuta, not only to visit Ibadan with provisions for the Mission party, but also to act as mediators between themselves and the Ibadans. There is thus good reason to hope that the civil war which has so long distracted the Yoruba country may be speedily terminated.

The Committee trust that this intelligence will lead their friends to mingle thanksgivings with their continued prayers on behalf of the Mission. Gratefully as they recognise the self-denying efforts of their friends to provide the funds needed for their great work, they are still more grateful for this evidence of the prayerful interest manifested on the Society's behalf. They

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desire to offer their humble and hearty thanks to Almighty God for the spirit of prayer which has been so largely poured out, and they trust that their friends will ever remember that such contributions are the true strength and stay of the Church Missionary Society.

THE BISHOP OF MAURITIUS' VISIT TO MADAGASCAR.

In consequence of the death of Ranavolana, the persecuting Queen of Madagascar, and the succession to the throne of her son Radama II., who has for some time identified himself with Christianity, that island, long closed, is now open to Missionaries. The London Missionaries, after a suspension of twenty years, have resumed their labours. The Bishop of Mauritius has also visited the capital, and, in view of the fact that it is not merely the Hova country which is open, but the entire island, containing a population of some four millions, has felt it to be his duty to take part in its evangelization. He has therefore applied to the Church Missionary Society for help, an application which we have the more readily entertained, inasmuch as our Missionaries have already had Magalasy under their instruction in the Mauritius.

After his return from Madagascar, the bishop attended a meeting of the Mauritius Bible Society, on which occasion, in speaking to one of the Resolutions, he gave the following interesting account of his visit to Madagascar—

"The Resolution I hold in my hand alludes to the 'silent extension of Christian truth in Madagascar,' 'and the signal demonstration of the divine blessing upon the reading of the word of God.' I think I may say with truth that I was never more impressed in my life with any thing than I was at witnessing the results occasioned by the spread of Christian truth in Madagascar. It is my firm opinion that it is impossible for any one to feel the full force of this impression unless he has witnessed and studied it himself. The effect of Christian teaching in Madagascar struck me as possessing a most remarkable character; and it was first introduced to my mind in this manner — I was requested to attend a meeting of some of the natives. I said I would do so if I could; but the heat of the season was so great, that I could not remain on shore, and was compelled to go back to the ship. I there received a letter addressed to me as 'The Bishop of Mauritius, our beloved brother on board the ship,' expressive of the Christians' regret at my inability to be amongst them on the occasion to which I had been invited, and requesting me to attend in the evening. As regards Tamatave, my impression is, that it must be one of the worst places upon the face of the earth. The outward indications of vice and iniquity there witnessed are dreadful in the extreme. But, in compliance with the request just alluded to, I went on shore in the evening, and found more than a hundred persons met together to receive me. They listened most attentively to the word of God; and their praying and singing were of the most fervent character. They expressed great pleasure at seeing me, and intimated their earnest desire to have Christian teachers sent amongst them. After leaving Tamatave, and proceeding towards the capital, the road lies on the right hand, the sea being on the left. Four attendants left the port with me, and three of these remained with me until I arrived at the capital, one having left me on the way. They were ever ready to enter upon the exercise of prayer. As an instance, I may mention, that on one evening I was obliged, from fatigue, to go into my cot, and fell asleep. I was awakened in the early morning by the voices of persons who were engaged in reading the Scripture and in prayer; and, on inquiry, I was informed that these exercises had been carried on

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throughout the night. I found myself in a large room, suspended in my cot, the room selected for my accommodation having been nearly as large as that in which we are now assembled. They were ever ready for prayer and for reading the Scripture; more so, indeed, than I was able at all times to assist in, owing to my being sick with fever. Proceeding along our journey, we came to a place called Indivaranty, where we met with many Christians, who walked out through the village towards us, to welcome us. On arriving at the village, we went to a house, where we found a woman who is the aunt of a man now in this room, and who was a listener to the Missionaries who were expelled nearly thirty years ago. The honesty of the people—in a part of the country where there is no police, and no magistrate or judge—particularly struck me. On one occasion I held a meeting, when three fine young men came in, whom I found to be Christians. They had each a copy of a Malagasy hymn-book, and they started the singing of well-known English sacred airs. In testimony of their desire to read and to hear the word of God, I now hold in my hand a copy of the New Testament which, when I left Mauritius, was quite strong and all but new. I was only a few weeks in Madagascar; but such was the desire of the people to handle the sacred volume, that my copy of it has been reduced to the state to which frequent usage of it by them now exhibits it to you. All of these young men were able to read; and one of them engaged in prayer. This was precisely the state of things I met with throughout my passage from the coast to the capital. In the capital, and in its immediate neighbourhood, I was struck by yet more sterling proofs of the abiding power of God's word; for, in spite of the cruel persecution of the late Queen, there are at this hour many thousands more of openly-pronounced Christians than there were known to be at the ejection of the Missionaries in 1845. I met with many Christians who appeared to have had the truth brought to their knowledge in a very special and striking manner. Some of these I particularly questioned. One of them had been taught Christianity by a Hova mother: she had been seized, imprisoned, and had, almost miraculously, escaped: seized again, she was again imprisoned, and put to death with horrible torture. A comrade, anxious to do every thing in his power to oblige and assist her in his persecutions, discovered that it was the mistress of the family who had taught her, and this latter was, in consequence, sold into slavery. What became of her afterwards he never knew. I met with another young Christian, who displayed great anxiety to learn to read: he knew a little of the A, B, C only. On making inquiry concerning him, I was informed that he had not yet made any open profession of Christianity. He had, I was informed, lived at a place where a very wealthy man's child had died, and had recently gone through the ceremony of the *siccidy*—a species of divination employed in certain cases for the pretended denunciation, by supernatural power, of the authors of suspected crimes—he having been suspected of causing the death of the child alluded to. He had been greatly affected by his deliverance from this ceremony, and desired the prayers of all his friends for his future preservation from similar practices. This instance powerfully impressed me with the value of Christianity in its influence upon people otherwise sunk in barbarism and ignorance. With reference to the way in which the Bible has been circulated, and its knowledge spread abroad in Madagascar, I will only mention one further instance—A young man possessed a Bible, which he had invariably carried about his person during a period of eighteen years. In the course of that long period of time, his Bible had frequently been exposed to the danger of destruc-

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tion; but he had dwelt with peculiar confidence and satisfaction upon that passage which is found in Jer. xlvi. 27—'But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.' That poor man had read this in the midst of his troubles; and he was not afraid. He went on his way: 'And here,' he said to me, 'we are now in good health and in safety.' He further quoted to me the 11th and 12th verses of the 42d chapter of the book above cited—'Be not afraid,' &c., and six other similar passages from the word of God.

"Mention is made, in the Resolution I hold in my hand, of the 'active and cruel opposition' which the word of God has encountered in Madagascar. The proofs of this, which are still in existence, are most striking. I was shown a chain, although the person who showed it to me had previously stated that he 'did not like' to exhibit it. It consisted of very heavy iron rings—now broken and cut through—and had been for many long years around the ankles of a poor Christian woman, whose life those rings had helped to wear away! Other instruments of torture—one of them a long iron bar, with adjusting rings—were shown to me by persons who bore marks of the sufferings these had occasioned, and must carry those marks to their graves; and, in spite of all this, the word of God has yet gone in and prevailed.

"In speaking to the second part of this Resolution—the resumption of Missionary enterprise in Madagascar—when I was there, I could not help being impressed with the feeling, that had we attempted, one year ago, the Mission upon which we were then engaged, we every one of us ran the certain risk of being put to death!

"Arriving on the heights of Antananarivo, I never saw scenery more beautiful than was there spread out before me. In the dwelling occupied by the General and myself, we overlooked the whole of the city. Mr. Ellis, who was present at one of the meetings held there, said there must have been at least 15,000 persons present. I never saw any thing like the fervour I there witnessed. I shortly afterwards addressed the people, when from 1000 to 1400 persons were present—a mighty crowd pressing us in upon all sides. Whilst I addressed them, a kind of electric feeling seemed to possess and pervade the whole assembly. I spoke to them of the fulness of the blessing of the Gospel of Christ. The Rev. Mr. Ellis interpreted my observations, and their effect so gratified me, that I recalled those lines—

'In holy pleasures let the day
In holy fervour pass away!'

Numbers, no doubt, merely go to such reunions as a pastime, for the purpose of spending an hour or two. Mr. Ellis commences his services early, and concludes them at eleven A. M. To see the people swarm along the streets produces much the effect of a swarm of bees around a bee-hive. My firm impression is, that it is not of the least use to attempt to spread the Roman Catholic religion in Madagascar. One of the Roman-Catholic priesthood whom I met there, observed to me, that one might just as well attempt to cut a rock with a razor, as attempt to make Roman Catholics of the Malagasy. On my way down from the capital to Tamatave, I asked Mr. Ellis if he was prepared to undertake the immediate responsibility of conducting the Mission. He unhesitatingly replied, 'Yes.' He stated that the whole coast was open; that Missionaries were on their way out; and that every-

thing was ready for Missionary labour, even to the very centre of Antananarivo Some of the first and most influential young men in the island are studying under Mr. Ellis's instructions, and one of the highest officers in the army has learnt his A, B, C under his care, almost in a single lesson: he had been regularly put through his lesson, and very speedily learnt it. On my way back from the capital, I met with the Missionaries of the London Missionary Society on their upward journey. I need not say that this meeting made us all exceedingly glad. They first joined in the services of our Liturgy, and we then held a service in the Malagasy language. We afterwards paid a visit to the four villages in which the Christian martyrs had been sacrificed. These holy men are resuming the labours of the Madagascar Mission under painfully-interesting circumstances. The bones of some of the martys still remain where they fell, but Mr. Ellis did not wish to remove them, for Christian burial, until the Missionaries should arrive, and in this I fully concurred. Let Mr. Ellis say what was the effect produced upon him, and upon the Malagasy Christians, by the light of this spectacle. We passed by spots where their bleached remains still lay, ever since 1858; the martyrs having been precipitated down a height of at least seventy perpendicular feet: there, striking against projecting rocks, they had rolled down a further descent of at least fifty feet. Those surviving relatives or friends who had been able to obtain the permission to do so, had removed some of these melancholy remains; but the bodies of several of the martyrs, on being hurled from the precipice, had been arrested in their descent by the wide-spreading branches of beech trees planted there by English Missionaries many years previously; and evidences still exist of this fearful termination of their lingering agonies, and of the impossibility of according to them the last tokens of respect claimed by our common humanity. Our attention was again directed to another spot, at which four Malagasy nobles had been burnt at the stake for their profession of Christianity; and these spots could all be seen from the palace of the late Queen; or if they could not be seen, or if the Queen was unable personally to assure herself of the literal execution of her cruel decrees, special officers were despatched to witness the same, and to report the fact to the Queen. She would not, she declared, rest satisfied until she had uprooted every Christian in her dominions. 'These Christians,' it was her habit to say, 'will not cease singing their hymns until their heads are cut off!' When I heard that remark repeated, I said that Christians would not cease singing until they had reached their home in heaven! Numerous cases of dreadful persecution—the ordeal of the *tangena* and other poisonous processes—were brought to my notice. These are the circumstances under which the labours of the Mission are being renewed. I think we may, therefore, say, in the language of the Resolution I hold in my hand, 'that this meeting hails, with thanks and praises to Almighty God, the resumption of Missionary undertakings in that country under such hopeful auspices;' and I would earnestly urge upon the meeting to pray Almighty God to crown with success the Society's efforts.

"The third part of the Resolution calls upon us 'to implore the blessing of heaven upon his Majesty King Radama II.; that he may wear with wisdom and in peace and prosperity the crown just placed (or about to be placed) upon his head, until he obtains an incorruptible crown in the kingdom of heaven.' Those who have not read Mr. Ellis's work on Madagascar should lose no time in giving it a careful perusal. I am sorry to have heard it stated by some persons in this island, that Mr. Ellis's book has been 'got up' to serve a

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partial end. I have read that book, and I can affirm that its contents are literally true. The king, anxious that his people should be relieved from the burthens which had borne so heavily upon them under the reign of the late Queen, has remitted all taxation. He is most anxious to ensure for them the blessing of education, and is himself engaged in superintending the building of a large school-house in the capital, to which he accompanied me every day during my stay there. One of the Missionaries recently arrived was to take charge of this school on its completion. As we are now specially met to speak of the Bible, it may be as well to state what took place when we went up to the palace to present the copy of the Bible to the King, with which I was specially entrusted. The officers of the court, when I presented that Bible, received me, amidst two rows of their ladies, all dressed in strange and almost barbaric splendour. The address I had written for the occasion was admirably translated by one of the high officers of the palace, and some of the sentences were so constructed as to be most suitable for oriental literature.

"The King seemed to enter with much feeling into some portions of this address and at its close shook me most cordially by the hand. This will illustrate the feelings he has regarding the sacred volume; and I trust it will quicken the sentiment of devotion with which we as Christians should implore the divine blessing upon him, and that, in the language of this Resolution, 'he may wear his crown with wisdom and in peace and prosperity, until he obtains an incorruptible crown in the kingdom of heaven.'"

NORTH INDIA.

One of our Missionaries at Calcutta thus describes the effects of irreligious education on the native mind—"Some of these educated men have made up a sort of religion for themselves—a private religion. They are no Hindus, no Brahmins, no Christians. They are the hardest to be dealt with. They cannot see what need there is of joining any of those many Christian sects at variance with each other. Many fancy they can as well please God by what, in their idea, is a consistent and righteous life, and at last be as well accepted by Him, as those Christians who were Christians for no other reason except they were born such. If the plan of salvation be laid before them, and the light of conviction bursts in upon them, they shun me, and run away, and only wish to visit me after many months. Some of them, however, have been overpowered by the truth."

MEERUT.

Great changes have been made in our Mission premises at Meerut. The old premises in cantonments have been given up, and a new site taken up between the city and cantonments, out of the noise and bustle of both, yet near enough to both for the convenient discharge of Missionary duties; for the city work especially so. The Anglo-vernacular school, and the most important of our preaching-places, is within a radius of half to one mile.

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SIERRA LEONE.

FROM the census of Sierra Leone for the year 1860, we find the grand total of population to be 41,624, the distribution of which is as follows—

Europeans	131
Liberated Africans	15,782
Colony-born	22,593
Native strangers	1984
Kroomen	363
West-Indians	164
Nova Scotians	69
Maroons	22
Americans	50

Attention may be directed to the limited number of Europeans. Yet in that little fragment has been centered the leaven of improvement which has widely extended itself. Again, the increase of the colony-born is an important feature, already in excess of the liberated Africans. The element of native strangers marks the growing recognition, by the native tribes around, of Sierra Leone as a centre of commerce and civilization.

The census distributes the population into rank or occupation.

Government officers	274
Merchants, merchants' clerks	411
Petty traders, &c.	2123
Famers, labourers, &c.	13,381
Grumettes, house-servants, &c.	1284
Fishermen, seamen	1610
Mechanics	1792
School-children	9286
Residuum of miscellaneous, infants, sick, infirm, &c.	7436

The excess of Government officers above the total of Europeans, marks the advancement of the natives into Government employ, and into offices of trust and responsibility.

The number of school-children is also remarkable, from the large proportion it bears to the total of population. The Governor, in his despatch of June 29, 1861, places the figures so high as 11,016.

The religious distribution is as follows—

Episcopalians	12,954
Wesleyans	11,575
African Methodists	3605
Lady Huntingdon's connexion	2146
Baptists	445
Presbyterians	6
Roman Catholics	60
Jews	9
Mohammedans	1734
Pagans	3351

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Attention may here be drawn to the vast preponderance of the Christian element over the native religions of Africa — Mohammedanism and Heathenism. Putting aside the sectional differences, the Christian Protestant element stands at the high figure of 30,731; while Mohammedanism and Heathenism together number only 5085, or one-sixth.

INDIA—CALCUTTA.

Zenana teaching.

It will be satisfactory to our readers to be informed that Christianity is penetrating into the Zenanas and upper classes of Hindu females. The Missionary, the Rev. C. Bomwetsch, and his wife, with Miss Sandys, daughter of our Missionary, the Rev. T. Sandys, are specially engaged in the improvement of such opportunities, and one of the trained pupils of the Normal School has been appointed to assist Miss Sandys in Zenana teaching.

More Missionaries needed for India.

The thirty-first Conference of the Bengal Church Missionaries was held at Calcutta on Tuesday October 24, 1862, and the two following days. Amongst other points under consideration was the very important one—the occupation of new stations. The Missionaries address an earnest appeal to the Parent Committee to increase the staff of Missionaries in Bengal. "Numberless localities," they say, "might be occupied with advantage; but the strength of the Missionaries is much diminished, and scarcely suffices to fill the stations long since established. The brethren are thus compelled to witness inactively the rise of new opportunities of advancing their work, such as are created by the opening of railways and the consequent growing importance of various towns and districts. Increased facilities for its holy labour are being offered to the church, but agents to use them are not here."

The Parent Committee can only remit this appeal to the consideration of the church at home. It is for the many members of the Church of England, who, in the belief of the Gospel message, have tasted that the Lord is gracious, to attend to the providential call which is made upon them, and to do more for the Lord's work in the field of Northern India. That country, in every sense is becoming increasingly open, and the responsibilities of the church at home proportionably increase. There is the solemn call, "Whom shall I send, and who will go for us?" Shall there be none to answer, "Here am I, send me?"

NORTH-WEST PROVINCES.

The Lieut.-Governor of the North-West Provinces laid the foundation-stone of a church at Bareilly for the native-Christian villagers there, under the care of the Church Missionary Society. The Rev. W. G. Cowie, the Chaplain, has revived the village since the mutiny.—*Homeward Mail.*

BOMBAY.

"The 'Bombay Gazette' records another instance of the influence of gross superstition on even the wealthiest and most intelligent of the natives of India. Notice was given that Parisnath, the well-known Jain deity, was to appear in a field at Doopha, in Oodeypore, for a few days only. The Jains of Bombay, having received the joyful news by telegraph, chartered steamers for Surat, proceeded thence by railway to Ahmedabad, and thence in carriages and palanquins to the miraculous exhibition. Crowds will assemble, and a great fair be held. The last Avatar was at Malwa. The image rises up slowly out of the ground, remains for a time, and as slowly descends into the ground again. A hole is dug in the ground, and the bottom and sides of it are in some way

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hardened; a quantity of gram is then put into it; the image is placed on the gram; water is introduced into the gram, which swells and raises the image out of the ground. As the gram dries, the image again sinks into the ground, and the earth is thrown over it. Yet this is not worse than the Holy Coat, the Winking Image, or the blood of St. Januarius in Europe."—*Friend of India.*

NEW ZEALAND.

The following are extracts from an address by the Bishop of Wellington on the occasion of the second Synod of the diocese—

"The eighth series records with thankfulness the progress made in the organization of the native church by the ordination of native clergymen now ten in number; by the efforts which have been made by the natives, themselves for the permanent endowment of a native pastorate; and by the assembling of the first Synod of the native branch of the New-Zealand Church in the diocese of Waiapu,' where (as we find recorded in the last page of their first Synodical Report) the natives of that diocese have collected 747*l.* for the endowment of their clergy, and 25 *l.* for the endowment of their bishopric.

"I hope that I may say with confidence that the native districts are settling down, and that more attention is being paid to the ministrations of religion. I found a new wooden church built by the natives at Parangahau, and two more were to be built in the province of Hawke's Bay. Till we see further into the working of the Governor's plan, and the effect of the Native Lands Bill (supposing it to be allowed by the Crown), we can hardly express any decided opinion of the religious and educational prospects of the Maori church. I rejoice to see that the Legislative Council have passed a resolution, which, if acted upon, would work out a partial return to the Governor Sir George Grey's original charter of 1853, which I described in my address to the Synod in 1860. The resolution is as follows—'Looking at the beneficial results which flow from the establishment of native schools, as well as the difficulty attending the establishment of such schools, it is, in the opinion of this Council, desirable that the Government should render efficient assistance in the erection and furnishing of school-buildings, and the payment of schoolmasters; and that the native Commissioners and resident Magistrates should be instructed to confer with the district Runangas upon the terms on which the Government should supplement their contributions towards building and maintaining schools, and otherwise rendering them efficient.' I am glad to see this last suggestion, as it seems to me that the natives have now arrived at the stage when they both ought and desire to take an active part in the management of all their own institutions, and when they no longer value what is given them gratuitously. Of course the former system of gratuitous education was needed to create the interest and the demand; but now they are intelligent enough, and will soon (if this system of direct purchase comes into operation) be wealthy enough to take their own share of the burden and the duty. Moreover, they will, by their Runanga, see the discipline of the school maintained much more efficiently than we can do it, and not allow the caprices of unreasonable parents to disorganize the school.

The loss of the "Lord Worsley" Steamer.

The "Lord Worsley" steamer was wrecked about forty-five miles south of Taranaki, September 1, 1862. Great complaints were made against the natives, and various charges brought against them, by certain parties, for their misconduct on this occasion. The "New-Zealand Spectator," of September 27, thus disposes of them—

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"The whole result of the tale is this, that in the most hostile part of the whole of New Zealand, in the heart of the Ngatiruanuis and Taranakis, in a part of the country through which the mail cannot pass, where no European is allowed to travel, there the shipwrecked persons were housed, were fed, were furnished with carts and horses, and taken with their baggage to the nearest English settlement, and were charged 5*l.* for a bullock-dray, 4*l.* for a horse, to make a journey over an almost impassable track for fifty miles. Would their European brethren have asked them no more?"

BRITISH COLUMBIA—FORT SIMPSON.

Extract from a letter of an Officer in the Navy to a friend at home—

"We have just returned from a most interesting trip to Fort Simpson, where we remained four days, and then went to a place called Met-lah-cart-lah, about twenty miles to the southward, to visit Mr. Duncan's place. Mr. Duncan is a Missionary, who came to this country about six years ago, in the 'Satellite;' and he certainly has worked wonders among the Indians. Immediately on his arrival at Victoria he went to Fort Simpson, as there were upwards of 2000 Indians there belonging to the Tsimsean tribe (one of the largest, if not the very largest tribe on the coast). He stayed among them five years, and thoroughly learned their language. He then built a schoolhouse, and commenced to civilize them; but he found (owing to the degrading influence of the whites, who had greatly increased in that locality of late years) that it was quite impossible to materially benefit the Indians by remaining at Fort Simpson, so he moved to Met-lah-cart-lah, and invited any Indians who liked to come and join him. About 800 immediately went, and he expects shortly to have several hundred more. Mr. Duncan is teaching the Indians to build their houses at Met-lah-cart-lah in the English style, also to cultivate the land, and give up their heathen practices and abominations, and live like Christian people. He holds divine service twice every Sunday, and preaches to them in their own language, and has morning and evening prayers, which every person attends. They all came on board to see the 'Hecate;' and the children sang several hymns beautifully, both in English and their native tongue. Their village is situated in a most beautiful spot, abounding with game and fish. Many of them can read and write English. The day the Indians were on board here, I noticed one cleanly-dressed, intelligent-looking young man, and made him a present of a shirt and pair of trowsers; and on the following day I was surprised, while walking on shore, to see this Indian come to me, and say in good English, 'Please, Sir, I want to give you this;' and he handed me a note in his own handwriting, of which I send you an exact copy, that you may be able to form some idea of how much good Mr. Duncan has done these people, who, five years ago, were naked savages, and worshipped idols—

"'*Copy of an Indian's letter, baptized a year ago by Mr. Tugwell, and named Samuel Marsden—*

"'MY DEAR SIR,—I am very happy yesterday, Because you are very kind to us. I could not sleep last night Because I am very happy, to see your ship, Now we must try to follow our Saviour Jesus Christ. He is our Lord now, He will take care of us when we die.

Your friend, SAMUEL MARSDEN.'

"Mr. Duncan is extremely hard up for funds. We subscribed seventy dollars on board the ship, which we gave to Mr. Duncan, and our seamen most generously gave a quantity of clothing to be distributed among the Indians."

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INDIA—MADRAS.

A CASE was decided in the Royapettah Police Court on Monday, January 12th of this year, which deserves the serious attention of all who are engaged in making the Gospel known to old men and maidens, young men and children, in India, exhibiting, as it does, the relation of the new penal code to Missionary action.

"Heretofore, if a youth of either sex took up his residence in any of the Mission houses in Madras, open for the reception of intending converts, the parents or guardians, if desirous of reclaiming their child, proceeded by a writ of *habeas corpus* directed to the Missionary, and requiring him to produce the young person in open court on a certain day. The judges then decided generally, on an examination of the convert's intelligence, whether it was equitable to allow a free choice of guardians, or whether, from the age of the infant, it was manifestly just that the parent should retain his control, in spite of professed religious convictions, sympathies, or antipathies. Thus if the case was decided adversely to the wishes of the convert and his Missionary guardian, no worse consequences resulted to the latter than the temporary loss of the neophyte, and the final loss of the money expended in legal costs. We of course leave out of view purposely the moral or religious bearings of the question, as we wish now to show only how the position of the Missionary, in respect of his own immediate personal interests, has been affected by the introduction of the penal code. It may be in the recollection of some, that when reviewing some of the provisions of this terrible enactment on its first coming into operation, we especially recommended certain of its clauses to the notice of all engaged in Missionary work in this country. The prosecution of the Rev. E. E. Jenkins, of the Wesleyan Mission, is the first illustration of the working of one of the highly penal provisions of the new law; and it is well that all who are embarked in the same Christian enterprise as the defendant in this suit, should carefully note its importance. A young Hindu boy, who alleges his age to be sixteen, travels all the way from Darrampoory to seek a residence and instruction in the Mission house at Royapettah. The Missionary, believing the lad to be of age and intelligence advanced enough to enable him to decide between the merits of Hinduism and Christianity—believing him also to be sincere in his profession of belief in the truth of the latter (and, we will venture to say, not at the time thinking of the penal code)—received the applicant under his protection. The father, who had followed his son to Madras, at once institutes a suit against the Missionary under Sec. 361, which runs as follows—

"'Whoever takes or entices any minor, under fourteen years of age if a male, or under sixteen years of age if a female, or any person of unsound mind, out of the keeping of the lawful guardian of such minor or person of unsound mind, without the consent of such guardian, is said to kidnap such minor or person from lawful guardianship.' It is also explained that the words 'lawful

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guardian,' mean 'any person lawfully entrusted with the care or custody of such minor or other person.' Section 363 prescribes the punishment for this offence,—'imprisonment of either description for a term which may extend to seven years,' besides liability to a fine.

"It will be at once seen that the only question for the magistrate to decide is the age of the infant. If that is under fourteen in the case of a boy, or sixteen in the case of a girl, no other course is open but to commit the defendant to take his trial at the sessions. The question of intelligence, or what Sir William Burton once professed to be guided by, the discretion manifested by the convert's preference of 'the truth,' or the excellence of the guardian preferred to the parent,—none of these, which formerly created so much perplexity and discussion, enter the case: the sole issue is the determination of the age: that settled to the satisfaction of the court, imprisonment or acquittal follows as a matter of course. In the case tried in the Royapettah Police Court, the decision arrived at by the magistrate was, that the lad was not under fourteen years of age, and that the offence charged had not been committed. It will in future be necessary for Missionaries to use every precaution to guard against deception in the matter of age. Even when the convert is older than the age fixed by the code, it may not always be so easy, as in the present case, to prove him so to the satisfaction of the court. And though the annoyance of a trial and imprisonment would wear the aspect of martyrdom, from what we know of the public feeling in these cases, we are able to say that not much sympathy would be felt for the martyr."—*Madras Times.*

The Madras "Athenæum" of January 14th observes, "After a patient hearing, the case entirely broke down, the medical evidence produced as to the boy's age showing him to be about sixteen years of age, and therefore a free agent. His freedom he used to forsake his family, and throw his lot in with the Missionaries."

"Ten or fifteen years ago a matter of this kind would have created a much greater sensation among the caste native community than almost any amount of conversions could do now. The members of that community have grown wiser, and value the secular advantage of cheap Missionary education sufficiently to make them run the hazard of proselytism."

ORDINATION IN THE TINNEVELLY MISSION.

The Rev. W. Gray, Acting Secretary of the Madras Corresponding Committee, communicates the following intelligence—

"I have now the pleasing task of giving you information in reference to the Bishop's movements amongst us. His lordship having commenced his tour of visitation with Dohnavur, proceeded to Suvisesapuram, Edeiyenkudy, Christianagaram, Kadatchapuram, Mudatoor, Satthankulam, Mengnanapuram, Asirvadhapuram, and Nazareth, and arrived at Palamcotta on the morning of Tuesday the 15th instant, and in the afternoon commenced the examination of candidates for holy orders. There were seventeen candidates, four of which were from the Society for the Propagation of the Gospel.

"The Ordination Service is always a most interesting one, but, on the present occasion, was made more so by the union of both the European and native congregations. Dr. Caldwell delivered the address to the candidates,

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and preached the sermon. I believe we all felt it a very solemn occasion, and I trust God's presence and blessing were with us.

"On Monday we had the anniversary meeting of our Auxiliary Church Missionary Society, at which the Bishop presided. Mr. Meadows and the itinerant party gave us a very encouraging statement of the progress of the Gospel in the northern parts of the district. The meeting, however, was not nearly so numerously attended as on other occasions, owing to the sad ravages which cholera is making on all sides. On Tuesday the candidates for confirmation met, and I was sorry to find that several, who had been examined and passed only a few days before, were no longer in the world. To-morrow, being Christmas-day, the Bishop has engaged to preach in the English church, on behalf of the Church Missionary Society.

"*Christmas-day*—We have just returned from the English service. The Bishop preached a most excellent sermon. The collection made was Rs. 210 . 6 . 8. In this sum was a cheque from Mr. Silver for 100 rupees, accompanied by a memorandum, as follows—'The enclosed cheque for 100 rupees is for Female Education in the district of Tinnevelly.'"

CEYLON.

MINUTE adopted by the Committee of the Ceylon Tamil Cooly Mission, on the departure to Europe, for recovery of health, of the Rev. Septimus Hobbs—

"The Committee of the Ceylon Tamil Cooly Mission cannot allow their valued friend, the Rev. Septimus Hobbs, to retire, even temporarily, from this Mission, without placing on record their deep and grateful sense of his self-denying and unwearied labours during the past seven years.

"To him, under God, it may in simple truth be said are wholly due the organization and efficient working of this Mission. His zeal, forethought, and personal influence, have mainly contributed to the regular supply of catechists from the Missions on the coast; and with skill, firmness, and judgment he has guided, directed, and efficiently supervised their work.

"The word of God has been by him sown broadcast over every part of the province, as well in the lonely bungalows of our European brethren as among our Indian immigrants. Nor, in doing the work of an evangelist, has the duty of the pastor, in building up a native Tamil Church, been overlooked. Every Protestant Tamil Christian in the coffee districts has been sought out and registered for regular instruction and visitation, and the Tamil church of Kandy, in its devout congregations, decent services, and excellent organization, is a model of what a native-Christian church ought to be.

"To the European planters he endeared himself by his kindliness, single-mindedness, and devotion, and so commended to them the cause he had at heart, that funds were always at hand, and more than enough, for extension of the work when increase of labourers admitted of it.

"It is, of course, a subject of deep regret to the Committee that Mr. Hobbs should be suddenly removed from a career of so much usefulness, but they bow to the dispensation of the great Head of the church, in the conviction that 'He doeth all things well,' and that He will continue to prosper His own work, albeit in other and less experienced hands; and it is their earnest prayer that this devoted servant of Christ may be restored to this, his chosen work; and, if this cannot be, that he may be blessed with many

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days of useful labour in the cause of that Master, whose he is, and whom he has served faithfully for twenty years in the Missionary field.

"(Signed)

H. BIRD.
J. C. B. DE BUTTS, Capt. R.E.
D. STEWARD.
W. E. CHAUSSE, A.G.A., Kandy.
JOHN KEITH JOLLY.
FRANCIS BLACKLAW.
LOUIS BIRD.
THOS JACKSON.
W. SMITH.
F. W LEMARCHAND.
W. S. LAYARD."

MAURITIUS.

The "Mauritius Overland Gazette" of Feb. 6, 1863, contains the following notice of the death of Governor Stevenson—

"Three days after the departure of our last mail a melancholy even occurred, which spread gloom and sorrow throughout all classes of the community. Sir William Stevenson, our able and respected Governor, was taken ill on Saturday, the 4th of January. He was attacked with dysentery, which very shortly assumed a serious character. On the 7th the disease became dangerous, and on the night of the 9th the best of Governors breathed his last. As the public generally had not been informed of his illness, the sudden announcement of the sad intelligence caused a most painful impression. It was only a few weeks ago that Sir W. and Lady Stevenson received congratulations on the birth of a son. Since then he had appeared several times in public, and, until a few days before his death, had transacted business as usual. How generally and how sincerely he was regretted, how he was esteemed, and how his high qualities and remarkable talents were appreciated, will be best learnt by the Resolutions and Addresses of all the public bodies in the colony. Legislative Council, Chambers of Commerce and Agriculture, Municipal Council, Society of Arts and Sciences, and Meteorological Society, have all done justice to his merits as an able and enlightened Governor, as the supporter of commerce and agriculture, the promoter of science, the benevolent protector of the lower classes, and the warm advocate of their moral advancement.

"In private life, by his amiable manners and kind disposition, he secured the warm attachment and affection of all around him. Such was Sir W. Stevenson as a Governor and a man. It has naturally devolved on one who was most capable of judging to speak of him as a Christian. The modest and unassuming eloquence of the Bishop of Mauritius told us from the pulpit what he was in this respect. We refer to the passage of his funeral sermon. It is there truly said that he ruled with diligence and 'fell with his armour on.'

"The inhabitants of this colony intend to erect a monument to his memory, the expense to be paid by public subscription, and we are satisfied the testimonial will want nothing to make it worthy of the benefactor of the colony."

DEPARTURE OF MISSIONARIES.

West Africa—The Rev. H. C. and Mrs. Binns and the Rev. A. Mann embarked at Liverpool on the 24th of February, on board the steamer for Sierra Leone and Lagos.

RETURN HOME OF MISSIONARIES.

West Africa—The Rev. T. and Mrs. Oldham left the Gambia January 25th, and arrived at Liverpool on February 11th.

Ceylon—Mr. H. J. and Mrs. Barton left Ceylon October 27, 1862, and arrived at Gravesend on February 10.

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INDIA—CALCUTTA.

THE following extract of a letter from the Rev. J. Vaughan presents the opinion which he has formed as to the prospects of Christianity in the districts bordering on Calcutta—

"It is impossible to go amongst the villages without a deep and thorough conviction that God's truth is advancing. The spread of Christianity into the remote villages of the Roman empire was admitted by enemies and claimed by friends as an undeniable evidence of its progress. That evidence meets us with great force here in Bengal. I have, at different times, preached east, west, north, and south of Calcutta, and the same grand features strike me everywhere. Hinduism is dying, yea, is well-nigh dead, as respects the hold which it has upon the minds of the people. During the entire of a tour on which I have lately been, I have scarcely met with a man who stood forward as its champion.

"Many and various are the influences which operate to produce this result, but the result is certain. A strong feeling, too, prevails that Christianity must and will be the religion of India. Further, Christianity is, to a great extent, commending itself to the convictions of the people as a decidedly good thing: 'the character of Jesus is becoming more understood, and, in consequence, more admired. What is very important, also, the people can now draw the distinction between the precious and the vile:' they rarely charge upon Christianity the inconsistencies of its professors: they comprehend the difference between a Christian in name and a Christian in heart."

Free-Church Institute.

"Sir Robert Napier presided at the late examination of the Free Church of Scotland's Institution in Calcutta. The Hon. Messrs. Erskine and Ellis, and Rajah Deonarain Singh, with other native gentlemen, were present. Dr. Duff drew attention to a lad who has an extraordinary power of improvising Bengalee verse. His powers were successfully tested on the spot by being asked to improvise verses on the Ganges. Sir Robert Napier, in his address, trusted that the day was not far distant when Young Bengal would not only throw off the superstitions of their race, but become God-fearing men. Perhaps the most healthy future of our administration—thanks to 1857—is now the hearty honesty with which high officials, when in public, urge the importance of Christianity on the natives."—*Friend of India.*

THE PUNJAB.

An educational Durbar—an example to Governors.

"Few spectacles have been exhibited to the people in the Punjab of greater present interest, or fraught with results of greater future importance, than was witnessed at Lahore on the 14th of February. The Sirdars and Chiefs of the Lahore and Umritsur Division were assembled on the parade-ground in front of the fort, and in sight of the tomb of Maharajah Runjeet Sing, to see

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prizes, medals, and other distinctions, distributed to the most successful scholars out of a mass of some 1500 boys, who were there assembled from the Government and Mission schools of Lahore, Umritsur, Goojranwalla, Ferozepore, and Putiala. On this picturesque parade-ground, where, in former days, the Sikh Maharajah used to marshal his troops and instruct his Sirdars in the art of war for purposes of aggression, the Lieutenant-Governor met the sons of those Sirdars to congratulate them on the progress they had made, not in warlike skill, but in the peaceful acquirement of general knowledge.

"Three years ago, Sir R. Montgomery, fully convinced that if we would effect any real improvement in the condition of the people, we must begin by working through them, and carrying them with us, saw, that before any great effect on the masses could be hoped for, we must commence by educating the higher classes. For this purpose he established at Lahore a High School for the education of the sons of the Sikh nobility. At first the school was looked upon with suspicion; and only a venturesome few could be brought to agree to send their boys there. But Sir R. Montgomery was not slow to perceive the feeling which caused this hesitation, and at once supplied the remedy. The Sirdars were afraid of the levelling tendencies of our English institutions; and showed what others feel, but are afraid to express, that though English ideas are doubtless based on deeper wisdom than their own, yet the manner of carrying out those ideas is peculiarly English, and often is peculiarly offensive to oriental feelings. Sir. R. Montgomery, therefore, very wisely determined to call to his aid the most influential Sirdars, and having made known the principles on which a sound education would be imparted in this High School, left it to a Committee of Sirdars to work out all details. It is a remarkable fact, that, in carrying out the work thus delegated to them, the members of the Committee displayed a greater degree of anxiety for the moral welfare of the youths who were to be educated at the High School, than we fear is shared by many of those who have the charge of our Government schools. It has been their frequent practice to call the attention of the Commissioner or other official to the necessity for seeing that, in passing to and fro between the school and home, these youths did not come in contact with injurious influences. Without further pursuing this subject, it suffices to remark that the interest in their duties displayed by the Committee was all that could be desired. For three years this High School has been opened, and there are now 160 youths receiving an English education, which will assuredly not be without good fruit when the time comes for them to take part in the administration of the affairs of the province.

"On the occasion we are now describing there was a large array of tents spread on the plain, at one end of which the Lieutenant-Governor, accompanied by the General commanding the division, Commissioners, Secretaries, and other officials, was seated. On his right sat the chief Sirdars of the province; on the left, the ladies and other visitors who came to enjoy the scene. In front, covering a large expanse of carpet, sat 1500 students. After the Director of Public Instruction, Captain Fuller, had delivered a report of the progress of education during the past year, the Lieutenant-Governor rose, and, in a speech of some length, explained the origin of these schools, and expressed openly and boldly his policy for the future. As the fathers of the boys present had proved themselves formerly foemen, worthy to meet the

RECENT INTELLIGENCE.

British force in the field, and, more lately, the most sturdy supporters of the British rule, so he expressed his full confidence that their sons would, in peaceful times, show themselves in no way degenerate in energy and zeal in the acquirement of knowledge. For, the Lieutenant-Governor pointed out, it was his desire and intention to employ, to a larger extent than heretofore in the administration of the province, the rising generation. Even under all the disadvantages of deficient education and neglected opportunities, those of the present generation, who had been invested with magisterial powers in town or country, had acquitted themselves well, and there is every reason to believe that the future race will prove themselves fully equal to the discharge of the duties proposed to be entrusted to them.

"But perhaps by far the most interesting part of the day's ceremony, and of the Lieutenant-Governor's speech, was when he called upon the Sirdars and Chiefs to aid him in the difficult yet all-important work of introducing female education. He pointed out to them, that history and modern experience proved the necessity for educating females, if a nation would raise itself to power. He also took care to disabuse their minds of the erroneous idea started by some, that females should be sent to school to be educated. Such a proceeding would be in every way undesirable. But instead of committing the mistake of presenting for their unwilling acceptance some English planned system of education, he very wisely left it entirely to the Sirdars and people to make their own suggestions and arrangements, leaving it to them to call for Government aid, which would be promptly given. The result was, that the Chiefs in a body stood up, and, acknowledging the truth of his remarks, declared their readiness to consider so important a subject, and to submit some scheme for the approval of Government.

"It is difficult to overrate the importance of such meetings as these. If we would govern successfully, we must govern through the people; we must seek their aid, we must be guided in some measure by their advice. It is our mission to teach the people the principles of self-government, and to do this we must educate them thoroughly. To spread the advantages of education we must enlist the people on our side. Whether the high objects set before us are to any degree attained in the Punjab, the results of such a day as this we have described will show."—*Friend of India.*

NEW ZEALAND.

For the native churches in this country much prayer is needed at the present time. There prevails much languor in spiritual matters. In this view all the Missionaries agree. There are several causes besides the workings of the natural heart which tend to produce this state of things. The fond dream of nationality, the King-movement, the land-league, the native runangas, and the scheme of Government to solve the native problem, seem fully to occupy their thoughts and conversation.

Even the Diocese of Waiapu, occupying the eastern section of the island, is feeling disadvantageously the unsatisfactory state of the relations between the Government and the natives. There, also, the King-movement has been taken up by a section of the natives, the effect of which has been a quarrel amongst the tribes, and much lukewarmness and indifference. The two native clergymen have done their utmost to check the evil, and, under God's blessing, their efforts have succeeded in some measure.

The King party, however, is not an homogeneous body. On the contrary,

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it is essentially heterogeneous, with very little cohesion and no subordination to a central body. It is satisfactory to find that the Romish Bishop has been disappointed in the hope of attaching the King-movement to his party, and thus making capital out of the present political uneasiness. About six months ago, having been misled by some of his own people, he put forth a pastoral address to the King, implying that he and his party were about to join his church. Their answer to that address has been an effort to build a larger place for Protestant worship.

Native pastorate.

The bright spot in this Mission at present is the increase of the native pastorate, and the satisfactory character of those who have been admitted into it. In the diocese of Waiapu there are now three native pastors, the Revs. Rota Waitoa, admitted to deacon's orders 1855; Ramera Kawhia, 1861; and Tamihana Huata, 1861, all supported by funds collected by the natives. At Tokomaru, in the same diocese, they have completed the sum which is required as an endowment for the support of a clergyman, and the Bishop informs us that a candidate is in prospect of ordination for this charge in a few months.

Again, in Kaitaia, the northern portion of the island, the people residing at Whangapa and Hokianga have paid in 120*l.* as part of their endowment fund for the Rev. Piripi Patiki; and on their promising to pay the remainder in two years with interest of the same, he has entered into possession of their charge. Another native pastor, the Rev. Matui Taupaki, is assisting Archdeacon H. Williams, and is described as one who goes out into the highways and byeways.

DISMISSAL OF MISSIONARIES—MADAGASCAR.

At a General Meeting, held at the Church Missionary House on the 26th of March, the instructions of the Committee were delivered by the Rev. W. Knight, Clerical Secretary, to the Rev. T. Campbell and the Rev. H. Maundrell, appointed to commence a Mission on the Coast of Madagascar. Messrs. Campbell and Maundrell having acknowledged the instructions, they were addressed by the Rev. C. D. Marston, Incumbent of St. Mary's Marylebone, and by the Rev. Dr. Tidman, Secretary of the London Missionary Society, and commended in prayer to the guidance and protection of Almighty God by the Rev. J. H. Titcomb, Incumbent of St. Stephen's, Lambeth.*

DEPARTURE OF MISSIONARIES.

Ceylon—The Rev. C. C. and Mrs. M'Arthur left London on March 23rd, for Ceylon *vid* Marseilles.

Madagascar—The Rev. T. Campbell and the Rev. H. Maundrell left Gravesend on April 18th, for the Mauritius.

RETURN HOME OF MISSIONARIES.

West Africa—The Rev. A. and Mrs. Menzies left Freetown on March 21st, and arrived in London April 17th.

North India—The Rev. T. V. French has returned to England on account of ill health.

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* See pp. 105—113.

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SIXTY-FOURTH ANNIVERSARY OF THE SOCIETY.

THE Annual Sermon was preached before the Society on Monday evening, the 4th of May, at St. Bride's Church, Fleet Street, by the Right Hon. and Most Reverend Charles Thomas, Lord Archbishop of Canterbury, Vice-Patron. Text, Romans i. 16. Collection, 81*l.* 3*s.* 3*d.*

The Annual Meeting was held next day, May 5th, in Exeter Hall. The Chair was taken by the Right Hon. the President at Eleven o'clock A.M. Prayer having been offered, and part of the 53rd and 54th chapters of Isaiah read by the Hon. Clerical Secretary, the Meeting was addressed by the Chairman. The Report was read by the Rev. John Venn, M.A., and the following Resolutions adopted—

I. Moved by the Lord Bishop of Sydney, V.P., and seconded by the Rev. James Bardsley, M.A., Rector of St. Ann's, Manchester—

—That the Report, of which an abstract has been read, be received, and printed under the direction of the Committee; that the thanks of the Meeting be given to His Grace the Archbishop of Canterbury for his sermon before the Society last evening—to the Right Hon. the President and the Vice-Presidents, and to all those friends who, during the past year, have exerted themselves in its behalf; and that the following gentlemen be appointed the Committee for the ensuing year—

Major-Gen. R. Alexander.	J. S. Gilliat, Esq.	Peter F. O'Malley, Esq.
George Arbuthnot, Esq.	John Goldingham, Esq.	J. E. T. Parratt, Esq.
T. Fowell Buxton, Esq.	Russell Gurney, Esq., Q.C.	Colonel Smith.
Lieut.-Col. Caldwell.	J. Gurney Hoare, Esq.	John Sperling, Esq.
Major-General Clarke.	Lieut.-Colonel Hughes.	J. Morgan Strachan, Esq.
W. Dugmore, Esq., Q.C.	Arthur Lang, Esq.	James Stuart, Esq.
James Farish, Esq.	Lieut.-Colonel Lavie.	J. Fryer Thomas, Esq.
Sydney Gedge, Esq.	F. N. Maltby, Esq.	H. Carre Tucker, Esq.

II. Moved by Lieut.-Colonel Rowlandson, and seconded by the Rev. W. Armstrong Russell, M.A., Missionary from China—

—That the new countries opened by the providence of God to Missionary effort, and the encouraging prospects which they present for the preaching of the Gospel, constitute a loud call upon the Church of Christ to supply the means and the men for taking possession of them in the name of the Lord Jesus, and in dependence upon the Spirit of our God.

III. Moved by the Rev. John Gritton, Missionary from Tinnevelly, seconded by the Rev. Dr. Murphy, Chaplain of Madras—

—That the state of British India, its general religious aspect, its rapid social improvement, and the successes of the Gospel which have already been granted in some favoured districts, invite the special efforts of British Christians to evangelize their fellow-subjects in that vast empire.

The Hymn "Come let us join our cheerful songs" was sung during the Meeting.

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FINANCIAL STATEMENT.

INCOME.

General Fund—Associations, Benefactions, Legacies, &c. . .	£127,309	4	0
Fund for Disabled Missionaries, &c.	1731	14	6
Total Ordinary Income	£129,040	18	6
Special Fund for India	2177	4	11
Total received at home	£131,218	3	5
EXPENDITURE	£136,252	10	3
On account of Expenditure charged to India Fund,	6200	0	0
	£142,452	10	3

Ordinary Income of the Year . . .	£129,040	18	6		
Surplus, 1861-62	4947	7	1		
				£133,988	5	7
Ordinary Expenditure				136,252	10	3
Deficit, 1862-63				£2264	4	8

The Local Funds raised in the Missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing Statement. They amount to about 20,000*l.*; making a grand total from all sources of 151,218*l.*

EXTRACTS FROM THE REPORT.

In the last Annual Report the Committee had the satisfaction of announcing a balance in hand of nearly 5000*l.* At the same time they warned their friends that the expenditure of that year had been, from exceptional causes, below the average, and that the balance could not be regarded as an available sum until it should be ascertained that these exceptional causes did not involve an additional expenditure in the following year.

This caution was not unnecessary, for, in the year just closed, the income has fallen below, and the expenditure has risen above, those of the preceding year.

The total ordinary income has been 129,040*l.*, which is 7857*l.* below that of the preceding year. This deficiency has arisen from a falling off, partly in legacies, and partly in the sums received from Associations. The deficiency from Associations, the main sinews of the Society, is 5600*l.* But yet the Committee cannot complain or be discouraged at this result in a year of such unexampled distress in many parts of the country, and of such noble efforts to relieve it in all parts.

The special fund for India has received during the year an increase of 2177*l.* The total income, therefore, from all sources, may be stated as 131,217*l.*, besides about 20,000*l.* received and expended in the Mission field.

The expenditure of the year from the general fund, after deducting special grants from the Indian fund, has been 136,400*l.*, which has not only absorbed the balance in hand at the commencement of the year, but has left a balance against the Society of 2413*l.*

The Committee have to record with unfeigned grief the loss which the

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Society has sustained by the death of the Most Reverend the Vice-Patron of the Society, Dr. John Bird Sumner, Archbishop of Canterbury, who was ever ready to give to the Committee the benefit of his wise, calm, and holy advice in all matters of perplexity, sympathizing with them cordially in their work, and encouraging them to maintain in all their integrity their distinctive principles and established practice.

His Grace's successor, Dr. Longley, has kindly consented to accept the office of Vice-Patron, having been a firm supporter of the Society ever since he entered Holy Orders.

The Islington Institution has kept up its average number of students (forty-two). In the course of the year a special ordination was held for the Society's students at Islington church, by the Bishop of Sierra Leone, acting under commission from the Bishop of London, when fourteen of them were ordained for the Missions of the Society. Never since the Reformation has so large a number of men been set apart at one time by any Protestant bishop for the extension of Christ's kingdom among the heathen.

The Committee have also to record with affectionate regret the loss of the Rev. John Chapman, formerly their Missionary in South India, and for the last ten years the able, indefatigable, and devoted Secretary of the Society.

CONCLUSION OF THE REPORT.

With divine encouragements to an onward progress, feelings of humiliation are mixed with those of joy, when the Committee revert to the facts of a diminished income and a diminished staff of European labourers. Long has the Church put up the cry, "Awake, awake, O arm of the Lord!" and now the Prophet's reply comes home to us, "Awake, awake, O Jerusalem!" Surely the spirit of slumber is upon us if our hearts are not stirred by the proofs which the Missionary fields afford that the Lord has gone out before us,—that He has made bare his arm in the sight of the heathen,—that a great crisis is drawing near, especially in the empire of British India. For the pecuniary means necessary to support a greatly increased band of Missionary labourers the Committee confidently rely upon their friends, who have never yet seen the Church Missionary Society in straits for funds without lifting her up to a higher position than ever.

It is therefore for MEN that the Committee make their chief appeal at this Anniversary. They need an increased supply of students for our Islington Training College; they need young clergymen or students from the Universities who are prepared at once to go forth with the advantage of a complete education, or the weight of a few years' experience in the ministry; they need men of educational power to guide and instruct the promising native students in Africa, India, and China, whose awakened intellects, feeling their way through two vast regions of thought, the native and the European, need and invite as guides men of discernment—men who can grasp the idea of the education of a nation, adapted to its own national habits, and to the special mental endowments which God has bestowed upon each race of man.

Upon young men who feel their obligation to the Saviour of the world, the Committee would put the solemn question, Why should not you go? The command is universal to all who have no providential hindrance, Go ye—Why should not you go?

But words and arguments from a Missionary Committee may seem words

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of course, and carry little weight. They abstain, therefore, from this style of address, and point to facts—to great facts, which their very position as a Missionary Committee enables and emboldens them to make known: there, and there, and there the Lord is calling and the work is waiting for labourers.

There, in South India, an Evangelist, blessed with large successes, invites his brethren to come and fill their bosoms, as his is filled, with ripe sheaves. There, in China, a noble-hearted brother, who has sacrificed all at home to obey the call of Christ, is fainting for want of help. There, at Peshawur, two Missionaries have fallen at their post in the van of the battle-field, in the prime of their days; and the statesman and the soldier, and the brethren in the ministry, as they stood beside the graves, sent a message to the Committee of this Society which had the honour of sending out two faithful men; and the Committee have reserved, for their concluding appeal, the words of that message.

"The Peshawur Committee desire to draw attention to the lives and deaths of these two Missionaries, in the hope that the mercies and the faithfulness of God which were manifested to them may stimulate and encourage many others to devote themselves to that work for which they gave their lives. There was no fear of death in their last hours, no anxiety on behalf of themselves or others, no doubt of acceptance or of the forgiveness of their every sin, no regret that they had ever become Missionaries. On the contrary, it will be heard with thankfulness that they were able to feel that calm, quiet assurance of faith and hope, which one of them appears to have received at the time when he first devoted himself to the Missionary work, and which he considered to be one of the ten thousand blessings which fall especially to the Missionary's lot. Even in the pangs of death he could thank God that he had been a Missionary.

"The Peshawur Committee trust that instances like these will weigh much with those persons who are now balancing in their minds the question of going forth themselves as Missionaries to the heathen, and that thus the death-beds of these two Missionaries may prove the means, in God's hands, of the sending forth of many others."

At the close of the Meeting the 117th Psalm was sung, and the Benediction pronounced by the Bishop of Melbourne. Collection, 127*l.* 18*s.* 7*d.*

A second Meeting was held in Exeter Hall on the evening of the same day at seven P.M., the Right Hon. Lord Radstock in the chair. The proceedings having been opened with prayer by the Rev. W. Knight, the Chairman announced that the Marquis of Cholmondeley, who usually presided, was prevented from being present by ill-health. He then proceeded to point out the duty of England, that as it was the light of the world, it ought to let its light so shine as to be a beacon to other nations. The Meeting was addressed by Lieut.-Colonel Horsley, Madras Engineers, on "Missionary Principles and Practice;" by the Rev. John Thomas, Missionary from Tinnevelly, on "Missions in South India;" by the Rev. J. Moorhouse, M.A., Incumbent of St. John the Evangelist, St. Pancras, on "Missionary Counsels to Young Men;" and by the Rev. William Keane, M.A., Rector of Whitby. Collection, 16*l.* 11*s.* 8*d.*

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THE ANNUAL COMMEMORATION OF THE CALCUTTA UNIVERSITY.

ON March 16 a special Meeting of the Senate of the University of Calcutta was held in the Town Hall for the purpose of conferring degrees on six Masters of Arts, one Doctor of Medicine, twenty-five Bachelors of Law and some Bachelors of Arts, who had been proved qualified for these honours by the examiners. The Hall was crowded with an audience of Europeans and natives, and a large number of the latter were unable to gain admission. At half-past four the Honourable C. J. Erskine, the Vice-Chancellor, in his robes, and attended by the Rev. J. Richards, Officiating Registrar, and the Members of the Senate, English, Hindu, and Mussulman, in gowns, entered the Hall. The Vice-Chancellor was supported by the Lord Bishop of Calcutta, the Rev. Dr. Duff, and His Honour the Lieutenant-Governor of Bengal. The Mahrajah of Jeypore, with Pundit Sheodeen, his adviser, was present.

The various graduates, beginning with Baboo Chunder Coomar Dey, and the following six Masters of Arts, viz. Baboos Beereshur Mitter, Joggeshur Mookerjee, Noben Kissen Mookerjee, Opendronath Mitter, Prosunno Coomar Bose, and Romanath Nundy were then presented to the Honourable the Vice-Chancellor by the Principals of their Colleges, addressed in the usual formula, and presented with diplomas. This ceremony concluded, the Honourable the Vice-Chancellor addressed the Senate, the Graduates, and the audience. We introduce one extract—

"Our past as a University is indeed but of yesterday. We are still in our infancy; a season rather of quiet growth than of any great achievements. But growth there certainly has been, as indicated not merely by the admission of students to-day to the highest degrees which we have to confer, but also in other ways. No one, for instance, now doubts—as some but a year or two ago appeared to doubt—that Universities have established themselves as a permanent part of our system in this country; or that there is a growing approximation of views as to the conditions under which they must progress; and, which is of greater importance still, the idea of a University, of its office and houses, has become familiar to the minds of many of the natives of this country, especially of those who reside in the neighbourhood of the greater cities. This is no inconsiderable gain. For, after all, only nine years have elapsed since the system was elaborated under the administration of Lord Dalhousie; only six years, since the Universities came into being under the administration of Lord Canning. They arose, as has been often noted, in that year of convulsion, which did so much to unsettle men's minds, and to consume resources that might have been devoted to progress and learning. With the return of better times we may look for the further expansion especially of these Institutions, which were in their origin a legacy of that great Corporation, the history of which is such a remarkable feature in the recent history of England; which, in their early guardianship, have been among the

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first-fruits of an imperial rule in this country; and which will yet, let us hope, as they tend to maturity, do much to encourage a freer development of public spirit and literary life in India. The six years which have just passed prove that the establishment of this University was not premature, by proving that agencies were at work capable of training a considerable number of candidates of whom a fair proportion would be successful according to the standards adopted by the University. This is clear from facts already before us, of which a precis has been kindly furnished to me. It appears, that since the opening of the University, 2225 young men have been admitted as Undergraduates; of whom, during the last two years, nearly 200 have passed the first examination in Arts; while, from the first, 89 have taken the degree of Bachelor of Arts; and, during the present year—thanks to the energy and industry of those who have been admitted to this honour to-day—6 have graduated as Masters of Arts. Turning to the Professional Faculties, 20 have passed as Licentiates in Engineering; 21 have passed as Licentiates in Medicine, 4 have taken Honours in Medicine, and one has just been admitted to the degree of Doctor of Medicine; in Law, 27 have passed (at the last three examinations) as Licentiates, and, from the first, 54 have passed as Bachelors. Meanwhile the number of affiliated Institutions has risen to 25; of which, 6—including St. Xavier's College in Calcutta, Jay Narain's College in Benares, and St. John's College in Agra—were affiliated during the past year. If we inquire who are chiefly entering on University careers, we find that the Mussulmans are the most backward, and that the Hindus are pressing on most of all. Only 4 Christian candidates have as yet graduated as Bachelors of Arts; only 3 have passed as Bachelors of Law; only 2 as Licentiates of Medicine; only 1 as Licentiate of Engineering. One Mussulman candidate only has graduated as a Bachelor of Arts; and not one has passed as Licentiate in any of the Professional Faculties. If—viewing it in another light—we confine our attention to the Entrance Examinations in the Faculty of Arts during the present year, we find that 1114 were admitted to the Entrance Examination, of whom 1043 were from Bengal, 43 were from the North-western Provinces, 19 from the Punjab, and 9 from Ceylon. Of 477 who passed the Entrance Examination, 445 were from Bengal, 16 were from the North-western Provinces, 9 were from the Punjab, and 7 from Ceylon. Only 62 therefore out of 1114 who were admitted to that Examination, and only 32 out of 477 who passed that Examination, were from territories beyond Bengal. As the Entrance Examinations are not held in Bengal alone, these results seem to suggest some interesting inquiries. While, however, the schools send up in one year more than 1100 candidates for entrance, of whom more than three-sevenths succeed; and 220 candidates for the first Examination in Arts, of whom nearly 100 succeed; and 35 candidates for the degree of Bachelor of Arts, of whom 25 succeed; and 7 candidates for the degree of Master of Arts, of whom 6 succeed; it must be admitted that there is important work for the University to do, in all its various grades.

There is a word of friendly caution which you will allow me to speak. Many of you have proved that you possess high attainments; your known merits are great; but you will not suffer yourselves to believe that what has here been done for you, or can here be done for you, is sufficient to place you at once on an equality with the scholars and professional men of Europe. Your own good sense will tell you that this is not, and cannot be so. The

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labours of those who have there given their lives for social progress, the long results of a great civilization, centuries of matured University, training have won for those old communities many precious privileges in which their members share. You have not here the same advantages. Do not shrink from owning the difficulties that lie before you, while you strenuously labour to remove them; those especially that most depress social energy among you. As the inner walls of social partition disappear, as the outer wall of national separation disappears, which for centuries have done so much to arrest the progress of society in India, your countrymen will be able, you will be able, to mix freely among yourselves and freely with other people, in all the pursuits of life, in every forward movement of the world. If any of you listened to what was said two years ago from this place by Lord Canning, his parting words may have cleaved to your memories, as they have done to mine. He reminded you that as yet you had but breasted the first hill in life, and reached the table-land on which your real course is to be run; and he added that, as you had hitherto been seekers of intellectual truth, you should go on to seek the truth in all things. I trust these sayings will sink deeply into the heart of every one of you. Seek to know that which is true, that you may follow after that which is good; that you may prove to those who doubt it still, that the natural fruit of a higher training is a purer and a better life. And now, in the name of my colleagues in the Senate, as well as in my own name, I wish you very heartily, God speed.—*Friend of India.*

SUPPRESSION OF INFANTICIDE IN OUDE.

The "Sumachar Hindustani" publishes an interesting account of the interview of the Oudh Talookdars with His Excellency the Viceroy at Cawnpore. After the presentation of the Talookdars by the Chief Commissioner, his Lordship took occasion to express the pleasure he had felt in observing the proceedings of the British-Indian Association of Oude, as reported in the newspapers. It has given him great gratification that the exertions of the Association have contributed to the suppression of the odious practice of female infanticide in Oude. He asked, may he be sure that there is now not the least remnant of the horrible custom? Maharajah Maun Singh submitted that the Association has adopted every possible measure for the suppression of the practice, and he believed it has been effectually suppressed. From the returns forwarded by the Talookdars from all the districts, it appeared that nearly 8000 female children were born during a period of some nine or ten months, and only one case of infanticide came to light and was proved, and the culprits received punishment. His Lordship, addressing Baboo Dukhinarunjun Mookerjee, observed that he had watched with attention and interest the Baboo's efforts to enlighten his brethren, and that his labours had given him great satisfaction. The Baboo replied, that to serve his Sovereign and country was his duty, and that he had done nothing more than his duty required. He was proud of the approbation of his Lordship. There was as much loyalty on one side as there was good feeling and cordiality on the other.

NORTH INDIA—DEHRA DOON.

"The little Christian colony in the Dehra Doon, if we are to credit the accounts of it in the Indian newspapers, is a genuine success, a real triumph of the Missionary cause.

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"If we understand the matter rightly, Major Rind, who has large plantations of some sort in the Dehra Doon, was induced, at the suggestion of the late Rev. R. M. Lamb, of the Church Missionary Society at Meerut, to consider the propriety of collecting together on one spot, in the Dehra Doon, a number of converts to Christianity, scattered about and exposed to persecution from the surrounding heathen. In 1858, Major Rind succeeded in establishing a colony of these people, amounting altogether to about 300 souls. Major Rind had originally no assistance except from private charity, but at last the Lieutenant-Governor of the North-western Provinces was induced to grant 7000 rupees to erect a building to be used both as a school and a chapel, and the Rev. Tulsi Paul, formerly a catechist under Mr. Lamb, was appointed their pastor. A schoolmaster has been appointed, and about 500 acres of waste lands have been granted to the settlement, free of rent. It is said that the little community is in every respect most promising. The people are well behaved, well dressed, and extremely industrious. They are contented with their lot, and apparently quite sincere in the profession of their new faith. The children are described as cleanly in appearance, well clad, and intelligent-looking. Altogether, this little settlement of new Christians, in a healthy and romantic locality of India, must have the best wishes of their brother Christians all over the world."—*Allen's India Mail.*

Mr. Williams, the Commissioner, states—"I have not, during my service in India, seen such an interesting sight as the congregation of about 200 native Christians in their temporary church under their native minister. The appearance of the younger members of it was very encouraging; such clean, well-dressed, intelligent-looking specimens of the youths of both sexes of their class I have never seen collected together. The little villages were surrounded by a fine sheet of cultivation. The state of the little community is in every way most promising." A year ago the colony was 228 strong. The Government of India has sanctioned grants for the erection of a chapel and school building to accommodate 300, and fifty rupees a month for a schoolmaster. Major Rind deserves all praise for his energetic and intelligent management of so difficult a work.—*Friend of India.*

DEPARTURE OF A MISSIONARY.

China.—The Rev. T. M'Clatchie, having taken leave of the Committee on April 21st, embarked at Gravesend, June 3rd, on board the "Cissy," for Shanghae.

RETURN HOME OF MISSIONARIES.

North India.—The Rev. H. D. and Mrs. Hubbard, the Rev. A. and Mrs. Strawbridge, with Mrs. Tuting, left Calcutta on January 23rd, and arrived in London on May 1st.—The Rev. T. G. Gaster left Calcutta on September 17th, 1862, and after a sojourn at Cape Town, reached England on May 29th.

South India.—The Rev. H. and Mrs. Andrews have arrived in England from Travancore.

China.—The Rev. T. S. and Mrs. Fleming left Ningpo on February 23rd, and arrived in London on the 17th of April.

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PALESTINE.

FROM recent despatches we learn that our Missionary at Nazareth, the Rev. John Zeller, had gone on itineration into the country east of the Jordan, to preach the Gospel there.

WESTERN INDIA.

Useful information respecting the condition and prospects of our Mission work in Western India will be found in the following extract from a letter of the Rev. E. Rogers, of Junir—

"The little success that has attended our labours in Western India has, I fear, caused the friends of Missions in England to look coldly upon us. It ought rather, I think, to engage their sympathy, and call forth their more earnest prayers in our behalf. At times I have felt greatly discouraged, and almost ready to give up the work in despair; but when I look at things more calmly, and think of the progress that has been made since I first came to India, and more especially when I think of God's precious promises, I feel that we ought rather to thank God and take courage, knowing that our labour cannot be in vain.

"Our great want is a number of faithful and devoted native teachers and schoolmasters, un-Anglicised, and simple in their habits. The work to be done is immense, and can never be overtaken by Europeans. The single Collectorate of Kandeish is in extent 12,078 square miles. About one-eighth of the population are Bheels, for whom scarcely any thing has been done. Again, just beyond the northern boundary of Kandeish, and near the Hill fort of Asseergurh, is the city of Burhampore. It is the largest city I have seen in this country, excepting Bombay and Poona. The railway from Bombay will soon be open to it, and I know no place better suited for a Mission station."

Yeoleh, the largest town in the Nasik district, after Nasik itself, has attracted the attention of the Corresponding Committee at Bombay, and it has been resolved that the Rev. Appaji Bapaji, and Mr. Ruttonji Nouroji, should proceed there on an experimental visit, staying a few months there, so as to ascertain its fitness as a new centre of Missionary operation.

Yeoleh was visited by the Rev. A. Frost about two years ago. He had visitors at his tents throughout the day from all castes and stations of the natives, and many were the requests made for a Mission school, and frequently was the question asked, Why do you not come and reside amongst us. The existence of a large Government school in the town for many years has greatly multiplied the number of readers. Mr. Frost sold there many books—Scriptures and tracts.

LITERATURE FOR THE NATIVES.

Among the many forces silently at work in native society, not the least important is the diffusion of English, and especially vernacular books and tracts, both secular and Christian. Of purely native and idolatrous literature it is impossible to estimate the extent, even by securing returns from the various native presses, as the Bengal and North-west authorities have done

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from time to time. All such inquiries are viewed with suspicion, they are occasionally conducted with carelessness, and the results are even more untrustworthy than other Asiatic statistics collected in a similar manner. But no one can live in the interior of India, or visit the large markets held periodically, without feeling that the filthiest biographies of the most lascivious members of the Hindu pantheon obtain a circulation with which the purest secular books cannot compete. Still, the progress of a pure vernacular literature is steady. The most useful Vernacular Literature Society, though not now in existence as an independent body, yet works through the Calcutta School-Book Society, with which it is united. We have the first number of the "Rahasya Sandarbha," a monthly magazine of science, literature, and art, in Bengalee. The number of books issued by this one Society has risen from 11,841 in the year 1825 to 121,669 in 1861. The following list shows the number issued in various languages in two years—

Language.	1860.	1861.
English	50,471	46,783
Anglo-Asiatic	6069	3147
Sanskrit	372	588
Bengalee	53,546	62,935
Hindi	4299	5171
Oriya	4	35
Arabic	36	4
Persian	57	120
Urdu	3226	2868
Santal	1	16
Cossyah	2	2
Total	118,083	121,669

The Society has 61 agents occupied in selling its books. If to this we add the 253,170 books issued in 1561-62 by the Christian Vernacular Education Society, the issues of the Tract, Bible, and Religious Societies at the three Presidencies, and those of the North-West Book Agency, we shall have some idea of the extent to which a healthy literature, secular, educational, and religious, is saturating the middle class. There are 25 Mission presses in India, Ceylon, and Burmah: the whole Bible has been translated into 14 languages, the New Testament into 19, and separate books into 26. In ten years 1,634,940 copies of the Bible and 8,604,033 of Christian tracts and books, exclusive of all secular and educational works, have been circulated.

Every man, woman, and child taught to read creates a new demand for literature. At present the poorer classes sit round the reader as he sings out rhythmically the exploits of Hindu gods and heroes. Readers of this kind should be employed, as well as book-hawkers, by the Societies. Moreover, the plan which a Bombay civilian has introduced into his Presidency should be everywhere adopted, of establishing vernacular libraries wherever there is an official. Reading-rooms, and, ultimately, Debating Societies, could be grafted on such institutions, and India would awake to a new intellectual life.—*Friend of India.*

CHINA.

The condition and prospects of Missionary work at Fuh-chau will be found

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in the following extract from a letter of the Rev. G. Smith, dated April 23d, 1863—

"Our work is not without some signs of encouragement. We commenced a boys' day school at the beginning of the Chinese new year, which has proved very successful. More boys offered themselves than we could take, though they have no inducement for coming, except the instruction they receive. The school is under my constant inspection, being on the same premises as our Mission chapel, and the teacher is one of our converts. We find the school useful, not merely as a means of conveying Christian instruction to the young, but also as bringing us into friendly intercourse with their parents and friends, and inducing them also to attend our services. We are very greatly indebted to our friends here for the excellent place we have got in the very heart and centre of the city for carrying on our work, especially to one gentleman who gave 1000 dollars in aid of the purchase of the premises. It was absolutely necessary to have a good centre for our operations, if, through the Lord's blessing, we were to accomplish any thing here. Such a centre has, however, happily been obtained without having to ask for any special grant. The Committee will understand that there has been nothing spent for bricks and mortar, and that the sum above mentioned was simply for the purchase of the place, which, at that price, was very cheap. By and by we may have a request to make with regard to building, which is very necessary.

"But with regard to the work to which these things are merely accessories. We have at present four candidates for baptism, two men and two women, whom we hope to admit to that holy ordinance on Whit Sunday. We have a few other regular attendants at our services, who, we hope, may in due time be admitted into the fellowship of Christ's visible church, and not only so, but they may also be partakers of like precious faith in our blessed Saviour.

"Our services are well attended, and we are approaching to something of the quiet and order of a Christian congregation."

NORTH-WEST AMERICA.

The Rev. W. Mason, writing from York Factory, under date of March 27th, 1863, communicates several deeply-interesting points respecting the Indians under his care—

"The 'home guards' (Indians who are employed by the Company to hunt deer, rabbits, partridges, &c., for the Fort) have been very regular in their attendance on the means of grace. Some appear to realize comfort from reading God's holy word. The entire New Testament has been frequently read by several of them, with large portions of the Old. John W—— received a Bible about Christmas. He has now read the whole as far as the prophet Isaiah. In his tent you will always find the Bible by his side. He is lame, unable to walk, and, thus deprived of the public means of grace, he seeks God's blessing by prayer and the word. He said on one occasion, 'It is very good, and makes me feel happy in my heart.' John M—— is another consistent Christian, who takes great delight in God's service, private prayer, and the study of the Scriptures."

The Rev. Henry George, in a letter dated January 1st, 1863, informs us of the progress of the Westbourne Mission Station. He writes—

"When I look at my little congregation on the return of each Sabbath, I

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see in my chapel the really penitent, very humble, and pensive, thankful to a degree for the pardoning mercies of the Gospel. Other seats, seldom vacated, are occupied by inquirers in search for truth. It is pleasing to see the young man growing into manhood with feelings solemnized and passions subdued by the power of a saving religion. Amongst our few, we continually welcome the arrival of strangers, either heathen or Roman Catholics, drawn amongst us by the ties of relationship, or by friends."

With respect to the state of the country generally, he observes—

"You will hear from other and more direct sources of the anarchical state of the country and the Red-River Settlement. Sad news reaches us from every quarter. The Indians, both Cree and Saulteaux, are altogether unsettled in mind. The Half-breed is very restive, in too many instances turbulent. What concerns my own work is—

"1st. A message was sent to me from a French Half-breed, saying that in the spring (May) he would come down with others, and bid me three times to walk out of my house, and that, if I finally resist, he will take it upon himself to 'chuck me out.' In November he called a council of Crees. He got them to agree to this. I think I can afford to smile at it.

"2nd. The Sioux have occasioned two alarms this winter, each threatening to break up my settlement altogether. During the last winter my people were very frightened. A frequent repetition is not desirable. One day I may have to report myself *solus*.

"Belonging to the location there are 111 families: 8 Protestant and 6 Roman-Catholic resident holders of land and property.

"The remaining 97 are all vagrants, ever on the buffalo and fur-hunt. I hope to settle four more this spring. They are impatiently waiting for their dwellings. My school has been well attended: average, twenty-five."

ORDINATION AT SIERRA LEONE.

A further step has been taken towards the establishment of the church at Sierra Leone on a self-sustaining basis. On Sunday, March 15th, seven natives were ordained by the Bishop of Sierra Leone, in St. George's Cathedral, Freetown—Moses Taylor, William Quaker, and Charles Davies, priests; and James Johnson, George Macaulay, Daniel Williams, and — Maurice, deacons. The Rev. H. C. Binns, Missionary, was ordained priest at the same time. The object of Missionary operations is to establish a native church, having native pastors, whose salaries are paid by the people themselves.—*Iwe Irohin.*

INSTRUCTIONS TO MISSIONARIES.

At a General Meeting at the Church Missionary Institution, Islington, on June 19th, the Committee took leave of the Rev. J. and Mrs. Thomas and the Rev. H. Dixon, returning to Tinnevelly.

The instructions were delivered by the Rev. W. Knight, and, having been responded to, the Missionaries were addressed by the Rev. D. Wilson and the Rev. Henry Venn, and recommended in prayer by the Rev. J. Ridgeway.

RETURN HOME OF MISSIONARIES.

West Africa.—The Rev. C. and Mrs. Knodler left Sierra Leone on June 21st, and arrived in London on July 13th. Mr. C. F. Lieb left Lagos on May 10th, and arrived in London on June 11th.

North India.—The Rev. and Mrs. Hasell, and the Rev. J. A. M'Carthy, left Calcutta on the 23rd of February, and arrived in London on June 22nd.

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INDIA.

"IT is forty-five years since the *Durpan*, the first Bengali newspaper, was published in Serampore. What that began, the *Bengali Government Gazette*, also established in Serampore in 1840, continued. Two years after the *Durpan* and *Chundrika* appeared for the purpose of defending widow-burning and Hindoo orthodoxy. A great advance was made ten years after, in 1830, when the *Probakhur* appeared daily, distinguished by a literary style and a moderate tone. Since then the Bengali Press has made great strides. Magazines and books followed, every year less and less idolatrous and obscene; so that for 30 works of this class published in 1820, we have 322 separate publications, including 6 newspapers, in 1857, and of all these more than half a million of copies were printed. These figures may safely be doubled for the past year. Even during the first year of the mutiny there were in the North-western Provinces 22 native presses, which issued, in Hindee, Oordoo, and Bengali, 15 newspapers, with a circulation of 3222, and for every copy at least 10 readers must be allowed. To many of these Government subscribed, and the officials supplied them with information, while at Budaon and Bareilly the newspapers were actively used by the rebels. But how little the printed journals give us an idea of the news circulated in native society, may be seen from the fact, that in Delhi there were in 1857 from 20 to 30 *Akbarnuvees*, or newswriters, and that intelligence of the fall of Delhi was first communicated by the writer employed by the Jeypore Durbar. Every native chief and banker has his news-agents throughout India, who write periodical letters, which are equivalent to our commercial circulars with political intelligence added."—*Friend of India, May* 21, 1863.

Bishop of Colombo.

"The Bishop of Colombo, with the Archdeacon, lately visited the Malwatta Wihara, one of the principal Buddhist temples in Kandy. Some twenty priests assembled, and to them he explained the truths of Christianity in their own temple. A local journalist says—'He stated it was his wish that they should still be the instructors of the people, but by the new way of the Gospel of Christ. It was a gratifying sight to see the Christian Bishop making confession of his faith in a Buddhist banna-room, with the yellow-robed priests for his auditors, earnestly calling on them to lay aside their errors, and to join with him in a crusade for the only religion—which is from God—against their own and all mere human systems. His Lordship concluded with a prayer.'"—*Friend of India, May* 21, 1863.

Visitation at Madras.

"The Bishop of Madras held his first visitation of the diocese on the 23rd of April. There has been no visitation for the last six and a half years. Some thirty of the clergy attended morning service in the Cathedral. At afternoon service the Registrar read out the names of the clergy of the Diocese, those present replying, when Bishop Gell delivered his Primary Charge, which

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occupied an hour and a half in delivery. The Charge is described as able and interesting. It dealt, says the *Madras Athenæum*, with the Missions in Tinnevelly, Tanjore, &c., the work carried on by the Continental and Colonial Church Society, and the two large Missionary Societies, the Society for the Propagation of the Gospel and the Church Missionary Society, and with the work of education going on in the diocese. He adverted also to those topics which are now agitating the religious world, in a most sensible manner. He advised his clergy what books to read with reference to the Essays and Reviews, and the Colenso Question, and dealt fairly with the subject of the plenary inspiration of the Scripture, the discussion of which has lately occupied the religious portion of the Madras world."—*Friend of India, May* 14, 1863.

Female Education.

"The Parsee gentlemen who have been making a tour of India were entertained by their brethren in Mhow, where a somewhat remarkable speech was made by a Parsee, in proposing the health of 'The Cama family.' 'The Cama family have practised what they preach. Their exertions in the cause of female education show this.' The speaker went on to say, 'Will any one here say that the social position of our wives is not disgraceful? How do we treat them? As slaves—worse than slaves. Do they share in our enjoyments? Here we are at this very moment with a repast before us which the most epicurean European might well envy, and have we a single lady present to share in our festivity? Can we call ourselves civilized beings, when we can regale ourselves in this way without thinking for a moment of our wives and daughters? I am afraid, gentlemen, that the position we have attained in European eyes of our civilization is not deserved, and will never be deserved until we follow, in a body and with a clear heart, the Cama family, who have been the foremost to break the great barrier which superstition, narrowmindedness, and selfishness, has raised against the liberty of our partners.'

"The *Madras Examiner* publishes statistics which, if accurate, are valuable, showing the state of Female Education in the Southern Presidency. In 44 aided schools there are 2077 girls. In 80 schools unconnected with Government there are 4906 girls. This shows 124 schools with 6983 girls. Of the latter, 3659 are native Christians, 1953 Hindus, 39 Mohammedans, and 1296 others. Five of the schools, with 304 girls, are under native management."—*Friend of India, May* 14, 1863.

Native loyalty at Bombay.

"On May-day the people of Bombay gave themselves up to enjoyment observing it as a holiday in honour of the royal marriage. Fireworks, transparencies, triumphal arches, and the feasting of 8000 schoolchildren do credit to Bombay loyalty. The sum of Rs. 11,575 was subscribed for the children's fete. All the pupils throughout the island, including those from Mahim, were invited to attend. Supper was prepared for all Christian children, and sweetmeats and fruit for those whose religious persuasions forbid their sitting down with the Christians. Of the children, 2200 were Christian, or under Christian tuition, and 6100 Parsees, Hindus, and Mussulmans. Mr. Cowasjee Manockjee Limjee and Mr Homjee Cursetjee Dady supplied each orphan scholar with a suit of clothes. Mr. Sorabjee Pestonjee Framjee gave Rs. 5500, partly to be expended in discharging all debts for

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sums of 100 rupees and under of persons in jail for debt, partly for clothing destitute persons in Bombay, and partly as a donation to David Sassoon's school, to provide clothing for its boys. The debts of sixty-two persons were paid, and they were released from confinement, at an expenditure of 2891 rupees."—*Friend of India, May* 14, 1863.

Grants-in-Aid obstructive.

The following letter appears in the *Friend of India*, May 14, 1863—

"DEAR SIR,—Your remarks on the difficulty of spending money on Educational Grants are very just; but the chief reason for this difficulty is not the want of a desire for education among the people, nor the want of machinery for educating them, but a most unreasonable and obstructive rule, which prohibits the allotment of a grant to any school which has not been in existence for three years. Now, to establish a school, and to pay an English and a vernacular teacher, can hardly cost less than Rs. 50 a month; and to cover this expense 200 boys, paying four annas, are required. This is a number which can only be got together in the very largest towns; and such a school requires more than two masters to superintend it. But there are numbers of towns where 50 or 60 scholars will be found anxious to learn; and in such places it is only with great difficulty, and by canvassing constantly for subscriptions among the residents of the station and the native gentlemen of the district, that a school can be supported for the requisite three years. Then, when this has been done, Government will bestow a grant equal to the amount of the subscriptions, and all difficulty is over. This reminds one strongly of Johnson's letter to Lord Chesterfield—'Is not a patron, my Lord, one who watches at his ease a swimmer struggling in the waters, and, when he reaches the land, encumbers him with help?' In schools, as in other things, *c'est le premier pas qui coute*. There has lately been a large increase in the number of Missionaries, and these are our best machinery for superintending native schools, in which English and the Bible are taught. The supervision of such a Director of Education as we have in the North-west Provinces, and of his assistants, would be amply sufficient to prevent any misapplication of funds. I see no reason why an application, supported by these gentlemen, for a Grant-in-aid to start a school, should not be as favourably received as an application for a grant where the school, by existing for two years, has proved itself to be successful.—S. O."

CASHMERE.

"The *Lahore Chronicle* publishes the names of 200 officers who visit Cashmere this season. Captain J. B. Smylly is British Representative, Dr. A. M. Vauchere, Medical Officer, and the Rev. H. Murray, Chaplain.

"Cashmere has this season a Chaplain and a Missionary, the former the Rev. H. Murray of Meean Meer, who did good service at Lahore in the cholera epidemic, and the latter the Rev. W. Smith of the Church Mission, Benares. This is a great step, and will be a boon to the very large number of officers who this year visit the valley. A Missionary to do any good must reside among the people always."—*Friend of India, May* 14 *and* 21, 1863.

KAREN MISSION.

Commissioner Phayre's testimony to the labours of Dr. and Mrs. Mason.

"Dr. and Mrs. Mason found the Karens in a state of savage barbarism. There are now twenty-five thousand of them, either Christians or under

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Christian teaching and influence. They found them split up into tribes and clans, warring against each other, and taking captives to sell as slaves. Wherever the Gospel has been spread, such acts no longer prevail. They have ceased, not only amongst the Christian tribes, but also among the heathen tribes, except those on the extreme border. Now, I confidently assert that this great and beneficial change has been accomplished mainly, indeed almost entirely, by the labours of Dr. and Mrs. Mason, and of the Karen Minister, Sau Quala. I assert, from long experience among similar tribes, that such results could not be obtained by the Civil Administration, unaided by Missionary teaching. Any one who supposes that such a change could have been wrought among a savage people by Missionaries, without their 'mixing themselves up with the secular affairs' of that people, I am compelled to differ with very materially. It was neither desirable nor possible for Missionaries, earnestly bent on doing their duty, to avoid teaching the people in every walk of life, or to abstain from advising and leading them in their social progress. Such a people, too, oppressed by the Burmese, when opportunity offered, would naturally look to the Missionaries as their advocates and protectors. Even with the Karens in the plains, situated among the Burmese, such action of Christian Missionaries is most beneficial. I could name many Missionaries to whom I am under deep obligations for having brought to my notice grievances, great and petty, which otherwise would probably never have reached me. A district officer who fails to avail himself of such means of honest and disinterested information, I consider neglects a very efficient help to the performance of his duty."—*Friend of India, May* 21, 1863.

The following interesting items of intelligence have been communicated in a letter from our Missionary at Lucknow, the Rev. J. P. Mengé, dated May 7th, 1863—

"As regards our work I have been encouraged not a little. A few days ago a respectable well-read Mohammedan, who for the last four years has often argued with me about Mohammedanism and Christianity, asked me, when several learned Mohammedans were present, to pray for him by name. Besides which, the officiating high-priest of the Sheahs, a nephew of the old Mujhtehid, called on me the other day, for the first time, accompanied by a Moulavie, and a rich Mohammedan resident connected with the Oude royal family, and for three hours argued with me and Mr. Reuther in a conciliating spirit. The officiating high-priest is considered a very learned man, and a man of great influence among his people; and a remarkable fact is, that he quoted several parts of the Revelation in Arabic, which he evidently had read with attention. He is anxious to obtain a copy of the whole Bible in Arabic, and I should like to present him with one. If you perhaps can assist me to obtain one, I shall be obliged. Poor M—— L—— is dead, and, I fear, died rejecting the Gospel. His two eldest sons called on me three days ago, and expressed a wish to be once present at our Hindustani service."

ORDINATION AT RED RIVER.

On May, 26th last, the Bishop of Rupert's Land held a general ordination at Red River. The Bishop preached from Hosea xi. 4, after which the Rev. H. Budd, jun., the Rev. T. Vincent, and the Rev. J. A. Mackay, were admitted to priests' orders.

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YORUBA MISSION.

"On Sunday, July 26, were baptized, at the Owu Mission station, Abbeokuta, by the Rev. G. F. Bühler, two infants and eight adult native converts, four men and four women; the adults varying from twenty to seventy years. One was a native of Tapa in the Niger district, another from Ibara, and the rest of Abbeokuta."

"The Rev. J. B. Wood and Mr. Ashcroft left Abbeokuta on the 25th of July to carry supplies into the interior for the use of our friends at Ibadan and Oyo."

Ibadan war.

"As far as we are informed, no change has taken place in the position of the parties engaged in war: the advance made to Iperu and Ogere has not produced a battle, as was expected. The Egba and Ibadan forces are not far from each other, but they act as having a great respect for each others' power. We have seen and heard of persons coming from Ibadan: they long there for peace as far as we can ascertain the truth. The great obstacle to a settlement of the war is, that neither party is willing to take, or seem to take, the initiatory step. The object of the war, as it stands at present, is, that Ibadan fights to obtain and hold a road to Lagos. To obtain this, others must be dispossessed of their rights, and boundaries of the various tribes connected with the question must be altered. The Egbas do not wish it, for they would have the Ibadans on their eastern and south-eastern frontier, and, in case of any disagreement between them, in a position to annoy their communications. They are afraid, too, that their warlike propensities, and disposition to obtain conquest, will be strengthened and encouraged. On the other side, to obtain what they fight for is of the utmost importance. Lagos is not an uninterested spectator: it sees its own interests to be on the side of opening roads. We think, and have for years past, that it would be good to obtain an open road to Ibadan *vid* Ijebu country, but we prefer peaceful means. If obtained by force of arms, it will require a large force to keep it. If the road be of so much importance, why not endeavour to give an equivalent for it? this would prove the cheapest way in the end."—*Iwe Irohin.*

PRIMARY CHARGE OF THE BISHOP OF MADRAS.

The primary charge of the Bishop of Madras has just reached us. We introduce from this very able and useful document some extracts which have more especial reference to Missionary work.

Mission work in South India.

"The work amongst the heathen of Travancore is full of interest and encouragement; the number of baptisms in one year has been 734: I also confirmed there 1008 native Christians. An enlightened Sovereign rules

over that land. He encourages our efforts to do good to his people. There are no longer any legal slaves under his rule. The Christian church should pray that he and his counsellors may be enlightened with heavenly light; and that, breaking loose from the restraints of idolatry, they may declare themselves worshippers of the true God, and believers in his Son Jesus Christ their Redeemer.

"Of the Syrian church there is little to say. For many years nothing has occurred to revive those bright anticipations of reformation which Bishop Wilson and many others for a time entertained.

"The sight of Tinnevelly scatters to the winds almost all that has been written to disparage Mission work. The Christian will seek to preach the Gospel to the heathen though he sees no success, because his beloved Master, whose word with him is every thing, has said, 'Go ye into all the world, and preach the Gospel to every creature.' But unmistakeably in Tinnevelly the word of God, preached by devoted men, has not returned to Him void, but has accomplished much. Not all the results are there that everybody says ought to be there. But there are many saved and sanctified souls there, not perfectly sanctified, but wonderfully different from the soul of an idolater: there are men spending themselves for the Gospel; there are native pastors tried and efficient; there are catechists bent on winning souls for Christ; there are aged Christians waiting for their call to go and be with Christ; there are many intelligent children learning God's word and the spirit of the Gospel; there are many congregations in which the heartiness of the people and the preaching of their minister would put to shame many an English church; there are external signs of something new and something better than the old heathenism in the cleanliness and order of the Christian villages; and there is an acknowledged superiority in the intelligence and civilization of the Christian population which must influence for good the heathen around.

"The endowment of native pastors is a subject of great importance to the native church. And the great efforts which have already been made in Tinnevelly among the native Christians for supplying the means of supporting their own spiritual teachers is very encouraging. So also is the effort which has been made by the late Colonial and Continental Church Society's chaplain at Cochin to raise a fund for the endowment of a native pastorate in that city.

"I regard also with great satisfaction the efforts, on a very humble scale, of the very poor slaves in Travancore, who, out of their deep poverty, pay some of their poor fellow slaves for reading to them and instructing them."

Government education.

"As regards the great question of Government education, and the use of the Bible in all our schools, I think we ought to acknowledge with thankfulness, first, that there are Christian masters at the head of some of the Government schools, who care for the souls, as well as the intellects, of those whom they are appointed to teach; and, secondly, that the books are used in which distinctive Christian principles and facts are mentioned. We ought also to remember how undesirable it would be that the teaching of the Bible should be entrusted to a heathen master, whose principles might encourage rather than check him in turning the solemn and holy teaching of God's word into ridicule, and poisoning, not elevating, his pupil's mind.

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"But what seems to be a matter for regret in the position which Government has taken is this: their leading principle has the appearance of being the protection of heathenism, not the encouragement of Christianity. It excludes the Bible, with exceptions, instead of including it, with exceptions. It says you shall not have the Bible unless you want and ask for it, and then not in school hours; instead of saying, you shall have the Bible, unless you refuse it.

"It is possible that at first the practical carrying out of one of these principles might, owing to the want of agents for teaching the Bible, be very much the same as that of the other. But in the long run they will be very different. And I believe that one is in accordance with the mind of God. The Gospel word is, Come: we have good things for you, come and see. And the faithful stewards of the Gospel throw open their heavenly treasures, that whosoever is willing may come and see.

"And the Government, whose chief glory is, that it is a Christian Government, does best when it remembers that Christian truth is its foundation, Christian love its great principle of action, the establishment of the kingdom of Christ among all its subject its ultimate and far highest object.

"It is very possible that thus far, even if Government had announced itself twenty years ago to all India as Christian, and shown favour to the study of the Scriptures in all cases, without enforcing it in any, there might nevertheless be even now very few schools in which the Bible was so studied. But the number must have been somewhat greater than it is; and, humanly speaking, it would have gone on increasing, and the open acknowledgment of the name of Christ would have been also openly acknowledged and blessed by Him who is 'King of kings, and Lord of lords,' before whom, ere long, 'all kings shall fall down, and all nations do Him service,' yea 'all dominions shall serve and obey him,' and 'He shall reign for ever and ever.'

"It is not unreasonable to expect, that as, during the last fifty years, the governing powers of India have gradually recognised great Christian principles which once they opposed to such an extent as even to forbid the presence of a Christian Missionary, so they will move onwards until all Christian principles are recognised, and the very best that can be done for this land and its great population by sanctified human government shall be done.

"And here I invite you, Reverend brethren, to praise God for the recent act of the Government of India in finally disconnecting itself with the support of idolatrous and Mohammedan worship. On the 10th of March in this year an Act to this effect received the assent of his Excellency the Governor-General. By this Act it is provided that lands and other property managed by the Government for the benefit of mosques, temples, and other religious establishments, shall be transferred to trustees or managers professing the religion for the purposes of which such establishment exists. A holy Apostle wrote (1 Cor. x. 20), 'The things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils.' And the fellowship with devils which heretofore our Government held, through irreligion, or the force of circumstances, or the fear of men whom God had given into their hands, is now renounced. The tie is broken. [The principle upon which Sir Peregrine Maitland suffered dishonour in this Presidency is acknowledged and acted upon. The God whom he feared more than he feared man is the God of our Queen and her counsellors.]

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Their practical language in this matter of which I am speaking is that which Hosea puts into the mouth of Ephraim after her long departure from God—'What have I to do any more with idols?' (Hos. xiv. 8.) In the measures adopted we have, I trust, as a Christian governing power ought, approved ourselves both faithful towards the one great God of heaven and earth, our God and Saviour, and honest in our dealings toward men—even towards 'them which are without.'"

COMMENDATION OF MISSIONARIES BY THE NATIVE PRESS IN CALCUTTA.

The "Bhaskar," the staunch advocate of Hindu orthodoxy, pronounces the following eloquent eulogium on Missionaries—

"We declare with open throats that Missionary gentlemen are great benefactors to the country. No body of men have put forth so great exertions for the enlightenment and civilization of the people of this land as the Missionaries. If the Missionaries had not come into the country, English education among all classes of the community throughout India, but more especially Bengal, would not have made such rapid progress. Of all the Missionaries we should express the largest amount of gratitude to Dr. Duff. That gentleman has spent nearly the whole of his invaluable life for the promotion of the good of the people of this country. It is impossible to calculate the number of men who have become good English scholars, and who have been turned from the practice of vice into that of virtue, through that educational institution of which he is the founder. He has also all along laboured for kindling the flame of knowledge in the minds of the women of the country as in those of its men. Though he is advanced in years, there is no perceptible diminution of zeal and enthusiasm in promoting the good of the people of Bengal. The zeal which he shows in the education of boys and girls is equally manifested by him in adding to the knowledge of educated young men. Witness the good results flowing from his connexion with the Bethune Society. Not the least conspicuous of those results is the impetus given to female education, many Hindu gentleman of Calcutta, of the highest respectability, having in consequence been engaged in educating their daughters. It is a simple fact, that, if the Missionaries had not come into the country, Bengal would not have attained its present prosperity. The deliverance of the poor ryots in the Mofussul from the oppression of the indigo planters is to be ascribed only to the Missionaries. As the Missionaries are possessed of these good qualities, we have all along praised them, and no uncivil word has ever appeared against them in the columns of the 'Bhaskar.' In truth, to show hostility to those who have, for our benefit, thrown away their lives like water—what is it but to show ingratitude?"

DEPARTURE OF MISSIONARIES.

West Africa.—Miss Kleiner embarked at Liverpool, on August 25th, for Sierra Leone.

South India.—The Rev. J. and Mrs. Thomas, the Rev. J. D. and Mrs. Thomas, and the Rev. H. and Mrs. Dixon, embarked at Gravesend, on September 11th, on board the "Lord Warden," for Madras.

Ceylon.—The Rev. J. Pickford embarked as above, on board the "Lord Warden," for Ceylon.

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STATEMENT BY THE CALCUTTA MISSIONARY CONFERENCE REGARDING SIR M. WELLS AND HEMA NATH BOSE.

On the 4th of August, the Calcutta Missionary Conference, consisting of representatives, lay and clerical, of all Protestant denominations, issued a Statement concerning Sir M. Wells's judgment in the case of Hema Nath Bose, signed by W. Sampson, the chairman. "The recent decision of the Calcutta High Court in the case of Hema Nath Bose, viewed in connexion with the tone and nature of the remarks that were made from the bench, is of so peculiar and important a character, that the Calcutta Missionary Conference regards it a duty, not only to place on record its deliberate opinion, but also to give expression to it in a public statement."*

The Statement remarks—

"The proceedings of the morning were reported in one of the daily papers, not, however, by shorthand writers, as would have been the case in England, but only by such reporters as Calcutta is able to furnish. The two reports possess different merits; but according to the testimony of persons who were present, they are both 'milk-and-water affairs,' the language of the judge being very materially softened down, so as to approximate to what probably even the reporters instinctively considered the minimum standard of proper judicial dignity and calmness; while, according to the testimony of earwitnesses, some of the more declamatory *ad captandum* passages have been omitted altogether. Imperfect, however, as these reports are, they constitute the only available basis on which to ground any comments upon the judgment.

"(1.) It is very important to bear in mind that the interpretation of the law, so unfavourable to Missionary work, which has now been adopted by Sir Mordaunt Wells, is directly at variance with the last preceding judgment delivered at Calcutta upon a similar case, as well as with the judgments given at Madras and Bombay on several occasions of the same description. The Calcutta judgment here referred to is that delivered by Sir Lawrence Peel in the case of Regina *v.* Ogilvie, when it was ruled by him, that 'when an infant, supposed to be improperly in custody, is brought upon *habeas corpus*, the Court will (if the infant appear to be capable of exercising a sound judgment and discretion) allow him to depart wherever he lists: minority simply will not entitle a father to the custody of his child.' . . . . And it is evident, from the very nature of the proceedings, that it was impossible for Sir Mordaunt Wells not to know that such a conclusion (erroneous as he might deem it) was the only legitimate inference that could be drawn from Sir Lawrence Peel's judgment. . . . .

"(2.) The following sentences clearly show that the judge charged Dr. Duff with 'taking away' the youth, and 'keeping him away from his

* *Vide* C. M. Intelligencer, Oct. 1863, p. 230.

parents.' 'It would indeed be a strange thing, were it to go forth to the millions in this country that a child might be taken away from its parents to induce it to abjure the Hindu religion.' 'No one knows more than Dr. Duff himself the strength of the paternal feeling, and surely he must see that there can be nothing Christian in keeping a child away from its parents. He'—the judge—'would be sorry that any other idea should go forth to the world.' . . . .

"The Calcutta Missionary Conference has read with mingled grief and indignation these insinuations against Dr. Duff and Mr. Lal Behari Dey. Happily it would be a work of supererogation to attempt to prove that they are altogether unfounded; but they deem it a duty and a privilege to give expression to the sympathy which they feel with their brethren who have been so grossly and so gratuitously insulted in open court from the Bench.

"(3.) It is, however, not of Dr. Duff and Mr. Lal Behari Dey alone, but of Missionaries generally, that Sir M. Wells has a very unfavourable opinion; for he says—'The Missionaries are the best of men, but they would not like to have their children taken away,'—evidently intimating that they are kidnappers of children. And he himself acknowledges that this unfavourable opinion of Missionaries as kidnappers contributed much to stimulate his zeal and arouse him to energy; for 'he thought that the time had come when it should be decided whether any Christian minister had a right to keep a Hindu child from its parents;' otherwise, 'we should have a system of forcible conversions carried on in India, the consequences of which would be lamentable indeed.' And, forgetting that Dr. Duff and Mr. Lal Behari Dey had not sought to establish any right of their own, but simply to watch over the right of a youth in his sixteenth year to seek the salvation of his own immortal soul, and still labouring under the influence of the fixed idea, that Missionaries are kidnappers, he exclaims—'A mother's claim is ten thousand times as great as the rights of Missionaries: the rights of Missionaries are insignificant as compared with a mother's rights.' The estimate which he has formed of the usefulness of Missionaries may be gathered from the following sentence—'A mother'—he evidently means a Bengalee mother—'is ten thousand times more useful than all the Missionaries in influencing the religion of a child.' And to show how little Missionaries have hitherto accomplished in India, he ventures upon the assertion that 'every one knew that there were hundreds and hundreds in the country professing Christianity who were Hindus in heart.' From the connexion in which this sentence stands, one receives the impression that it describes the character of native Christians, and is intended to insinuate that they would gladly return to Hinduism, if the Missionaries would only let them. If this really be the meaning of Sir Mordaunt's words, then, as Protestant Missionaries, we deny the truth of his assertion, and challenge him to prove it. . . . .

"(5.) It would be a sad thing for India, if Sir Mordaunt Wells's interpretation of the law should ultimately prove to be the right one. It would then be absolutely illegal for Missionaries to receive or baptize any youthful converts under the age of sixteen; for the system of Hinduism and the tyranny of caste are such, that a convert (to use the words of Mr. Newmarch, the counsel retained by Hema Nath's father) must 'isolate himself from kith and kin, and cast off at once and for ever all family ties. When a Hindu child takes up the Christian religion, it takes up this penalty with it, and becomes an outcast, so

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far, at least, as its own people, its own country, its own family, are concerned.'

"It may, perhaps, be said, that it would be no great hardship for Missionaries to be prevented by law from receiving and baptizing converts under sixteen. But this matter has another aspect. It should be regarded from the youthful convert's point of view. . . . .

"(6). The question arises here, at what age a Hindu youth, convinced of his duty to become a Christian, may be supposed to become responsible for acting, or for neglecting to act, in accordance with such a conviction. Among Hindus a custom prevails of permitting young people at the age of fourteen, and even earlier, on the performance of a ceremony called *diksha mantra*, to select their own tutelary deity, and their choice sometimes falls upon a deity different from that to which their parents give the preference. Among Protestant Christians—speaking of the great majority—it is generally allowed that the fifteenth year is not too early an age for the admission of young persons to the Lord's Supper. But it is perhaps safer to consult another waymark, by asking generally, at what age a youth may become legally responsible for his own actions. This obviously is the age at which the criminal law holds young offenders responsible for violating the law. In England the responsibility is fully established after the age of fourteen; in India, where, owing to the climate and other causes, there prevails a greater precocity in the development of individual character, the Penal Code fixes upon the close of the twelfth year. The same age would be a suitable term to fix upon for the purpose now under consideration. This is the legitimate inference that should be drawn from the premises so clearly laid down by Mr. Newmarch in the following words—'The simple inquiry ought to be, as to whether the child had or had not arrived at years of discretion. The English age of discretion was twenty-one; but this was so late that the Court had thought fit to admit that the infant was capable of some discretion at an earlier age, and this age was fixed at fourteen.'

"In the case of Hema Nath Bose, great injustice was done to him by the judge's declining to interrogate him, so as to ascertain his general intelligence, and by taking it for granted that, because he had not concluded his sixteenth year, he had not reached the age of discretion which corresponds with the age of fourteen in England.

"We appeal to the Christian public of Great Britain to consider attentively, and to agitate perseveringly, the question, whether a law (supposing it to be a law), which practically prevents Hindu youths under sixteen from becoming disciples of Christ, is not utterly at variance with the principles of religious liberty."

MADAGASCAR.

We have received a letter from one of the two Missionaries who have left this country with a view to the commencement of a Mission in Madagascar. They are at present at Mauritius, in intercourse with the Malagasy who are there, and engaged in the study of their language. Mr. Campbell says—

"We are both progressing in the language. We are both able to read pretty fluently, and in such a manner as that the Malagasy tell us they understand every word. I have become very much attached both to the people and the language, and long for the return of our good Bishop, that he may lead us forth to the conquest of the country.

"I have had several meetings with the Malagasy during the past month

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in company with my teacher, in which I read the word of God and prayed, having committed the Lord's Prayer and the apostolic Benediction to memory. At the first meeting, which was held in a cottage on Saturday, August 8th, there were six men and four women in attendance. We sang a hymn, after which I read the second chapter of St. John. Simeon, my teacher, prayed, and I concluded with the Lord's Prayer and the Benediction. The people were rejoiced to hear me read, and attempt to speak in their own language. They wished me much happiness and God's blessing, and promised to bear myself and work before the throne of grace. When I left the meeting I wished myself in Madagascar.

"The next meeting I had was on Sunday, August 22nd. It was not, like the former one, held in a cottage, but in the preaching-house of the London Missionary Society at Moka. There were about twenty persons in attendance. After the singing of a hymn, I read the 14th chapter of St. John, and then prayed, using the Lord's Prayer. Simeon also prayed. I then spoke to them for a short time, through Simeon.

"There are several Malagasy, who live not far from Mr. Hobbs, whom I visit daily.

DISMISSAL OF MISSIONARIES.

At a Special Meeting, held at the Missionaries' Children's Home, Highbury, on Friday, October 16, the Instructions of the Committee were delivered to the following Missionaries—

West Africa—Rev. J. and Mrs. Hamilton, Rev. C. H. and Mrs. Brierley and Miss Sass, returning to Sierra Leone, and Miss Adcock.

North India—Rev. W. Handcock, proceeding to Peshawur.

South India—Rev. R. H. Maddox, proceeding to Travancore.

China—Rev. J. D. and Mrs. Valentine, proceeding to Ningpo.

North-West America—Mr. R. Phair.

The Instructions were delivered by the Hon. Clerical Secretary; and having been respectively replied to by the Missionaries, they were addressed by the Rev. W. Knight, late Secretary of the Society, and now Rector of High Ham, Somerset, and the Rev. D. Wilson, Vicar of Islington, and committed to God's favour and protection in prayer, by the Rev. W. G. Barker.

DEPARTURE OF MISSIONARIES.

The Rev. F. and Mrs. Schurr embarked at Gravesend, September 21, on board the "Queen of the South," for Calcutta.

RETURN HOME OF MISSIONARIES.

Western India—The Rev. A. and Mrs. Matchett arrived in London from Bombay, on September 21. The Rev. E. Wynne left Bombay on September 9, and arrived in London on October 9.

North India—The Rev. E. L. Puxley arrived in London from Calcutta on October 1.

South India—The Rev. W. J. and Mrs. Edmonds left Madras on August 28, and arrived in London on October 1.

North-West America—The Rev. E. A. and Mrs. Watkins, and the Rev. J. P. Gardiner, left York Factory on September 17, and arrived in London on October 10.

Mrs. Neele, wife of the Rev. A. P. Neele, Missionary in North India, died at Walsall on the 4th of March.

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NEW ZEALAND.

A *resumé* of the events which have issued in a renewal of hostilities between the Maoris and the Colonial Government of New Zealand, has recently been prepared by the Committee of the Church Missionary Society. In it the letters of the Bishop of New Zealand and the Missionaries are analyzed, and the several statements contained in them substantiated by quotations from official documents, such as the despatches from the Governors of New Zealand.

The principal points have been mainly referred to in the pages of the "Church Missionary Intelligencer" for October; but the conclusion of the paper is so important that we introduce it—

"1. The foregoing statement casts no censure upon the hostile measures adopted in the present emergency by the Governor of New Zealand. A collision may have been inevitable, as the result of former wrong-doings, and the threatening attitude of the Natives may have compelled the British forces to attack Waikato in self-defence. But when self-defence has been secured, justice, as well as Christian duty, require that every effort should be made to effect an honourable negotiation.

"2. It must be borne in mind that the British sovereignty over New Zealand was acquired on treaty stipulations in 1840, when the Natives were then, and for many subsequent years, strong enough to have expelled the Europeans from the Islands; and that they allowed the settlers to spread themselves over the country, and to enjoy perfect security, in fulfilment of their part of the treaty.

"3. It is clear that the present unhappy circumstances of New Zealand are to be traced to the neglect, on the part of Europeans, of the treaty obligations and to the violation of the treaty engagements, and more directly to the military aggression, by the Government of New Zealand, upon native property at Waitara in 1860, which aggression the Government has since acknowledged to have been wrongfully made.

"4. The Society presented a Memorial to Her Majesty's Government, early in the year 1861, suggesting three measures:—*First*, an authoritative declaration that the tribal rights of the Natives in respect of land-titles should be respected; *Secondly*, a proclamation to explain that the military aggression at Waitara should not preclude a peaceable solution of the questions at issue; *Thirdly*, the adoption by the Home Government of some mode of adjudication of the Waitara case. These suggestions were not adopted by Her Majesty's Government. Subsequent events have proved that these were precisely the measures needed at that time. The two first suggestions would have allayed the suspicions of the Natives, and the third suggestion would have anticipated by two years the act of justice since conceded to the Natives, namely, the abandonment of 'the Waitara block.' The Committee are therefore entitled to speak with confidence as to the policy which holds out the best prospect, under God, of an escape from present difficulties.

"5. The Duke of Newcastle, in his Despatch Sept. 22, 1862, proposes to recognise 'the semi-independent authority' of the Natives as 'no new experiment, but a tried policy which has succeeded in different quarters, and

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different ages of the world.' Let the negotiation for peace with the natives proceed upon this basis, abjuring all right to interfere with their tribal rights, guaranteed to them by the Treaty of Waitangi. There is reason to hope that the natives would, as a body, accede to these terms and cease from hostilities, and maintain law and order in the native districts. At all events, such a policy qest becomes a Christian Government towards an aboriginal people, whose chiefs ceded the sovereignty over their country to the Queen of Great Britain upon treaty stipulations."

The intelligence received by the recent mail is any thing but reassuring. The threatened confiscation of the lands of such of the natives as "wage war against Her Majesty, or remain in arms," has been followed up by the enlistment of levies in Australia on the terms of free grants of land in the Waikato district. Of the confiscation measure a correspondent of the "Times" observes—

"The question is one of great difficulty, for it is almost impossible to carry out the confiscation of the lands of rebellious tribes without engendering an idea among the natives generally that we are fighting for *land*, and that *land* is the cause of all the troubles. . . . . But it is very much easier to talk of confiscation than to carry it out. It will be impossible to avoid committing gross injustice to many natives who, even in the Waikato district, still remain honestly faithful. For instance, there is the chief Wi Nera, at Raglan, who is undoubtedly a faithful friend of the Europeans, and yet there are probably many of his followers who have taken up arms against the Government. The native tenure of land is so intricate that it is impossible to avoid punishing the innocent with the guilty, when that punishment consists in the forfeiture of land. If confiscation is really to be carried out, it will have to be based on the abolishment altogether of the tribal right, and confirming direct from the Crown the loyal tribes in the possession of their land, leaving the question of apportionment to courts of their own, or, failing that, to properly constituted Commissioners. Unless something of the kind is done, and the neutral tribes solemnly assured of the integrity of their possessions, the confiscation scheme will inevitably lead to the most serious results."

On the subject of the new levies from Australia, it may be observed that they will not constitute a desirable class of settlers, and will, we fear, tend much to the demoralization of natives and settlers.

One of our own correspondents remarks—"Whether or not the Imperial Government will sanction Sir George Grey's proclamation respecting the confiscation of the lands of those natives who have or may take up arms against the Queen is a question discussed by some of the most intelligent settlers."

There are, however, some points of a more hopeful aspect. One is the withdrawal of the charges against William Thompson that he had, in a letter to Archdeacon Brown, declared his intention of putting all to death, armed or unarmed, of the Europeans who came into his power. The correspondent of the "Times" observes—

"It turns out that he merely warned Archdeacon Brown that he could no longer guarantee the safety of the lives of the European settlers at Archdeacon Brown's Mission station. The Archdeacon has since returned to his station, feeling sure that his life is safe."

To this we may add, that, from the Bishop of Waiapu, letters have been received, stating that all the natives in the vicinity of Turanga were remaining quiet, and that he entertained the hope they would continue so to do.

To the north of Auckland the tribes remain quiet and friendly, and memorials have been addressed to them by the Governor, expressing their regret at, and

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abhorrence of, the murders committed by the insurgent natives at Taranaki.

Others of the tribes, the people of Te Whero and Waiata Kukuta, have proved so staunch, and have rendered such good service, that General Cameron has addressed to the Governor the following communication respecting them—

"Sir,—In justice to the Maori chiefs, Waata Kukuta, and Wiremu Te Whero, I wish to bring to your Excellency's notice the valuable assistance which, since the outbreak of the insurrection in this province, I have received from them and from the natives attached to them. During the last month all supplies for the military posts at Tuakau—of which overland communication either with Drury or the Queen's Redoubt is attended with considerable difficulty—have been conveyed by them down the river in their canoes, at a trifling charge, thereby saving the expense and inconvenience of land transport; and I have just concluded an arrangement with them, through Mr. Armitage, by which I am likely to derive still further assistance from them in this important kind of service. A few days ago, when a party of the 2nd battalion 18th Regiment lost their way in the bush, some of Te Whero's people at once volunteered to go in search of them. Indeed, since my head-quarters have been stationed here both chiefs have manifested the most anxious desire to aid me to the utmost of their power, and I feel convinced that every reliance may be placed on their good faith and loyalty. I earnestly recommend them to the protection of your Excellency and of the Government."

These tribes have been armed by the Government.

There is no doubt, however, that since the collision on the Whanga Marino, a tributary creek of the Lower Waikato river, on July 17th, in which the Maoris lost twenty-eight, besides many wounded, there have been great accessions to the insurgents. The "Daily Southern Cross," in its summary for July, says—

"William Thompson and his Ngatihaua have now joined them. Two canoes full of Ngatimaniapoto, among whom was Rewi Maniapoto, have gone down the Waipa. The Ngatiraukawa from Matatere have come down to the scene of action, as likewise all the natives from Pirongia mountain. The only friendly tribe on either side of the Waipa is the Ngatihourua of Whatawhata, whose chief, old Matataera Kaniwhenua, manages to hold them nearly all at home."

Then follows this paragraph—"The Rev. Seth Tarawiti, Episcopal minister, is actively employed in his spiritual ministrations among his deluded fellow-countrymen. He has likewise a large staff of monitors amongst the insurgents. The heathen prophets (tohunga) are busy at their office. They predict a severe struggle and great loss, but ultimate success to the Maori King."

The following appears in the "New Zealand Spectator" of May 12th—

"Consequent upon a warning from friendly natives, that 'Uriweras,' an inland tribe of ultra-kingites, intended attacking the Europeans and natives of that place, all has been excitement. The Maoris are under arms, and state that they will defend the Europeans. Most of the inland settlers have come in, and are at Mr. Francis' residence, which is strongly barricaded. Applications have been made for arms, both by Europeans and natives. The chiefs Pikae from Waikariki, and Teira from Arapawanui, are at Mohaka, organizing the people for defence."

To these fragments of intelligence we have only to add the fact, that up to the date of the last despatches, no fresh collision had taken place between the military and the insurgents.

YORUBA—IBADAN.

The following fragment of a letter from the Rev. D. Hinderer, Ibadan, dated

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March 20th, giving tidings of himself and his isolated party at Ibadan, will be perused with much sympathy, and draw forth many prayers on his behalf—

"By your last favour, dated October 23, 1862, which reached us at Christmas time, we learned of the loss of our letters by the 'Cleopatra.' They contained a report to you of our life and circumstances from the time of the destruction of Ijaye in March last, to the month of July; a time which, indeed, was full of trouble, but richer still in mercies. Our cowrie distress was sometimes so great, that we had to appease hunger with a bit of dry cold yam, and could not always afford that. But the Lord always brought us relief most unexpectedly when most needed. Then—as the Egbas began war in Jebu Remo as soon as they had done with Ijaye, the Ibadan war-chiefs were most hurriedly called down by the Remo chiefs to help them to defend their towns against the joint forces of the Egbas and Jebu Odes—there was no time or opportunity to settle any thing with the chiefs about Mr. Roper, nor yet about Mr. Mann's Scripture readers, James Robert and his son, about whom we had, therefore, the only alternative of redeeming them, or letting them be sold out of our reach altogether, for there was no chief to appeal to; and had they been at home even, I suppose they could not have helped it either, for as no soldier is paid in this country, his wages are what he catches. Thus it came, that by the taking of Ijaye, instead of getting relieved, we got into deeper troubles; and not being able to afford even the few shillings worth of cowries which are usually to be paid as a pledge for the redemption of a person, and upon the payment of which the price of redemption is fixed, we had to hunt up friends and relatives of our captives, to beg them to pay it for us. This trouble came to the deepest distress, when, upon the taking of Owaye, Mr. Townsend's Scripture reader, and his family, a wife and two children, were brought here. For weeks, and even months, our people had to walk and search for them and their redemption; nor would it have been of any avail, had we not at last, quite by chance, as it would be said — but I am quite sure by nothing less than the good providence of God—met with some relatives of his in the town, who undertook the responsibility of redeeming them, with the exception of one of the girls, for whom we became responsible, squeezing our and our Scripture reader, Mr. Johnson's, few cowries for the purpose: but the principal sum was not to be paid till a road should be open for us to get cowries by. This was the agreement, which in ordinary times would have been binding; but in this time of war and general cowrie distress, it can be, and is, constantly broken: so it was in our case. After a few months the capturer of the girl came and said he must go to the Jebu war, and must therefore have some more of the cowries, or the girl herself to sell her somewhere else. Just then one of our converts, knowing of our straitened circumstances, and finding that we could not afford to buy even the smallest morsel of meat, and having just sold some farm produce, sent us one bag (20,000) cowries, that we might indulge in some meat to keep up our strength a little longer; but, alas! the whole bag had to go to the master of our captive child, to prevent her being sold out of our house. Oh, how hard and bitter that was to swallow! to pull out, as it were, the very food from our mouths to redeem a Sierra-Leone-born child.

"It is, however, right and just to mention that most of our pecuniary and other troubles would have been spared us, had the civil chief been well and in power; for it was particularly to his care and protection that we were committed by the other, the war chiefs, from the beginning; but he was paralyzed nearly four years, and died in January last."